PAPAL TEACHINGS

THE CHURCH

Selected and Arranged
by

THE BENEDICTINE MONKS OF SOLESMES

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ST. PAUL EDITIONS

NIHIL OBSTAT:

Rt. Rev. Matthew P. Stapleton
Diocesan Censor

IMPRIMATUR:

✠ **His Eminence, Richard Cardinal Cushing**

Library of Congress Catalog Card Number: 62-12454

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Printed in the U.S.A. by the Daughters of St. Paul
50 St. Paul's Ave., Boston, Ma. 02130

The Daughters of St. Paul are an international congregation of religious women serving the Church with the communications media.

ACKNOWLEDGEMENTS

The Daughters of St. Paul gratefully acknowledge the kind permission granted by the *National Catholic Welfare Conference News Service,* Washington, D. C., *Benziger Brothers,* New York, *Bruce Publishing Company,* Milwaukee, Wisconsin, and the *Devin-Adair Company,* New York, to use their translations of the documents indicated in the Index on p. 916.

To Our dear son, Dom Jean Prou,
Abbot of St. Pierre de Solesmes:

Many precious memories of the time when We represented the Holy See in France attach Us to the Abbey of Saint-Pierre de Solesmes and make it a pleasure for Us to grant your filial petition and give you a proof of Our paternal interest.

Indeed it is a great pleasure for Us to tell you of Our satisfaction at seeing the work undertaken by the Abbey of Saint-Pierre de Solesmes under your direction, continued by the publication of another precious volume in the series, which is already both long and rich, of PAPAL TEACHINGS.

We ardently desire that this collection, worthy of those which preceded it, will make the Church of Jesus Christ better loved by her sons and better known by other men: one, holy, catholic, and apostolic she is, and such she will appear to men in the more profound understanding of the constant teaching of the Sovereign Pontiffs, who, following in the footsteps of Peter and with his authority, repeat to the world the words of the Gospel of Jesus Christ which are Truth and Life.

With this wish, most dear Son, and in a heartfelt manner, We beg for you and for all the monks under your direction, an abundance of heavenly blessings, in pledge of which We grant you a special Apostolic Benediction.

From the Vatican, January 12, 1960.

Joannes XXIII

P.

PREFACE

"God works only one work in time, His Church. All things converge on her. It is the creature's honor to work for the Church with Him and as He does, to consecrate his effort and his life to the task for which the Son of God gave His blood" (a).

These lines from *The Life of Dom Guéranger* are a fitting summary of the papal teaching contained in the present volume. The whole of God's work for men is accomplished in the Church and by the Church: the new Eve, taken from the side of the new Adam, she is the Spouse in whose person is enacted the union of Christ with redeemed humanity, the nuptials of the Lamb. Further, as the new Eve she is the Mother of all the living, made fruitful by the Sanctifying Spirit on the day of Pentecost when she received the charge of restoring in the divine family the unity of mankind which was destroyed by the sin of our first parents.

The bond between the Church and Christ is even closer: the Church is the Body of Christ, His mystical body, to use the expression consecrated by Pius XII as the most divine of the Church's names. The Church is the Body of Christ: He has redeemed it, and founded it; He continues to support and direct it, invisibly from Heaven; visibly in the person of His Vicar. It lives with His life; it is animated by His Spirit; it bears Christ's name; it is His extension and *pleroma,* forming with Him one single mystical person, the "whole Christ".

The prolongation of Christ in her life, the Church is also His prolongation in her work. It is she who continues here below the mission confided by the Father to Christ, the mission of enlightening, sanctifying, and governing the entire human race, and so to lead men to salvation and eternal happiness. Received from the Father, transmitted by the Son, this mission is accomplished in the Holy Spirit who descended on Pentecost to confirm the members of the hierarchy established by Christ.

For in the Church, which is a divine work, all is order and symmetry. It was not to the community of the faithful that Christ

a Dom Paul Delatte, *Dom Guéranger*, Plon, 1909, II, 453.

confided His power; it was to a college of Apostles, chosen by Him and, under a single Head, forming the single governing body of the Church.

Destined to bring salvation to all men, the Church must also have the power to be recognized by all. If the Church, at once human and divine, is, and remains, a mystery, she nonetheless bears the marks which distinguish her from every other society and attest her divine origin: *Unam, sanctum, catholicam et apostolicam Ecclesiam.*

The Church is not one church among many; she is *the* Church, *the one body* under one Master, Christ, represented here below by His Vicar, who forms but one head with Him.

Ordained for the sanctification and salvation of men, depository of the means to this end, the Church is *holy,* the teacher of the way to holiness and the mother of saints.

Charged with the salvation of all men, bound by neither time nor place, the Church is *catholic;* supranational by her very essence, she alone is capable of reestablishing in herself the unity of the human race which cannot be realized without her or in opposition to her.

Finally, she is *apostolic*: her mission and her power are nothing else but the prolongation of the mission and the power of Christ, confided by Him to the Apostles and to the Chief of the Apostles, Peter, always living in the person of his successor, the Bishop of Rome. Founded on this Rock and confident of heavenly help, the Church cannot grow old. She confronts the centuries forever clothed in immortal youth, true to herself at the same time that she adapts herself to the character and the needs of the society which it is her mission to save. In every place and in every age there is truth in the words which Leo XIII left as the testament of his glorious pontificate: "This is the order of God that salvation is to be sought only in the Church, that the instrument of salvation which alone is effective and forever useful can be found only in the Roman pontificate" (a).

* * *

Such is, in broad outlines, the doctrine constantly renewed by the Popes, which our *Analytical Index* will present in a systematic schema. For the pontifical texts by themselves, with the exception of the two great encyclicals *Satis cognitum* and

a Below No. 653.

Mystici Corporis (both the results of theses prepared for the Vatican Council), scarcely resemble methodical treatises. Written or spoken on widely differing occasions with a view to recalling or making more precise a doctrine which has been misunderstood, of overcoming prejudice or condemning error, these documents generally bear in their written form as also in their content, the marks of their historic setting. To understand them fully, they have to be replaced in this context.

In the documents which precede the definition of papal infallibility, from the bull *Auctorem Fidei* through the condemnation of the Civil Constitution of the Clergy down to the last vestiges of the struggle against Gallicanism, the focus of most of the texts is the doctrine of the Primacy. More than once the form of the document reflects the climate of conflict which characterized the period. Once this truth had been placed beyond the reach of controversy by the proclamation of the dogma, there follows a period of tranquil possession of the truth and succeeding pontificates were able to clarify the implications and demonstrate the consequences in a more serene atmosphere.

To reestablish unity with Rome as its center was the great preoccupation of Leo XIII. To draw the separated brethren to the Apostolic See he labored to show the principles and the necessity of this first note of the Church. He insisted not only on the visible bond of the hierarchy united to the Holy See, but also on the invisible bond created by the Holy Spirit, on which subject he pronounced, for the first time, the phrase "soul of the Church."

St. Pius X had as his task to warn against the dangers threatening within, at the same time that he tried to realize and to teach the principles of a holy reform. Benedict XV and Pius XI, on the other hand, directed their efforts to problems besetting the Church from outside: peace among nations, the conditions and dangers of ecumenism, the extension and propagation of the faith by mission work, and the fostering of native priests and bishops. In this way they pioneered in actions whose wisdom would be demonstrated by the future.

In continuing this course of action, but with an increased precision from a juridical point of view, Pius XII, in his encyclical of June 29, 1943, stood revealed as the great Doctor of the Mystical Body. In the years of his pontificate, so rich in teaching of all kinds, he emphasized the role proper to the *magisterium*—

the ordinary magisterium above all—and the necessary submission to divine authority, at the same time that he fixed the exact place of the laity and its function in the apostolate of the Church.

These judicial pronouncements of Pius XII were to be the best preparation for the work which will be forever associated with the name of His Holiness John XXIII, that of the Ecumenical Council (a).

° ° ° ° °

What is the authority of these documents? Doubtless the 400 texts published here are not all of the same importance. Dogmatic constitutions, the bearers of definitions or solemn pronouncements, encyclical letters addressed to bishops, radio-messages to the world or to important congresses, letters to churches, allocutions to various audiences,—these constitute a graded series capable in themselves of furnishing some indications of the Sovereign Pontiff's intention to use his teaching power in one or another affirmation. For, it is more important to consider the *intention* of the Pope, the *object* of his intervention, and the *nature* of the act, than to consider simply the form of the document, often in itself the issue of a simple occasion or the result of some question from a chancery.

If Peter's successor sometimes acts as a judge and employs his supreme authority to state as a court of final appeal that a certain truth is part of revelation, more normally he speaks as a doctor or master invested with the duty of teaching, that is to say, with the end of exposing or making known a doctrine, of putting it in a clearer light, and of defending it against attackers. If the object of his authority is first of all the *depositum* of revelation and of the faith, the Lord has made him the supreme guardian of morality and the natural law at the same time that He has made him responsible to lead all men to their final end.

It is these considerations which will determine the proper attitude of the faithful before a pontifical text: in the presence of a doctrine which has been defined by a solemn pronouncement no other attitude is possible except total and unreserved faith: *fide divina et catholica credenda*.

But if it is true that the privilege of infallibility is reserved to the formula of a solemn pronouncement, and if the ordinary

a The documents relative to the Ecumenical Council will be published in a separate volume.

teaching authority, in each of its expressions taken separately, is not endowed with the same privilege, it remains nonetheless the authentic channel of Christ's teaching, and, as such, it is assured of His protection. But this protection is given to it according to the mode proper to the teaching, that is to say, as the guarantee, not of the precise terms of the individual formula, but to the aggregate intended to transmit a doctrine without deforming it.

It is for this reason that the Vatican Council, treating of the proximate cause of faith, puts this common and universal teaching on the same plane with the solemn pronouncement itself: *Sive solemni judicio, sive ordinario et universali magisterio*. In the face of this teaching the attitude of the faithful will be precisely that which befits the disciple, him who receives teaching, *docility*, or better, "teachability: *docibilitas*".

Docility will persuade him to renew his adhesion to the faith, to the truth already acquired, but on occasion recalled by the teaching authority; to make this faith explicit with regard to certain points of dogma of which perhaps, until the intervention of the teaching authority, he has not clearly seized the implication latent in one or other article of the *Credo*.

Even when the question does not concern a revealed truth but has as its object some truth of the natural order, this docility will make him prefer, out of deference, the teaching of the master who speaks in the name of God, to opinions which are purely human.

Finally, this docility will subject him to the guidance of the Church for the work of clarification, which is the ordinary line of progress in doctrinal development.

For the *magisterium* of the Church is not simply like Scripture and Tradition, a *locus theologicus*: "theological source," where is to be found the deposit of revealed truth; it is a *living Teacher* charged with safeguarding this deposit, with revealing it and interpreting it as the needs and the crises of each epoch demand.

In the same way, to recall the beautiful thought of Bossuet (a), by relying on the very declaration of the Holy See to understand her teaching and her prerogatives, the teaching of the Pope and the bishops—whether transmitted by intermediaries or not—remains the immediate and proximate rule for all who wish to adhere to God's word and conform their thoughts to His.

The reader who approaches the 400 texts of this volume in this docile and filial spirit will soon recognize in it the authentic portrait of the Church. For she is a mother ever anxious to be in touch with the age in order to respond to her children's needs; she is also the spouse inviolably faithful to the mind and heart of her divine Bridegroom.

Each pontificate reflects the character of its epoch, the personality of the reigning Pope; each one also brings some new testimony to that continuity often emphasized by the Sovereign Pontiffs, which, once again, His Holiness John XXIII has recalled to the faithful in inviting them to ponder again the writings of his predecessor. Today, as in the days of the Council of Chalcedon, it is still Peter who speaks by the mouth of Leo, of Pius, or of John; it is still the Lord Jesus who is speaking by the mouth of Peter.

Solesmes, June 29, 1959
✠ fr. Germain Cozien
Abbot of Saint-Pierre de Solesmes

a *Audio quid dicant: Romanis pontificibus, sedis suæ dignitatem commendantibus, in propria videlicet causa non esse credendum. Sed absit; pari enim jure dixerint ne episcopis quidem, aut presbyteris esse abhibendam fidem, cum sacerdotii sui honorem prædicant; quod contra est. Nam quibus Deus singularem honoris dignitatisque prærogativam contulit, iisdem inspirati verum de sua potestate sensum; ut ea in Domino, cum res poposcerit, libere et confidenter utantur, fiatque illud quot ait Paulus*: Accepimus Spiritum qui ex Deo est, ut sciamus quæ a Deo donata sunt nobis. *Quod quidem hic semel dicere placuit, ut temerariam ac pessimam responsionem confutarem; profiteorque me de Sedis apostolicæ majestate, Romanorum pontificum doctrinæ et traditioni crediturum.* I hear what is being said: "the Roman pontiffs are not to be believed when they speak of the dignity of their See, since they are pleading their own cause." But God forbid: this would be equivalent to saying that neither bishops nor priests should be credited when they preach the dignity of the priesthood. But the contrary is the truth. For those on whom God confers this singular prerogative of honor and dignity He also inspires with a true understanding of the power, so that they can use it, in the Lord, when the occasion requires it, and then is made manifest what Paul declared: "We have received the Spirit which is of God, that we may know those things which have been given to us from God." And it is fitting that we should say the same thing here to refute his wicked and presumptuous opinion; I glory in the majesty of the Apostolic See to believe the doctrine and teaching of the Roman pontiffs. (*Defensio Declarationis*, Book X, chap. 6.)

INTRODUCTION

HOW THE DOCUMENTS ARE PRESENTED

At the head of each document is found
- a title, to facilitate understanding,
- the type of document,
- the "incipit" if the text is taken from a written document
- the address[a] and the date of origin;

in the body of the text:
- subtitles for the longer citations.
- in italics in parentheses, a brief summary of those portions of the original document not cited in the text, because not referring directly to the subject being treated.

HOW TO USE THIS VOLUME

To find the texts relating to a given question:
look first in the alphabetical index or else directly in the analytical index, where the numbers in heavy print refer the reader to the papal texts.

To clarify a text by placing it in its context in the development of the thought of the Popes, or by comparing it to parallel texts: the numbers in italics, given in parentheses in the margin of the text, refer to the analytical index, which in turn summarizes briefly the lines of papal thought and indicates the relative texts.

THE NUMBERING OF THE TEXT

The numbers in heavy print, refer to the paragraphs of the papal pronouncements, given in chronological order in the text.

The numbers in italics, given in parentheses, refer to the divisions of the analytical index.

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PAPAL DOCUMENTS

BENEDICT XIV

1740 - 1758

THE GUARDIAN OF UNITY

Apost. Const. *Pastoralis Romani Pontificis*, March 30, 1741.

The vigilance and the pastoral solicitude of the Roman Pontiff, at the same time that they strive with assiduity to procure peace and tranquillity for the whole of Christendom, according to the duties of his office, are principally and above all manifested in maintaining and conserving the unity and integrity of the Catholic faith, without which it is impossible to please God. They strive also to the end that the faithful of Christ, not being like irresolute children, or carried about by every wind of doctrine by the wickedness of men (a), may all come to the unity of faith and to the knowledge of the Son of God to form the perfect man, that they may not harm one another or offend against one another in the community and the society of this present life, but that rather, united in the bond of charity like members of a single body having Christ for head, and under the authority of his Vicar on earth, the Roman Pontiff, successor of the Blessed Peter, from whom is derived the unity of the entire Church, they may increase in number for the edification of the body, and with the assistance of divine grace, they may so enjoy tranquillity in this life as to enjoy future beatitude. 1 (*161, 162, 165, 176*)

(*Excommunication of various heretics.*)

We likewise excommunicate and anathematize each and every one, of whatever state, grade, or condition he may be, We place under interdict the universities, colleges, and chapters, by whatever name they are constituted, who appeal from Our ordinances or instructions, or those of the Roman Pontiffs then existing, to a future Universal Council, as well as those who would assist, counsel, or favor this appeal. 2 (*102, 153, 172*)

(*Other categories of offenders incurring excommunication.—How absolution is to be obtained.—Promulgation.*)

THE SUCCESSOR OF PETER

Apost. Const. *Etsi pastoralis*, May 26, 1742.

(*Certain divergences in effect in Italy induce the Pope to recall some points of faith and to unify discipline.*)

1a Cf. Ephes. 4:14.

3 (140-144, 151, 163, 166, 175) Art. 6. The Holy Apostolic See and the Roman Pontiff have primacy in the entire world. The Roman Pontiff is the Successor of Blessed Peter, the Prince of the Apostles, true Vicar of Christ, Head of the whole Church, Father and Teacher of all Christians. And to him, in the person of Blessed Peter, plenary power to teach, rule, and govern the Universal Church was given by Our Lord Jesus Christ, as is laid down in the Acts of the Ecumenical Councils and the Sacred Canons (a).

(*Rules for the administration of the Sacraments.*)

PONTIFICAL SOLICITUDE

Letter *Gravissimum Supremi,* September 8, 1745, to the Bishops of the Kingdom of Naples.

4 (156, 160) The very heavy charge of the supreme apostolate which has been confided to Us without any merit on Our part imposes two duties above all: the first is to bring to the acceptance of holy religion the peoples who have never received it, or who, after receiving it, have abandoned it as the result of some unhappy and perilous fate; the second is diligently to keep religion safe and sound in those areas where, by an effect of divine grace, it has remained intact. Now, under the name of religion We understand not only what is absolutely necessary to believe in order to be saved, but also the works we must accomplish to give proof of a life and conduct conformable to Christian principles, and after this life, to acquire the happiness of the blessed in heaven.

The Pope's collaborators

5 (160) In order to fulfill these duties the Roman Pontiffs Our Predecessors have in every period chosen men eminent for piety and learning, in order to spread the Catholic faith in every part of the world; after their example, in the measure of Our feeble strength and the difficulties of the times, We have also maintained this institution. Moreover, in dioceses where the zeal and labor of

3a *Item Sanctam Apostolicam Sedem, et Romanum Pontificem in universum Orbem tenere primatum, et ipsum Pontificem Romanum Successorem esse Beati Petri Principis Apostolorum, et verum Christi Vicarium, totiusque Ecclesiæ Caput, et omnium Christianorum, Patrem, et Doctorem existere, et ipsi in Beato Petro pascendi, regendi, et gubernandi universalem Ecclesiam a Domino*

the Bishop were patently insufficient, the Sovereign Pontiffs have always made it their care to restore the discipline of morality and damaged or enfeebled sanctity.

(*Usefulness of parish mission.—Instruction of the faithful.*)

THE TREASURE OF THE CHURCH

Apost. Const. *Pia Mater,* April 5, 1747.

(*Solicitude of the Church for the dying.*)

6 (45, 118) There is in the Church an immense and inestimable spiritual treasure made up of the infinite satisfactions of the Passion and death of Our Lord Jesus Christ, and the merits and satisfactions of the glorious Virgin Mary, Mother of God, and of all the saints and elect. Our Savior has entrusted the distribution of this treasure to Blessed Peter, the Prince of the Apostles, and to his successors, to the end of time.

(*Plenary indulgence* in articulo mortis.—*Its doctrinal justification.—Indults granted to Bishops.—Notices given to the faithful.*)

THE ENCYCLICALS

Letter *Jam Fere Sextus annus,* 1756 (a), to the University of Bologna.

(*Success of the first Roman Bullaria.—Benedict XIV is editing his own Bullarium.*)

7 (156, 173) We cannot fail to add that it has been the constant custom of the Roman Pontiffs in their Encyclical letters to exhort the Bishops of the Universal Church, or those of some particular province, to maintain the Catholic faith, to keep intact or to restore discipline in morals. To do so, they have, in recent times, acted through the intermediary of the Congregations of the Roman Inquisition, or of Propaganda, and more frequently

Nostro Jesu Christo plenam potestatem traditam esse, quemadmodum etiam in actis Oecumenicorum Conciliorum, et in Sacris Canonibus continetur.

7a This letter is inserted into the *Bullarium* of Pope Benedict XIV in the form of a preface, but is not dated.

through the Congregations whose office it is to examine the affairs of Bishops and regulars, or to explain or interpret the decrees of the Council of Trent. Ordinarily the Popes have these letters written by the Prelates acting as Secretaries to those congregations. After being signed by the Cardinal Prefect, they were sent to the Bishops. But care has always been taken that these Letters were written under the authority of the Sovereign Pontiff.

(*Return to the ancient customs.—The present collection is dedicated to the University of Bologna.*)

CLEMENT XIII
1758 - 1769

Encycl. *A quo die Nobis,* September 13, 1758.

(*The election of Clement XIII.—Exhortation to concord in the unity of faith and charity.*)

When the Lord asked what was the current opinion about 8
the Son of Man, and what the disciples believed about Him, and (56)
the latter were mentioning different opinions, Blessed Peter, expressing the thoughts of all, enlightened by the Father and not by human wisdom, confessed that He was the Son of the Living God (a). From this it is easy to see that there already existed a distinction between the children of light and the children of this world, since the latter were at variance with one another by reason of their different opinions, while the former, initiated into the mystery of unity by the Universal Head, made profession of a single faith by the lips of one of them.

Therefore, turn all your endeavors, Venerable Brothers, to 9
cementing peace among the faithful. Let all disputes, discussions, (48)
rivalries, hatreds, dissensions cease, so that all those who bear the name of *Catholic* may have in fact one mind, one thought; let them be unanimous in their profession of faith and live in complete harmony. Let them understand well and be penetrated with this thought: those who wish to be members of Christ cannot be at peace with the Head if they refuse to be at peace with the members, and the Father of all will not number among his sons the brothers who do not practice fraternal charity.

(*Faults which the Bishop should avoid.—The virtues he should practice.—Preaching.—The choice of sacred ministers.—Residence.*)

Since at the last judgment We must give an account of all 10
and before all who bear the name of Christian, We urgently beg (152,
you, Venerable Brothers, in the case of discussion arising and 154,
scandals occurring which you are powerless to put a stop to, to 157,
have recourse to this See of the Blessed Prince of the Apostles, 189)
as to the head and summit of the episcopate, whence the episcopate itself draws its source and the principle of its authority. From it, as from the first source, leap the waters which flow—

8a Cf. Matt. 16:13-20.

pure with the purity of their spring—through the different regions of the entire world. It is here that all the churches learn what they must prescribe, and to distinguish those whom they must absolve, as well as those others, stained with an ineffaceable guilt, from which turns aside the water which is only for pure bodies.

(*Exhortation to prayer.—Blessing.*)

THE PROTECTION OF FAITH

Encycl. *In Dominico Agro*, June 14, 1761.

11 (9, 165, 167) In the field of the Lord, which, by the disposition of Divine Providence We have been appointed to till, nothing requires such vigilant care and such persevering industry as the protection of the good seed sown there, that is to say, the Catholic teaching of Christ Jesus, received by the Apostles and committed to Our care; lest this seed be so negligently protected, that while the laborers sleep in slothful ease the enemy of the human race sow cockle with it, and in time of harvest, instead of being gathered into barns some shall be found who must be burned with fire. And for the protection of this faith formerly entrusted to the saints, the Blessed Paul exhorts Us warmly, writing as he does to Timothy to keep the good thing entrusted to him (a) for the times are evil (b), and there are within the Church wicked men, seducers, through whose works the wicked tempter is endeavoring to corrupt the imprudent by spreading errors contrary to the truth of the Gospel.

12 (111, 167) But if, as often happens, there have spread through the Church of God certain depraved ideas, which, while opposing contrary doctrines, conspire with them nonetheless at the same time to impair the purity of the Catholic faith, then it is very difficult for Us to measure Our words in dealing with two adverse opinions with such prudence that We appear not to have yielded to either of them, but to have avoided and condemned equally both parties inimical to Christ. And sometimes the matter is such that diabolical error decks itself with ease in lying colors

11a Cf. 1 Tim. 6:20; and 2 Tim. 1:14.
11b Cf. 2 Tim. 3:1.

with some appearance of truth, so that the force of the pronouncement is corrupted by a very brief addition or change, and the confession of faith which should have resulted in salvation, by a subtle transition leads to death.

The faithful must be warned

13 (4, 100, 111, 167) The faithful, therefore, must be warned away from these narrow and precipitous paths on which it is scarcely possible to take a step or to advance without falling; this is especially true of those who are less instructed and more naive: the sheep should not be led to pasture over impracticable routes, nor should extraordinary opinions, even of Catholic Doctors, be proposed to them; instead they should hear those opinions which have the most certain criteria of Catholic truth: universality, antiquity, and unanimity. Moreover, since the common people cannot ascend the mountain on which the glory of the Lord rests, and he who goes beyond the limits to see it perishes, barriers should be set up about the people by their teachers so that instruction will not go beyond what is necessary for salvation or eminently useful for it, and the faithful may obey that precept of the Apostle: not to be wiser than it behooveth to be wise, but to be wise with moderation (a).

Our predecessors, the Roman Pontiffs, with a perfect understanding of this necessity, have bent all their efforts not only to exterminating with the sword of anathema the poisonous seeds of nascent errors, but also to check certain rash positions which, by their spread among Christian people, would inhibit the rich harvest of faith or by their proximity to error might harm the souls of the faithful.

(*Recourse must be had to the Roman Catechism.—Care to be taken in selecting men for the teaching office.—Prayer for peace and union among Christians.*)

13a Cf. Rom. 12:3.

CLEMENT XIV
1769 - 1774

Encycl. *Cum summi apostolatus,* December 12, 1768.

(*Pray for the Pope and for the Church during the Jubilee.*)

It is above all by this union of mind which binds you to Us that you will demonstrate unity. Unique in fact is the edifice of the universal Church, whose foundation was established in this See by the blessed Peter. Many stones were united in its construction, but all rest upon and are based on a single foundation-stone. Unique is the Body of the Church of which Christ is the Head, and all together we make up this body. We who exercise his authority as his delegated Vicar, We are, by his will, placed over all the rest, while you who are bound to Us as to the visible Head of the Church, you constitute the principal parts of this same Body. Consequently, what can happen to one which does not touch all the others, or fails to reach each one? That is why, just as nothing can lay special claim to your vigilance without at the same time concerning Us, or having, of necessity, to be reported to Us, so you should have the greatest interest in what concerns Us and solicits Our attention. That is why, united in a common accord of desires, animated by one and the same Spirit, which, taking its source in the mystical Head, spreads through all the members and gives life to them all, we must make every endeavor and put all our zeal into preserving the Body of the Church whole and entire, so that, preserved from every spot and wrinkle, she may rejoice in all the vigor and splendor of Christian virtue. 14 (32, 40, 139, 144, 154, 185, 187)

(*The people must be put on their guard against harmful novelties.*)

He has founded and guaranteed this Citadel, that is to say, his Church, by his laws and institutions. To her he has entrusted the deposit of faith, to be kept with a virginal respect. He has willed her to be an unshakable rampart for his doctrine and his truth, against which the powers of hell will never be able to prevail. 15 (19, 99)

(*The Church and the State.—Dignity of the apostolic office. —The bishop must set an example.—Blessing.*)

Apost. Const. *Dominus ac Redemptor*, July 21, 1773.

(*Necessity of peace in the Church.*)

16 (209) It is indubitable that among those elements which work most effectively for the good and the well-being of Christian society, the first place must be given to the religious Orders from which the Universal Church of Christ has received in every age assistance, help, and adornment. That is why this Apostolic See, not content with approving and encouraging them, has showered benefits upon them—exemptions, privileges, and powers—in order to incite them by these means to constant progress in piety and holiness, in the moral instruction of the faithful by word and example, in maintaining and strengthening the unity of the faith among believers.

(*Vicissitudes of religious Orders.—The glorious history of the Society of Jesus.—Persecution it has suffered. Its suppression for the sake of peace.*)

PIUS VI
1775-1799

APOSTOLIC CHARITY

Apost. Const. *Caritas illa*, June 16, 1777.

Christ our Lord has urgently recommended us to keep for one another the charity which He Himself has imparted to us, and the Apostle of the nations assures us that it is the bond of perfection. Now this charity imposes upon Us, in virtue of the apostolic charge which We exercise, the duty of having for all Our children in Christ such love that if one of them should stray from the fold of his Mother the Church, Our spouse, We must employ all Our endeavor to have him return to her with joy, like the lost sheep which the heavenly Shepherd, when He had found it, brought back on his shoulders. 17 (67, 160, 163)

(*Erection of a Uniate diocese in Croatia.*)

PETER, THE SUPPORT OF THE EPISCOPATE

Apost. Let. *Divina Christi Domini*, September 20, 1799.

(*Errors contained in the German work of Jean Laurent Isenbiehl, on the prophecy of Emmanuel.—Warnings given by the German Bishops.*)

In their prudence they have not lost sight of the rule constantly and everywhere preserved by the old discipline, in virtue of which consultations always flow out from the Apostolic See to every country to those who ask for them—and it is especially each time that a question of faith is mooted that all Our brothers, the Bishops, must have recourse to Peter, that is to say, to the author of their own title and of their dignity, since he can come to the assistance of all the churches in general throughout the entire world. The Bishops of Germany, following the example of the orthodox Fathers, have lost no time in placing this entire matter before Us, and have endeavored, moreover, by urgent petitions to obtain Our decree against this dangerous book, so that, thanks to the Apostolic authority, a rash freedom of thought on this subject may be more surely and effectively suppressed and the dangers which threaten the Catholic Church may be averted. 18 (152, 154, 167, 171, 190)

(*Condemnation of the book.—Warning and exhortation.*)

Letter *Post factum tibi*, February 2, 1782, to the Archbishop of Trier.

(*The Church has the power to establish marriage impediments and to dispense from them.*)

19 (*188, 190*) Even in the case where the episcopal authority would come directly from God, as certain doctors claim, nevertheless it must be held for certain and firmly maintained that this authority does not extend, of its own right, to the faculty of dispensing from the general laws of the Church, without the express—or at least tacit—permission of the superior power which has established these laws. It is, in fact, a dogma of faith that the authority of the Bishops, even admitting that it stems directly from Christ, remains dependent on the authority of the Roman Pontiff. Whence it follows that the Bishops must ever remain subject to the decrees of the Apostolic See and to the venerable prescriptions of the canons, under penalty, if it should happen that one of them infringed these prescriptions and canons, of being refused the concession in the future.

For the same reason, it is not less certain that the authority of the Bishops can itself be restricted and reduced within certain limits, as to its exercise and its use, by the superior hierarchical authority (a).

WHAT IS THE POPE

Decree *Super soliditate*, November 28, 1786.

20 (*161*) That the Church was established by Jesus Christ on the solid foundation of the rock (a); that Peter, above all the others, was chosen by the singular favor of Jesus Christ, so that, having the power of his Vicar on earth, he became the Prince of the Apostolic College and received, in consequence, for himself and for his successors to the end of time, the charge and the supreme authority to feed the flock (b), to confirm his brethren (c), to bind

19a For the parts of this letter here omitted, see **MARRIAGE**, Nos. 31 ff.

20a Cf. Matt. 16:18. 20b Cf. John 21:17.
20c Cf. Luke 22:32.

and to loose throughout the entire world (d): these are dogmas of faith received from the lips of Jesus Christ Himself, handed down and defended by the constant teaching of the Fathers, which the universal Church has kept in every age with religious care, and which she has very often confirmed by the decrees of the Sovereign Pontiffs and the Councils against the errors of innovators.

21 (*161*) In fact, Jesus Christ willed, in the Primacy of the Apostolic See, to fortify and knit closer the bond of that unity by means of which the Church, destined as she was to spread through the whole world, was to form but one body out of so many scattered members under a single Head. Thus the virtue of that power was to contribute not only to the grandeur of the First See, but even more particularly to the integrity and conservation of the entire body.

22 (*91*) Therefore, it is hardly surprising that in past ages those whom the old enemy of the human race has filled with his own hatred of the Church, have been in the habit of attacking in the first place this See which maintains unity in all its vigor: so that by destroying, if it were possible to do so, the foundation, and severing the bond between churches and the Head, the bond which is the principal source of their support, their strength, and their beauty, after having by this means reduced the Church to desolation and ruin by crushing her strength, they might in the end strip her of that liberty which Jesus Christ gave to her, and reduce her to a state of unworthy servitude.

(*Among these enemies: Eybel, author of the libel "What is the Pope?" published on the occasion of the journey of Pius VI to Vienna.*)

The errors of Eybel

23 (*161, 190*) While St. Augustine tells us that "it is in the chair of unity that God has placed the doctrine of truth" (a), there is nothing, on the contrary, that the unfortunate writer does not use to attack and outrage in every possible way this See of Peter where the Fathers have unanimously recognized and venerated that Chair "in which alone unity was to be conserved by all Christians, and from which flow out to all the churches the rights of communion

20d Cf. Matt. 16:19. 23a *Epistle* 105.

which we must venerate" (b); "with which it is necessary for every church to be in agreement, that is to say, the faithful from whatever area they come" (c).

24 (*141-142, 154, 189*) Eybel has not feared to stigmatize as fanatic those whom he has heard cry out at the sight of the Pope: "This is he who has received from God the keys of the kingdom of heaven with power to bind and loose! this is he to whom no other bishop can be compared! this is he from whom the bishops themselves receive their authority as he has received from God the supreme authority! This is the Vicar of Jesus Christ, the visible Head of the Church, the Supreme Judge of the Faithful! Is it therefore fanatic—We say this only with horror—is that word therefore fanatic of Jesus Christ, which promises to Peter, with the power of binding and loosing, the keys of the Kingdom of Heaven, those keys which St. Optatus of Mila did not hesitate—following Tertullian—to say had been put into the hands of St. Peter alone to be handed on to others? (a)

25 (*140, 144-149, 175, 181*) Must we call fanatic so many solemn decrees, so often renewed, of Popes and Councils, where are to be found the condemnation of those who deny that in blessed Peter, the Prince of the Apostles, the Roman Pontiff, his successor, has been appointed by God, the visible Head of the Church and the Vicar of Jesus Christ; that plenary power has been given to him to govern the Church; that all those who bear the name of Christian owe him a sincere obedience; and that such is the virtue of that primacy which he possesses by divine right that he is above all other bishops, not only by reason of the honor of his rank, but also by reason of the extent of his supreme power?

26 (*137-138, 145, 148, 152, 157, 188*) Such language only makes all the more deplorable both the blind temerity of a writer who has been assiduous in reviving in his tract the errors condemned by so many decrees; of a man who does not fear to say, or to insinuate in many places and by a thousand indirections: "That every bishop is called by God as much as the Pope is, to the government of the Church, and that he has received no less power; that Jesus Christ gave the same power to all the Apostles; that what some men believe can be

23b Optatus of Mila, Bk. II, *contr.* Parm.; St. Ambrose, *Epistle* XI, 1.
23c St. Irenaeus, *Adv. Hær.*, III, 3.
24a Tertullian, *Scorp.*, XI; Optatus of Mila, *ibid.*

obtained only from the Sovereign Pontiff, and granted only by him, in so far as it depends upon consecration and ecclesiastical jurisdiction, can be obtained equally from every bishop; that Jesus Christ willed his Church to be administered after the fashion of a Republic; that it is true the government of the Church needs a president for the sake of unity, but that this president must not be permitted to meddle in the affairs of others who govern as he does; that his whole privilege consists in the right which he has to exhort the negligent to fulfill their duties; that thus, in virtue of his primacy he has no other prerogative than to make up for the negligence of others, and to provide, by his exhortations and his example, for the conservation of unity; that the Popes have no power in another diocese, except in extraordinary cases; that the Sovereign Pontiff is a Head who has his power and stability from the Church; that the Sovereign Pontiffs have allowed themselves to violate the rights of bishops by reserving to themselves absolutions, dispensations, decisions, appeals, the conferring of benefices." In a word, the author of this tract here enumerates in great detail all the functions which he puts in the category of reserved cases usurped by the Pontiff to the prejudice of the rights and dignity of the bishops. (*195*)

The teaching of the Fathers of the Church

27 (*147*) This author, less to conciliate than in some way to take by surprise the confidence which he wishes to win for his case, rattles off in a long series the names of the holiest of the Fathers, and, with superb effrontery, misconstrues their pronouncements lifted haphazardly from their works and lumped together, citing passages which stress the episcopal dignity, and maintaining silence on those in which they have exalted the singular preeminence of the Pontifical power. If these Fathers were still living, they would refute the impudent calumny of this writer in the same terms in which they have not only celebrated the primacy of the Apostolic See and their devotedness to this Chair, but have left to all future ages the testimony of this loyalty in their immortal writings.

28 (*147*) St. Cyprian expresses himself in the following terms: "There is only one God, only one Christ, only one Church, and only one Chair founded on Peter by the word of Jesus Christ", and he declares openly "that the Chair of Peter is this principal Church

from which springs the sacerdotal unity to which error has no access" (a).

29 (147) It is *St. John Chrysostom* who declares without ambiguity that "Peter could, in virtue of his power, choose a successor to replace the traitor Judas" (a). And Peter himself in later times and his first successors, used this right stemming from the primacy either to found Churches throughout the West, giving them bishops and assigning to them the portion of the flock they were to care for, and this before the holding of any Council, or in designating regions whose limits they had determined as a single See, whose Bishop, in virtue of the apostolic authority, was to have preeminence over his colleagues in the episcopate.

30 (145, 147) On this institution of churches we have very clear testimony in the writings of Innocent I (a). He speaks of it as a well known matter, something anyone can understand, that the authority of the Sovereign Pontiffs has not come from a discipline antecedently established by the Councils, since it was a common practice before any of the disciplinary matters later regulated by Conciliar decrees. It is not less evident that the Sovereign Pontiff himself determined by his decrees that the Church of Antioch would be the head of the dioceses of the Orient (b).

31 (147) It is *St. Epiphanius* who bears witness that *Ursace* and *Valens*, moved to repentance, presented to Pope Julius the writs containing the retractions of their errors, and asked to be admitted to communion and penance (a).

32 (147) It is *St. Jerome* who declares profane the man who is not in communion with the Chair of Peter, knowing full well that it is on this rock that the Church has been built. So he addresses himself only to Pope Damasus in the gravest controversies: for it is from him alone that he wishes to learn both the language which is to be adopted in the Church and the persons with whom he can communicate (a).

33 (147) It is St. Augustine who testifies, after having learned it in the Scriptures, "that the primacy of the Apostles is preeminent in Peter in virtue of a more excellent grace; that this primacy of

28a *Epistles* XL, LV.
29a *Hom.* III, *in Act. Apost.*
30a *Epist. ad Decent. Eugub.*
30b *Epist. ad Alexand. Antioch.*
31a *Hæres.* LXVIII.
32a *Epist.* XV.

the apostolate is to be preferred to all episcopal dignity; that the Roman Church, the See of Peter, is that rock which the proud gates of hell cannot vanquish" (a). This is the language which refutes another of the writer's calumnies: that which pretends that in designating the rock on which he built his Church Jesus Christ wished men to understand, not the person, but rather the faith and the confession, of Peter: as if the Fathers who, because of the marvelous fecundity of the Scriptures, have also given this latter sense to the word of Peter, have by that fact abandoned the literal sense which bears directly on St. Peter, and did not, very openly, retain this literal sense. It is thus that *St. Ambrose*, St. Augustine's master, says, "It is to Peter himself that it was said 'Thou art Peter, and on this rock I will build my Church.' Therefore, where Peter is, there is the Church" (b).

34 (145, 147) Such is the unanimous language of the Fathers. Such is the perpetual tradition of the Doctors: a tradition which St. Bernard, who had gathered it from the ancients, condensed in these few words addressed to Pope Eugene (a): "It is in your hands that the keys of heaven have been placed; to them that the sheep have been entrusted... Other shepherds have each their own flocks assigned to them; but to you all the flocks are entrusted, as a single flock to a single Pastor. You alone are the only Pastor, not only of all the sheep, but of all the shepherds." It is on the milk of this doctrine that have been nourished all those who have grown to manhood in the Church of Christ; it is this milk, if they will remember, that was given from their earliest years to those—whoever they are—who are allowing themselves to be driven about by every wind of doctrine. In every age it has been preached as the teaching of the Gospel that the sheep were entrusted to Peter, by Christ for him to provide for their food, not Peter who was entrusted to the sheep to receive his spiritual nourishment from them.

The testimony of the Councils

35 (147) Moreover, on this point the Ecumenical Councils have never strayed from the teaching of the Fathers. The Fathers assembled at Chalcedon (a) proclaimed that they heard the very words of Peter in the mouth of Leo. They have recognized also that it

33a *De baptism.*, II, 1; *Cont. Petil*, II, 51; *Psalm. cont. Don.*
33b *In psalm.*, XL, 30. 34a *De Consid.*, II, 8. 35a 451.

was not from any other bishop, but from Leo as from their Head, that they were to draw the strength and the stability of what had been done in this Council: and it was for this reason that they begged him to confirm it.

36 (147) The eighth General Council, in its first session (a) approved the tenor of a formula read before the holy assembly in which, after many great eulogies on the authoriy of the Roman Pontiff, it was prescribed that "in the celebration of the sacred mysteries there should not be recited the names of those who had been separated from the communion of the Catholic Church, that is to say, those who were not in accord with the Apostolic See." Even more, since it remained to pass on certain dispensations which the good of the Church seemed urgently to demand, the Fathers (of the Council) did not dare take it upon themselves to grant them; they believed that they should be petitioned from the Holy See by the Patriarch Ignatius; thus recognizing that the Patriarchs themselves did not have the power to dispense from the Canons.

37 (147) The great Council of the *Lateran*, which was the fourth of that name (a), declares (b) that the Lord has ordained that the Roman Church enjoys the primacy of ordinary power over all the other churches, since she is the Mother and Mistress of all the faithful of Jesus Christ.

38 (147) In the second Council of *Lyons* (a) the profession of the Greeks was published, bearing witness to the fact that they recognized that the Roman Church has a primacy over the entire Catholic Church, and a principality which is both sovereign and plenary, a prerogative which she has received, with fullness of power, from the Lord Himself in the person of Blessed Peter, the Prince, or the Chief of the Apostles, whose successor is the Roman Pontiff. Following the line of these last Councils, the Council of *Florence* (b) by a famous decree sanctioned the Catholic dogma of this primacy.

39 (145, 147, 151) Inspired by the same divine Spirit the Fathers of the Council of *Trent* declared "that the Sovereign Pontiffs, in virtue of the Supreme power over the whole Church which has been given to them, have the right to reserve to their special judgment certain

36a *Constantinople*, 869. 37a 1215.
37b Can. V. 38a 1274. 38b 1439.

graver cases of a criminal nature" (a). It follows from the language of the Fathers of the Council of Trent that the power of the Sovereign Pontiffs extends to the whole Church; that it embraces equally in its authority all the spiritual functions which the author of this tract endeavors, against all reason, to strip from it; that this power does not come to the Pontiffs from an external source; that it is not conferred upon them by subordinates, but that it is inherent in the primacy by ordinary right, *jure ordinario*. This must be recognized by anyone who has the intimate conviction that the heavenly wisdom of the Councils is of more worth than all the vain disputes of human ignorance. (164, 193)

40 (147, 189) Eybel appeals to the Council of *Constance*. But he should have reminded himself that there the Counciliar Fathers condemned the errors of Wycliffe, who advanced the position that "it is not necessary to salvation to believe that the Roman Church occupies the first rank among the other churches, nor that the Pope is the proximate and immediate Vicar of Christ." Likewise, the errors of John Huss who held that Peter is not, and he never was, the Head of the holy Catholic Church. Martin V, offering the language of sound doctrine to these errors, laid down that those suspected of holding them should be interrogated, and that they were to be asked "if they believed Blessed Peter was the Vicar of Jesus Christ, having the power on earth to bind and loose?" Further, "Whether a Pope canonically elected was the successor of St. Peter, having supreme authority in the Church of God?" And, "Whether they believed that the Pope had the power to grant indulgences to all Christians; and whether each bishop could grant indulgences to those under his jurisdiction, according to the limits prescribed by the sacred Canons?" This is a clear refutation of Eybel's error, who, speaking of indulgences, dared to write that "every bishop can grant indulgences in the same way as the Pope."

41 (147-148) Any man who will meditate attentively and fairly on these documents drawn from the Fathers and the Councils without allowing himself to be blinded by his prejudices, will have no difficulty in convincing himself that they give evidence, as far as the Sovereign Pontiff is concerned, of an authority far superior to one which would be limited, as has been claimed, to

39a Session XIV, cap. VII

a simple direction with respect to the bishops, or that the Pope's authority is confined to exhorting them, warning them, and supplying for their deficiencies.

42 (147) Let us go even farther. The Fathers of the Council of *Basel* themselves declare (a), openly and profess that they believe in the response which they addressed to the Bishop of Taranto, "that the Roman Pontiff is the head and the Primate of the Church, the Vicar of Jesus Christ; raised to this dignity not by men or by Councils, but by Jesus Christ; that he is the Pastor of the faithful; that to him the Lord has given the keys; that to him alone it was said 'Thou art Peter'; that he alone has been called to the plenitude of power, while the other bishops have received only a share in solicitude (for the flock)." Eybel should blush at the impudent audacity with which he attempts to weaken the plenitude of powers which the assembly at Basel places among the capital points of our doctrine, as so well known, so widely held that it is superfluous to recall them.

43 (142, 145, 147, 151, 189, 195) Moreover, the way in which St. Augustine expresses himself, as We have just cited it, witnesses to the fact that "the principality of the apostolic Chair has always been in vigor in the Roman See" (a), that this principality of the apostolate has always been preeminent over any episcopal dignity; this language, We say, can be verified, among other things, by this remarkable observation: that the successor of Peter, by the very fact that he occupies the place of Peter, has, by divine right, under his authority the entire flock of Jesus Christ; so that he receives, with his function of Pontiff, the power to govern the entire Church. While it is necessary, on the other hand, that a special part of the flock be assigned to each of the other bishops, not by divine right, but by ecclesiastical law, not by the lips of Jesus Christ Himself, but by the hierarchical order, so that over this restricted part of the flock he can employ the ordinary power with which he has been invested to govern it.

44 (147, 154-155, 184) He who would wish to take from the Roman Pontiff the sovereign authority which he has to make these assignments would find himself under the necessity of impugning the legitimacy of succession of the multitude of bishops who, all over the world, govern individual churches, and for the government of which

42a Session V.

43a *Epistle* XLIII, 3.

these prelates have received their mission from the Sovereign Pontiff. Therefore, it is impossible, without causing very great disturbance in the Church, and without exposing episcopal authority itself to imminent danger, it is impossible to attack this great and marvelous assemblage of power which God has deigned to grant to the Chair of Peter; power in virtue of which, as St. Leo the Great says, "Peter personally governs all those whom Jesus Christ governs principally: in such wise that if Jesus Christ has willed that there should be something in common between Peter and the other Princes of the Church, it is only through (and by) Peter that He has given what He has not refused to the others" (a).

The witness of the Churches of France

45 (147) Eybel is loud in his praises of the bishops and doctors of the Church of France. But this is all in vain: for who among them are the ones he is trying to represent as sharing his opinions? Are they the most ancient, or those who, in the Middle Ages, or in more recent times, have made that Church illustrious by their learning and holiness? We will cite, from among the most ancient, only a few among many.

46 (147) Let him not despise the testimony of St. Caesarius of Arles and St. Avitus of Vienne. The first, in a petition addressed to Pope Symmachus, says: "As the source of the episcopate comes from blessed Peter, so it is necessary for Your Holiness to show clearly to each one of the Churches what must be observed, laying down for them suitable rules of discipline." St. Avitus, addressing Pope Hormisdas, writes, "I beg you to let me know how I should answer your sons who are my brothers in Gaul, if they should consult me: for their devotion for the Apostolic See is such that I can in all security speak not only for those of Vienne, but I can also promise you that every one of them in France will welcome with the same eagerness whatever you shall decide in matters of faith." The Fathers of the Council of *Orleans* (a) recall the form to be observed in the election of metropolitans as laid down in the decrees of the Apostolic See.

47 (147) In the Middle Ages, let Eybel listen to *Hincmar* of Rheims who, protesting that he has always shown himself faithful and

44a *Serm.* IV, *in anniv. suæ assumpt.*

46a 538. Canon III.

obedient in all things to the Apostolic Chair, the mother and mistress of all the Churches, and to the Pontiffs who occupy it, declares openly what is due to the Holy See, what he is persuaded the faithful owe it, by the very fact that he wishes to insist he has never failed in this duty (a). Let him listen to Yves of Chartres, reprimanding with the strongest expressions the boldness of those who raise proud heads against the Apostolic See, saying "that when one opposes it with one's own judgments and constitutions, one incurs the charge of heretical perversity; that it belongs absolutely and without exception to this See to confirm or invalidate the consecration both of metropolitans and of other bishops, to reexamine their constitutions and their judgments; while this See must maintain without variation what it has pronounced and not tolerate any inferior assuming the right to judge it or correct it" (b). He further supports this by the authority of Pope Gelasius.

48 (147) If, from those ancient times, we come down to a more recent period, Eybel ought not to have been in ignorance about the very grave censures leveled against the notorious apostate De Dominis, Archbishop of Spalato, by the distinguished Faculty of Theology of Paris. He would there have seen the Condemnation to be anticipated for his own tract. In fact, these are the errors which this Faculty did not hesitate to stigmatize as heretical and schismatic in the writings of this unworthy prelate: "To say that the Apostles were not equal in power is to advance a proposition which is only a human invention, and which has no foundation in the Holy Gospels, or in the inspired writings of the New Testament." (The Faculty declares this proposition heretical and schismatic, understood with reference to the ordinary apostolic jurisdiction which existed only in St. Peter.)

49 (147) "It cannot be said that there is only one supreme head in the Church, or only one ruler, unless one understands by this Jesus Christ." "All the bishops together and in one body govern the same Church, each one with full power." "The Roman Church has, it is true, the first rank among the other churches, because of its nobility, its reputation, its name, and the authority of its dignity; but not because of its primacy of government and of jurisdiction." (The Faculty declares this proposition heretical

47a Council of Douay, 871. 47b *Epist.* VIII *ad Rich. Senon.*

and schismatic because it openly alleges that the Roman Church has not, by reason of divine right, the authority over the other churches.) "Each bishop is universal, by divine right." "The monarchical form of government in the Church was not immediately instituted by Christ." "It is false to hold that the union of the Catholic Church consists in the unity of a visible head." De Dominis having added that "the teaching of the doctors of Paris, understood as it should be, differed in nothing from his own," the latter immediately refuted this calumny with which the innovator attempted to blacken them, and declared that "this was a pure libel against the Faculty of Paris" (a).

50 (147) In the Assembly of 1681, the Bishops of France published, on this subject of the primacy of the Roman Pontiff, a striking testimony fully in accord with that rendered by the Theological Faculty of Paris, and with the constant tradition of their predecessors. "The Pope is above all the Bishops, he is the Head of the Church, the center of unity, and he possesses the primacy of authority and jurisdiction over us given him by Christ Jesus in the person of St. Peter. If one fails to admit these truths, he is a schismatic, yes, and a heretic" (a).

Tendentious interpretation

51 (108, 184) The author of this tract could not have been entirely ignorant of the documents which can be culled from all past ages on the subject of Roman primacy. His bad faith is made all the more remarkable because of his stubborn opposition to the Holy See, since unable to blot out or destroy these brilliant testimonies of the Fathers, he does not blush—and here his insolence is excessive—to present them as allegories which have been badly interpreted; whence it happens in great measure—according to him—that for many centuries the Pope has been believed to be what in fact he is not: as if these Fathers eminent in sanctity, whom God has given to his Church as Pastors and teachers, could, on a matter of the greatest importance and which touches on the very constitution of the Church, have unanimously fallen into error, or become the cause of deceiving the faithfull As if Eybel did not, rather, stand convicted of a criminal error, since he is determined

49a *C. D'Argentre, Coll. Judic.*, II, p. 105, ff.
50a Coll. P.V., Vol. V, p. 355.

to embrace, in the matter of the Sovereign Pontificate, a different belief from the one which has been handed down by all the centuries past!

52 (165) This is what We have thought it Our duty to expose at some length, following in this the example given to Us by Our predecessors in similar circumstances, and as We are required to do by the nature of Our office. Here it is not Our own advantage that We have before Our eyes, but the good of souls. Our desire is to maintain unity in the bond of peace; and We have no other motive, in exposing the deceits of those who abuse the names of the Fathers to give false meaning to their words. Let all understand that there is no teaching which the Fathers have more at heart than that all should be kept in unity, attached to this Chair which alone Christ has made mother and mistress of all the others.

The voice of Jesus Christ

53 (26, 40, 70, 142-147, 161, 166, 173) The Church is certainly the one flock of Jesus Christ, who is reigning in heaven, its one Supreme Pastor. He has left it a visible Pastor here on earth, a man who alone is his supreme Vicar, so that in hearing him, the sheep hear in his voice the voice of Jesus Christ Himself, lest seduced by the voice of strangers they be led astray into noxious and deadly pastures.

So that the faithful confided to Our solicitude may avoid with greater care profane and useless discourse which leads to impiety; so that they may remain constantly attached to this Chair of unity where Peter still lives and presides as in his own See, whence he communicates the truth of faith to those who seek it; so that they may not be misled into believing that what has been established by the order of Christ Himself has been extorted by ambition, or yielded through ignorance, or granted as a result of flattery, or sought and obtained by criminal artifice, We have ordained that this work be submitted to the examination of competent theologians.

(Condemnation of the book.—Difficulties foreseen.)

Letter *Notre cher fils*, January 20, 1787, to the Archbishop of Cologne.

(The Archbishop's protest against a papal intervention on the subject of marriage dispensations, which would have interfered with episcopal jurisdiction.—This protest cannot be admitted.—Recapitulation of principles.)

Marriage dispensations

54 (137, 176, 188-190) It is true that when the prince Electors of Germany addressed Pius IV on the subject of certain grievances, among which were to be counted the dispensations reserved to the Holy See, this Pontiff answered them in the following terms: "That their requests were not just, given the fact that it is indubitably contrary to all law and reason that Archbishops or Bishops have the power of dispensation in matters which are established by the authority of the Holy See, unless this be expressly permitted to them; otherwise inferiors and subjects could dispense with the law of their superiors" (a). And in fact, if Bishops were to have the right to relax the law of impediments to marriage established by the authority of the Church and accepted in every Catholic country, the entire ecclesiastical hierarchy would be weakened, the Head would find himself under the authority of the members, and ultimately, it would be the end of the hierarchy of the Church, which was instituted by God, as was generally stated by Pope Nicholas I in a letter to the Emperor Michael (b). For it is an article of faith that the authority and jurisdiction of the bishops is subordinate to that of the Sovereign Pontiff, and that in virtue of the primacy of jurisdiction which Jesus Christ, by a special favor, granted to St. Peter and to his successors, they must obey the regulations of the Apostolic See; this is a truth which every Catholic is obliged to recognize, and which We have carefully demonstrated in Our letter in the form of a brief, published on the first of December last, condemning the book of Eybel, *Qu'est-ce que le Pape* (c)? We have condemned this book as containing propositions which are schismatic, erroneous, conducive to heresy, and other propositions condemned by the Church.

54a Rainaldi, *Continuation des Annales de Baronius*, ed. de Lucques, 1756, Vol. XV (1563), No. 44.
54b *Epist. LXXXVI, ad Mich. imp.* 54c Above No. 20 ff.

55 From all of this there results the fact that, first: the power
(176) of dispensation in marriage cases was first exercised by the Apostolic See, and has belonged to it exclusively, as has been recognized by the common consent and practice of the whole Church; for there is no evidence that other bishops have ever arrogated this power to themselves unless they believed themselves to be authorized to do so by a privilege either expressed or presumed from the Holy See.

56 If now, therefore, in your diocese of Cologne, for which up to
(157) the present the Archbishops, your predecessors, have obtained from the Holy See the power of dispensation in the degrees expressed in the formula; if, therefore, We say, you were to begin to dispense on your own authority, what else would you be doing except depriving the Holy See of a right of which it has always had the exclusive exercise from the most ancient times, an exercise of which it has kept the constant, uninterrupted possession, approved by the Church, an exercise which merely from the point of view of its antiquity and aside from its foundation in the primacy, would generally be a sufficient title. It would be in vain for anyone to oppose to this some imperial edict, since there exists between us a well-known concordat, from which it appears that We have agreed that the faculty of dispensation from impediments, which the Holy See formerly granted to bishops under its jurisdiction, should extend also in the future to the marriages of the wealthy, in such a way, however, that it would not exceed the prescribed limits of consanguinity. We see in this very fact the exclusive and uniquely competent jurisdiction of the Sovereign Pontiffs, as it is related to the dispensations from impediments to marriage, since bishops are permitted the use of the same jurisdiction in virtue of a pontifical delegation, and, further, the custom of dispensing from nearer degrees of kinship is reserved to the Pope. From all of this it is easy to see that His Imperial Majesty, in the treaty made with Us, preferred to discontinue the former edict, by which he had ordered bishops to grant dispensations on their own authority, than to give occasion to difficulties of conscience to the people under his rule and even to open the way to divorce. For in the case of dispute between marital partners, one or another might seize upon the nullity or inefficacy of the dispensations granted by the bishops as a reason for dissolving the marriage. Now, would this not be a great source of trouble and calamity within the Catholic Church and the State?

These things being adequately reviewed, if We return to 57
the declaration now in question, We see that it belonged to Us (157)
alone to prevent this error from spreading among the faithful, since to Us would be imputed both the error and the disorder that would result from it, if by Our silence We allowed any doubt to remain on a matter of such grave importance.

Unable to neglect this very pressing duty, nevertheless, in 58
discharging it We have taken particular care to see that Our man- (157)
ner of acting was beyond reproach; that is why, in the aforesaid declaration, We wished to say nothing that was not moderate, simple, and necessary to the matter, avoiding the mention of any person by name, not posting it anywhere in public places, but taking the precaution of having it sent from hand to hand, with no other object than making known the content of Our instruction. Now, it cannot be denied that there must be some way available to the Supreme Pastor for instructing and admonishing his flock, and that this cannot be obstructed without depriving him of the charge which he has received from Jesus Christ to "feed his lambs" (a).

However, We see that no reason, no precaution was able to 59
make any impression on you. Immediately you gave strict orders, (156)
by your edict, that all those whom this declaration had reached should immediately send it back whence it came, thus silencing the voice and intercepting the order of the shepherd. You have given signs, moreover, that your venerable brother, the Archbishop of Damietta, by whom the declaration was made, displeased you in taking the title of Our Nuncio, and Nuncio of the Holy Apostolic See in the Rhenish Provinces. But why should he not take this title, since by Our authority We invested him with this office, and We sent him to carry out its functions in your diocese, and in all the others, as his predecessors have done? Most of the bishops and princes, each one for the region of the country belonging to him, have recognized him in this capacity and received him with honor. As for you, you wished neither to receive him nor to recognize him, although he declared that he was the

58a John 21:15-17.

bearer of Our pontifical letters of recommendation, and he offered you his services. On the contrary, you treated him as an *alien*, as if the affairs of your diocese could in no way concern him, and as if "We Ourselves were a stranger to the Church and to your diocese, where, in virtue of the right of primacy established by Jesus Christ and transmitted to Us by Peter, We had appointed him to carry out Our business, and so to exercise the apostolic authority We had conferred upon him."

Authority of Nuncios

60 (*156*) It is beyond doubt that Our Predecessors, from the very earliest times, have always used the power of sending their envoys, their legates, their *nuncios*, into the dioceses of other bishops, a power which they certainly recognized and held to be consequent upon their right of primacy.

61 (*121, 156*) Perhaps you will object that the imperial order in the circular letter of October 12, 1787, constituted an obstacle for you. But first, when complaint was made to the Emperor on the power of the Holy See to send *nuncios*, the prince replied that not merely one *nunziature*, but even three could be established; and if subsequently, as a result of the pressing representations made to him, he issued the circular letter which has been mentioned, he moderated its expression in such a way that he did not seem to wish to make an unjust attack on the authority which the Holy See has exercised up to the present time through its *nuncios*. But without examining whether or not this circular letter has the force of law, though it would be so much in opposition to Canon Law, according to which not only archbishops and bishops, but also all Catholics are obliged to recognize and receive the envoys of the Sovereign Pontiff, it is sufficiently clear that the circular letter should not be recognized as such, but simply as a letter of notification wrested from the Emperor by importunity, and that in this he was not acting as a legislator, but merely as a defender, and to keep the ancient rights of the archbishops, which, in the complaints (founded simply on error) were said to have been taken from them by illegal means and contrary to the laws of the Church: he declared not that he ordered, but that he exhorted. "At the same time we invite you," said he, "to defend, in concert with your suffragan bishops and the exempted bishops, your metropolitan rights against all attack." Who can fail to see in these

words, and in others like them, that the archbishops and bishops keep complete liberty, given that an exhortation does not deprive them of it; and that they do not acquire more authority over their suffragans since they are warned to defend their rights in concert with them? And how can We imagine that the Emperor wished to make a law for the whole Empire, against the authority of the *nuncios*, when he himself knows full well that in ecclesiastical matters the Empire governs itself only by the laws of the Church, and that in other matters laws are established only with the sanction of the Diet or of the whole German people; and that, moreover, the Diet itself can take nothing from the supreme authority of the princes in their principalities, in what does not contravene the constitution of the German people? These matters, and others like them, We have developed at greater length in Our letter to Our Venerable Brother Louis-Joseph, Bishop of Freising, under date of October 12 (1786), printed at Munich in Latin and German.

62 (*144*) For the rest, Venerable Brother, after having shown you above the manner in which your predecessors, distinguished by great sanctity and learning, judged it proper to defend and maintain the rights of their See, We will pursue with you only Our ordinary line of conduct. Therefore, We conjure you in the Lord, as much as in Us lies, that in these unhappy times for the Church it not be given to Us to suffer new assaults, which, coming from you, Venerable Brother, would be all the more painful to Our heart, as We had less reason to expect them from you. On the contrary, from you We expect succor for the Church, and sentiments proper to strengthen the bonds of the great Catholic unity. We hope that your generous and loyal soul will not reject these entreaties and arguments. If you continue to press Us and to combat Our interests and those of the Holy See, you will, doubtless, increase Our sorrow, but, however great this may be, it will never be able to bring Us to renounce Our right to the primacy which has been transmitted to Us.

(*The witness of St. Nicholas I.—Blessing.*)

THE POWER OF THE BISHOPS

Letter *Deessemus Nos*, September 16, 1788, to the Bishop of Motula.

(The sentence given by the Bishop in a matrimonial case is null and void.)

63 (154, 189, 199, 203) Doubtless We could close Our letter here, since We have adequately exposed Our reflections, called for, so We believe, by your manner of acting in matrimonial cases.

But we cannot pass over in silence this innovation which you have introduced of omitting the traditional formula which your brother bishops everywhere use: "By the grace of the Apostolic See." This formula, already in use even before there were reserved cases, and religiously preserved for many centuries, has as its raison d'etre the Primacy of the Apostolic See and the reverence which is due to the successors of blessed Peter. Now, not content with omitting the usual formula, you pride yourself on the use of this one instead: "Bishop by the King's grace," thus introducing a new term, absolutely contrary to custom and in no sense conformable to episcopal dignity. This dignity, in fact, depends immediately on God as to the power of orders, and on the Apostolic See as to the power of jurisdiction, to the exclusion of all lay powers, to whom the right of naming and of establishing bishops does not belong, save by a privilege conceded by the Holy See (a). However, We do not wish to insist on the meaning and the character of this innovation: it is sufficiently clear by itself, it is suspect, and it certainly merits general reprobation.

RUPTURE OF UNITY

Letter *Illa fiducia*, July 10, 1790, to the Archbishop of Bordeaux.

(The time for patience is past; the Pope must condemn the Civil Constitution of the Clergy.)

64 (57, 191) The new decrees emanating from the National Assembly are such that they are directly opposed to the unity of the Catholic Church; they sever communion of this Kingdom with the Apos-

63a *Utpote quæ quoad ordinem immediate est a Deo, et quoad jurisdictionem ab Apostolica Sede, exclusis laicis potestatibus, quibus jus ipsum nominandi et præstandi non competit, nisi accedente privilegio S. Sedis.*

tolic See; if sanction for them is obtained from the King the country will lapse into schism. And so he, too, will become schismatic, he, the most Christian King, eldest Son of the Church; schismatic, too, will be the bishops elected by the forms laid down in the decrees, and We will find Ourselves obliged to declare them interlopers and deprived of all jurisdiction.

(The Pope is writing to the King to prescribe his line of conduct.)

THE CIVIL CONSTITUTION OF THE CLERGY

Letter *Quod aliquantum*, to Cardinal de la Rochefoucauld and to the Archbishops and Bishops of France, March 10, 1791.

(The interference of the Constituent Assembly in ecclesiastical affairs.—The reunion of the Consistory.)

65 (92, 184) While We were busy with this matter, a still more distressing matter was brought to Our attention. We learned that about the middle of July the French National Assembly (that is to say *the majority*—it is always in this sense that We use this expression) had passed a decree, which, under the pretext of providing merely a civil constitution of the clergy, (so the title seemed to say) in fact attacked the most sacred dogmas, tampered with the most solidly established ecclesiastical discipline, abolished the rights of this first See, and of bishops, priests, religious of both sexes, and of the entire Catholic body, suppressed the sacred rites, appropriated Church revenues and funds, finally wrought such havoc that it would be impossible to believe it if it had not been a matter of experience. When these things were told Us, We were indeed not able to suppress a shudder at the reading of this decree.

(The letters of Louis XVI asking for the Pope's approbation. —Before replying, Pius VI will wait until he has received the advice of the French Bishops.)

The suppression of bishoprics

66 (92, 203) The King asks Us, among other things, to bring the metropolitans and the bishops, by Our advice, to consent to the division, and the suppression of metropolitan and episcopal sees; he begs Us to agree, at least for the time being, that the canonical forms hitherto employed by the Church in the erection of new

bishoprics now be used by the authority of the metropolitans and the bishops, and that they be allowed to institute them in favor of those who, according to the new method of elections, will be presented to them, for the vacancies, provided that in teaching and morals there is no reason to oppose their election. From this request of the King it is easy to see that he recognizes the necessity of consulting the bishops in cases of this nature, and that consequently it is only just that We decide nothing without first having heard their opinions. We await, therefore, a faithful account of your advice, your opinions, your resolutions, signed by each one of you, or at least by the majority of you. Our own ideas will then rest upon this foundation as on a most solid basis; it will be the guide and rule of Our deliberations; it will assist Us to arrive at a proper decision, equally advantageous to you and to your most Christian Kingdom. While We await the accomplishment of Our desire, We will find in your letters the assistance which will help Us in the examination of all the articles of the national constitution.

The distinction of the two powers

67 (15, 85, 91, 120, 123) If, in the first place, We study the acts of the Council of Sens assembled in the year 1527 to combat the Lutheran heresy, We find that the principle which forms the basis of this constitution cannot be said to be innocent of all taint of heresy. For the Council expresses itself in the following terms: "After these ignorant men, there rose up Marcilius of Padua, whose pernicious book entitled *Defensorium Pacis* has lately been published by the Lutherans to the great danger of the Christian people. In a hostile manner the author attacks the Church, flatters the princes in his impiety, strips prelates of all external jurisdiction except that which the secular arm will grant them. He holds moreover, that all those in orders, be they simple priests, or bishops, or archbishops, and even the Pope himself, enjoy, by virtue of Christ's institution, an equal authority, but that if one has more authority than another, this is a result of the free gift of the prince, and that the latter can revoke it at will. But the terrible madness of this raving heretic is rebuked by the Sacred Scriptures, which clearly show that the ecclesiastical power does not depend on the will of princes, but is of divine right, which grants to the Church the power to establish laws helpful to the salvation of the faithful, and to punish with lawful censure the

rebellious. It can also be clearly demonstrated from the same Scriptures that the power of the Church is not only far superior to any secular power whatsoever, but also that it is more worthy of our respect. Marsilius, on the other hand, and the other heretics we have named, hurled themselves with impiety against the Church, and vied with one another in the attempt to diminish her authority" (a).

(Condemnation by Benedict XIV of the posthumous work of Père Laborde of the Oratory because it contains the same error.)

The independence of the Church

In fact, what jurisdiction could seculars lay claim to in Church matters, by what right are ecclesiastics to be held subject to their decrees? No Catholic, surely, can be ignorant of the fact that Jesus Christ in instituting his Church, gave to the Apostles and to their successors a power which is subject to no other power, and that all the holy Fathers unanimously recognize this with Osius and St. Athanasius when they say: "Do not interfere in ecclesiastical affairs; it is not your place to give us orders in these matters, but rather to learn these things from us: God has given you the empire, to us He has entrusted all that has to do with the Church; and just as he who would seize the power from you would upset the order established by God, so you should fear lest in arrogating spiritual matters to yourself you become guilty of a greater crime" (a). And for the same reason St. John Chrysostom, wishing to give greater emphasis to this same truth, cites the example of Oza: "Who, for having laid hands on the Ark, though he intended to prevent its fall, fell down dead; because he usurped a role which did not belong to him; but if the simple violation of the Sabbath, if the mere contact with the Ark when it was about to fall could so provoke the wrath of God

68 (91, 207, 211)

67a *Verum ex sacris Litteris coercitus est* dilerantis *hujus* hæretici *immanis furor, quibus palam ostenditur non ex principium arbitrio dependere ecclesiasticam potestatem, sed ex jure divino, quo Ecclesiæ conceditur leges ad salutem condere fidelium, et in rebelles legitima censura animadvertere; iisdem quoque Litteris aperte monstratur Ecclesiæ potestatem longe alia quavis laica potestate, non modo superiorem esse, scd et digniorem. Cæterum hic Marsilius et cæteri prænominati* hæretici *adversus Ecclesiam impie debacchati certatim ejus aliqua ex parte nituntur dimuere auctoritatem.*

68a St. Athanasius, *In Hist. Arian, ad Monacos.*

and rendered unworthy of pardon those who dared to do such things, what excuse shall he have, what mercy can he hope for, who corrupts the adorable and ineffable dogmas of our faith? This cannot be, it cannot, I say" (b).

69 (91) The decrees of the Sacred Councils are all couched in the same terms, and all the monarchs of France accepted this doctrine up to the time of Louis XV, ancestor of the reigning King, who, on August 10, 1731, declared that he recognized it "as his first duty to prevent, on the occasion of conflict, any questioning of the sacred rights of that power which has received from God alone the right of determining questions of the teachings of faith, or moral standards; of making laws or disciplinary regulations by which are governed the ministers of the Church and the faithful in religious matters; of instituting her ministers or of dismissing them according to the same regulations; and of exacting obedience by imposing upon the faithful, according to the order of the canons, not only salutary penances, but also real spiritual punishment, by means of the judgments or censures which the first pastors can impose by their own authority."

70 (92) And yet, in spite of these principles so generally recognized in the Church, this National Assembly has arrogated to itself power over the Church when it has passed so many laws which go counter to dogma and ecclesiastical discipline, and when it has attempted to force bishops and all ecclesiastics by law to the execution of these decrees. But this will not appear astonishing to those who understand that the necessary effect of the constitution decreed by the Assembly is to destroy the Catholic religion, and with it the obedience due to kings.

(Condemnation of the principle of liberty of conscience, taken in an absolute sense.)

Roman primacy

71 (191) As We move forward in the examination of the other errors of the National Assembly, We come immediately to the abolition of the primacy and jurisdiction of the Pope, since it is decreed that: "A new bishop may not have recourse to the Pope to obtain any confirmation from him, but he will write to him as to the head of the universal Church in testimony of the unity

68b *In Epist. ad Galat.*, I, 6.

of faith and communion which he must maintain with him." A new formula for the oath is prescribed in which the name of the Roman Pontiff is suppressed. Even more, the bishop-elect is bound by oath to the national decrees, in which it is forbidden him to seek confirmation of his election from the Pontiff, and all power of the Pontiff is by that very fact excluded; thus are the streams cut off from their source, the branches from the tree, and the people from their first Pastor.

Peter lives in his successor

72 (151) We may be permitted here to borrow the terms of St. Gregory the Great to express the injury which has been perpetrated on Our dignity and Our authority, terms in which that Pontiff complained to the Empress Constantina of the novel pretentions which the Patriarch John had laid claim to in his pride, calling himself the universal bishop, and he begged Constantina not to give her consent to this usurpation: "May Your Reverence not despise me in this matter, for even if Gregory's (*and now Pius'*) sins are so great that he ought to suffer such wrongs, still there are no sins of Peter the Apostle (to expiate), that under your government such things should be. And so I beg you again and again in the name of Almighty God that as your princely ancestors ever sought favor with the Apostle St. Peter, so you too will seek it for yourself and will take care to preserve it. The honor you owe this illustrious Apostle should in no sense be lessened by Our sins and because We have served him unworthily; may the Apostle be your helper in all your endeavors here below, and hereafter obtain the remission of all your sins" (a).

Canonical obedience

73 (19, 44, 55, 142, 144, 147, 154, 181- What St. Gregory petitioned from the authority of the Empress for the honor of the papal dignity, We petition in a similar fashion from you, lest in that vast kingdom the rights and honor of the primacy be abolished; let the merits of Peter—of whom We are the heir, though an unworthy one—be considered: he should be honored in the person of Our lowliness. But if you are unable to accomplish this because you are prevented by some outside force, let religion and your own courage supply what is wanting; reject bravely the oath enjoined upon you: for the title

72a *Epist.* 21, 1. V.

182, usurped by the Patriarch John was less of an attack on Gregory
191) than the national decree is to Our rights. How, in fact, can it be said that communion with the visible head of the Church is maintained, when this is limited to announcing the fact of the election merely, and at the same time an oath is taken which denies the authority of his primacy? In his capacity as head, do not all his members owe him the solemn promise of canonical obedience, which alone can maintain unity in the Church and avoid schisms in this mystical body founded by Christ our Lord? (a) And as far as the Church in France is concerned, We find in Martène, *De Antiquis Ecclesiæ Ritibus,* the formula of the oath which was in use there for many centuries: every French bishop, on the day of his consecration, added to his profession of faith, a special clause of obedience to the Roman Pontiff (b).

(Refutation of the arguments which defenders of the Constitution draw from the Letter of Hormisdas.)

The discipline of the Church

74 But, say the apologists of the Assembly's decrees, the consti-
(121) tution of the clergy concerns only discipline, which has often changed according to circumstances, and is even now susceptible of change. But among these decrees there are not a few which are not merely disciplinary; there are others which attempt to undermine the purity and immutability of dogma, as We have already shown. But as to what concerns discipline, is there a single Catholic who would affirm that ecclesiastical discipline could be changed by laymen? Does not even Peter de Marca admit that with regard to rites, ceremonies, sacraments, the discipline of the clergy, their conditions and their control, are,

73a *Quod si alienæ potestatis vi impediti exequi non valebitis, per religionem et constantiam vestram complere debitis, fortiter vos ab injuncto jurejurando abstinentes: quippe minus detrahebat Gregorio usurpata a Joanne denominatio, quam nostro deroget juri nationale decretum. Quomodo enim retentam, conservatamque dici poterit cum visibili Ecclesiæ capite communionem, eidem tantummodo electionem nunciando, eodemque tempore ipsius primatus auctoritatem etiam per sacramenti religionem abnuendo? Et tamen debetur ipsi tanquam capiti a suis membris solemnis canonicæ obedientiæ promissio, ad retinendam, in Ecclesia unitatem, atque ad evitanda mystici ejus corporis a Christo Domino constituti schismata.*
73b Tom. II, l. I, c. II, art. II, ord. 1st.

according to the canons of the councils and the decrees of the Roman Pontiffs, under their jurisdiction, as the matter which is most frequently subject to their competence? And that it is scarcely possible to produce a single enactment of princes in this area which stems solely from the secular arm. We see that in this matter civil laws have always followed, not preceded" (a).

In 1560, when the faculty of the University of Paris exam- 75
ined the positions of Franciscus Grimauldet, *Advocatus regius,* *(171)*
which had been presented to the Assembly, or the Estates General, at Angers, among many propositions condemned by them is to be found the following (No. 6): "The second point of religion is in sacerdotal polity and discipline, which Christian kings and princes have the power to establish, to control, and to reform when corrupt" (a). This proposition is false, schismatic, destructive of ecclesiastical power, and heretical, and the proofs adduced are inconclusive. Moreover, it is particularly true that discipline cannot be changed rashly and arbitrarily: since the two greatest lights of the Catholic Church, St. Augustine (b) and St. Thomas Aquinas (c) teach positively that points of discipline cannot be changed without necessity, or except in view of some great utility, since the changing of a custom, even if it be of some use, always disturbs by reason of its novelty: and they (i.e., these points) should not be changed (adds St. Thomas) "unless on the one side sufficient recompense be made in terms of the common good for what is lost on the other side." Far from being the case that the Roman Pontiffs have ever corrupted discipline, they have ever used the authority given them by God to render it better and more perfect, for the edification of the Church. On the contrary, We grieve to see that the members of the National Assembly have acted in quite the opposite sense, as can easily be seen in comparing each of the articles of the decrees with ecclesiastical discipline.

But before coming to these articles, We may be permitted to 76
say how closely, usually, discipline clings to dogma, how great *(121,*
is its influence in conserving the purity of dogma; nor should we *176)*
forget how little benefit has been reaped from the variations

74a *De Concord. Sacerd. et Imper.,* Lib. II, c. VII, 8.
75a C. D'Argentre, *Coll. judic.,* Vol. II, Paris (1728), p. 291.
75b *Epist.* 54 *ad Jan.* 75c Ia-IIae, q. 97, a. 2.

permitted—though but rarely—by the concessions of the Roman Pontiffs, and how short a time they have lasted. And certainly the sacred Councils have often separated from communion in the Church violators of discipline, by the penalty of anathema (a).

(*Decrees of the Councils in this sense: Constantinople, Trent [Session 13, can. 9; Session 22, can. 7, 9; Sessions 24, can. 4, 9, 11].—Proscription of the French missal by Alexander VII.*)

77 (121-122) From the example of anathemas directed against offenders in so many areas of discipline, it is easy to see that the Church has always held it to be so closely connected with dogma, that it should never be changed, nor can it ever be changed, except by the ecclesiastical power alone, to whom it belongs either to make the judgment that what has been done up to now should be maintained, or that the necessity exists of procuring a greater good.

(*History shows that these innovations have been neither useful nor lasting.*)

The suppression of bishoprics

78 (203) Proceeding now to the examination of the articles of the decrees of the National Assembly, one of the gravest is to be found in the suppression of the ancient metropolitan sees, as also in the elimination of some bishoprics, the division of others, and the erection of new sees. It is not Our intention here to make a critical analysis of this question, since there is some historical doubt about the ancient division in civil law of the Gallic provinces, so that we can deduce that the metropolitan sees did not coincide with the provinces, either in temporal or geographical importance; for the matter which here concerns Us, it is enough to note that distribution of territory fixed by the civil authority is in no sense the rule for the extent and limits of ecclesiastical jurisdiction, as becomes clear from the reasoning of St. Innocent I: "You asked me whether, according to the divisions of the provinces established by imperial decree, since

76a *Sed priusquam articulos hosce attingamus, prætermittendum ducimus, quantum sæpe disciplina cohæreat dogmati, et ad ejus puritatis conservationem influat, necnon quam parum utilitatis attulerint, et quam brevi tempore perdurarint variationes a Romanis Pontificibus ex indulgentia, quamvis raro, permissæ. Ac profecto sacra Concilia pluribus in casibus disciplinæ violatores ab Ecclesiæ communione per anathema separarunt.*

there are two metropolises, should two metropolitan bishops be named; now it is not fitting that the Church of God be changed according to the fluctuations of worldly necessity; these honors and divisions are independent of those which the Emperor, for his own reasons, may see fit to establish. Therefore, the number of metropolitan bishops remains conformable to the ancient custom of the provinces" (a).

79 (92) To this letter Peter de Marca adds great weight by bringing it to bear on the practice of the Gallican Church; it will be sufficient to quote briefly from his writings: "The Gallican Church was in agreement with the Council of Chalcedon and the decree of Innocent, holding that it was not within the power of rulers to establish new episcopal sees, etc. We must not, by base flattery of princes, depart from the common belief of the universal Church, as happened to Marc-Antonio de Dominis who, falsely and against the very canons themselves, attributes to princes the institution of bishoprics; this position has been embraced by some moderns. The fact is that to the Church alone belongs the right to regulate this matter, as I have said" (a).

Difficulties opposed to the approbation of the decree

80 (203) But, they say, what they are asking of you is to approve the division of the dioceses which has been decreed; but must We not give it mature consideration, if We are to approve of it? And the vicious principle according to which these new divisions and suppressions have been made, is it not a grand obstacle to the consent which we should give it? Moreover, it must be noted that we are not here dealing with one or two diocesan changes, but with a far-reaching upheaval in almost all the dioceses of a vast empire, of moving a great many illustrious churches from their place, of reducing many of them now rejoicing in the honor of archbishopric, to the rank of bishopric, against which innovation Innocent III protested with bitterness (a).

(*The historical precedents.*)

The election of bishops

81 (189) There follows now this other change, or rather this reversal of disciplinary practice, which would introduce a considerable

78a *Epist.* 24 *ad Alexandrum Antioch.*
79a *Op. cit.*, l. II, c. IX, 4, 7. 80a *Lib.* II, *Epist.* 50.

novelty in the method of electing bishops, where is violated the solemn convenant, or Concordat, concluded between Leo X and the King Francis I, approved by the Fifth General Council of the Lateran, in which the mutual faith of the parties was pledged and which has been in effect already for two hundred and fifty years, and which consequently, was to be regarded as the law of the land. In this Concordat agreement had been reached between the signatories on the method of conferring bishoprics, prelatures, monasteries, and benefices. Now however, it has been decreed by this Assembly that in the future Bishops will be elected by the people of the districts or the municipalities. In this the Assembly certainly seems to have wished to embrace the false opinions of Luther and Calvin, which have since been adopted by the apostate of Spalato. For they assert that it is of divine law that bishops should be elected by the people.

82 (138) It is very easy to understand how erroneous this opinion is if we recall the method of the ancient elections. For if we begin with Moses, he established Aaron in the priesthood, and after him Eleazar, without the suffrage of the counsel of the multitude; and Christ Our Lord chose first the twelve apostles, and then the seventy-two disciples, without the intervention of the people; St. Paul the Apostle ordained with his own hands Timothy for the Ephesians, Titus for the island of Crete, Dionysius the Areopagite for Corinth (a). And St. John gave the bishopric of Smyrna to Polycarp without any formula of consent from the people (b), and almost innumerable other envoys were sent to govern distant peoples, and to the infidels, of Pontus, Galatia, Cappadocia, Asia and Bithynia, on the judgment and decision of the Apostles alone, to act as governors in the Churches founded by them (the Apostles) (c).

(*History shows that the election of bishops is not of divine right.–The abuses which led to abolishing it.*)

The Constitution entrusts
the election of bishops to non-Catholics

83 (203) But if this exclusion of the people was effected at a time when the electors were all Catholics, what must be said of the

82a Eusebius, *Eccl. Hist.*, l. III, c. IV.
82b St. Jerome, *De Viris Illus.*, c. 17.
82c Eusebius, *ibid.*

decree of the National Assembly by the terms of which, after excluding the clergy, the elections are given to districts of France in which are to be found Jews, heretics, and heterodox of many different kinds, who would have no small interest in episcopal elections: then would come to pass that horrible abuse which St. Gregory the Great protested in writing to the people of Milan: "We cannot for any reason give Our consent to the election of a subject chosen, not by Catholics, but by Lombards . . . for a man elected *by them* is obviously unworthy to be ordained a successor of St. Ambrose" (a).

84 (92, 191) This mode of election would renew abuses, would revive animosity which for a long time has lain dormant; it would even give to the Church prelates who were fomenters of heresy, teachers who, at least in secret and in the privacy of their own hearts, would nurse the erroneous opinions of the electors: "The judgments of the people," says St. Jerome, "are often very false; the vulgar are mistaken in the choice of their priests; each of them wants them to conform to his morals; it is not the best shepherd he seeks, but the shepherd who resembles himself" (a). What could be expected of these bishops who have not entered by the true door; or rather, what evils religion would have not to fear from these men who, themselves caught in the toils of error, would be incapable of correcting the people in their fault? (b) And certainly pastors of this kind, whoever they might be, would not have the power to bind or to loose since they would be without lawful mission, since they would immediately be solemnly excommunicated by the Holy See, for such is the penalty it has always inflicted on interlopers, and it is thus that even in our own time the Holy See took care to condemn in public proclamation each election of the bishops of Utrecht (c).

The "Appeal by writ of error"

85 (92, But as We proceed in the examination of this decree, even more harmful provisions are to be found: the bishops elected by

83a L. XI, *epist.* 4.
84a *Lib. I adv. Jovin.*, n. 34.
84b *Quid autem ab hujusmodi episcopis, qui aliunde intrarent, quam per ostium, esset expectandum, immo quid non timendum in religionem mali, qui deceptionis laqueo detenti nullo modo a deceptione poterunt corrigere populum?*–S. Damase, *Epist.* III, n. 2.
84c Benedict XIV, *Bullarium*, T. I, Const., 11.

197, 200, 201) their departments are ordered to demand confirmation from the Metropolitan or from the bishop with the highest seniority; if he refuses, he is obliged to commit in writing the reasons for the refusal. The 'bishop elect' can appeal the decision *by writ of error* before the civil magistrates; the latter are the ones who shall determine whether or not the exclusion is legitimate; they will appoint themselves judges of the metropolitans and of the bishops, though to those last belongs the power in the fullest sense to pass judgment on teaching and morals, and it is they, according to St. Jerome, who have been appointed to preserve the faithful from error.

Interference with the free government of the bishops

86 *(207)* Finally, is it not evident that the object of the Assembly in these decrees is to overthrow and destroy the episcopate through hatred of the religion whose ministers are the bishops? Moreover, they have imposed on the bishops a permanent council of priests with the name of *vicars*, whose number is fixed at 16 for cities of ten thousand inhabitants, 12 for less thickly populated centers. Furthermore, bishops are forced to attach to their households the pastors of suppressed parishes; they are declared their vicars without need of sanction, and, by reason of this right, they are independent of the bishop. Although the bishop is left the free choice of his vicars, nevertheless he cannot, without their advice, exercise any act of jurisdiction, except in a provisional sense; he cannot dismiss one of them except by the plurality of the votes of his Council. Is this not to intend that each diocese will be governed by priests, whose authority will nullify the jurisdiction of the bishop? Is this not in open contradiction with the teaching laid down in the Acts of the Apostles: "The Holy Spirit has established the bishops to govern the Church of God which He has purchased with his own blood"? (a) Finally, is this not to disturb and absolutely to overthrow the whole order of the hierarchy? By this method priests become the equals of bishops, an error which the priest Aërius was the first to teach and which was afterwards embraced by Wycliffe, by Marsilius of Padua, by John of Ganduno, and finally by Calvin, as Benedict XIV observes in his treatise on the Diocesan Synod (b).

86a 20:28.

86b Lib. XIII, c. I, n. 2.

Priests are put over bishops

87 *(203, 207)* Further, priests are put above bishops since the bishops cannot dismiss any member of their Council, nor can they decide anything except by a plurality of the votes of their vicars; however, the canons who compose the legitimately established chapters, and who form the Council of the churches, when they are summoned by the bishop, have only a consultative voice in the deliberations, as Benedict XIV affirms according to the two provincial councils held at Bordeaux (a).

88 *(203, 207)* For what concerns the other *vicars without need of sanction*, it is very strange and quite unheard of that bishops should be forced to accept their services at the same time that they may have very legitimate motives for rejecting them. It is very astonishing above all that these priests, being only subordinates, and replacing in his functions a man who is not unskillful in their exercise himself, should not be subject to him in whose name they act.

Seminaries

89 *(201)* But let us proceed. The Assembly has at least left to bishops the power of choosing their vicars from the total number of the clergy. But when it is a question of regulating the administration of seminaries, it has decreed that the bishop cannot choose the superiors except according to the advice of his vicars, and on the plurality of their votes, and that he can dismiss them only in the same way. Is there anyone who does not see to what a point this carries the defiance of the bishops, who, nonetheless, are rightly charged with the teaching and the discipline of those who are to be admitted into the ranks of the clergy and employed in the ecclesiastical ministry? Is it not incontestable that the bishop is the head and the first superior of the seminary? Although the Council of Trent (a) ordains that two canons shall be charged with the supervision of the education of young clerics, it nevertheless leaves to the bishops the liberty of choosing these two canons, *and in this to follow the inspiration of the Holy Spirit;* the Council does not force them to adopt their advice and to assent to their decisions (b). What confidence could the bishops have in

87a *Ibid.*, c. II, n. 6.

89a Sess. XXIII, *De reform.*, cap. 18.

89b *Et tamen nihil certum magis indubitatumque, quam quod caput et summus administer seminariorum sit episcopus, et quam-*

those who would be chosen by others, and perhaps by men who would have sworn to maintain the poisoned teaching which these decrees embody?

The salary appointed to bishops

90 (201) Finally, to put the crowning touch to the contempt and abjection into which they intend to plunge the bishops, every three months they are subject to receive, like vile mercenaries, a token sum for salary, with which they will be unable to alleviate the distress of the multitudes of poor people who cover the face of the kingdom, still less maintain the character of the episcopal dignity. This new institution of a 'suitable allowance' for the bishops, contravenes all the ancient laws which assigned to the bishops and pastors estates which they should administer and from which they could reap revenue as owners do. We read in the Capitularies of Charlemagne (a) and in those of King Lothair (b) that there was a certain amount of land destined for each church: "We ordain," says one of these, "according to the will of the King our Lord and Father, that there shall be given for revenue to each parish a domain of twelve measures of arable land". When the portion assigned to bishops was insufficient for their upkeep, it was increased by adding to it the revenues of some abbey, as this was often done in France, and as We recall was done even in Our Pontificate. But now the resources of bishops will depend on secular receivers and treasurers, who will be able to refuse them their salary if they oppose the unlawful decrees of which I have just spoken: beyond that, each bishop, now reduced to a fixed pension, will no longer be able when necessity requires it, to provide an assistant and a coadjutor for himself, since he will be unable to provide for his upkeep in a suitable manner. And yet it often happens in dioceses that a bishop, whether because of old age or ill health, needs a coadjutor; it is thus that the archbishop of Lyons petitioned and obtained from the Holy See an assistant, to whom was assigned a pension levied on the revenue of the archbishopric (c).

quam Tridentina Synodus mandet, ut duo canonici super ecclesiastica alumnorum disciplina instituantur, eorum tamen electio relinquitur episcopis prout Spiritus Sanctus suggesserit, *neque inhærere eorum judiciis, neque assentiri consiliis adstringuntur.*

90a A.D. 789, cap. XV. 90b Tit. IV, cap. I.
90c Benedict XIV, *De Synodo*, Book XIII, c. XIV, n. 12.

The suppression of parishes

We have just seen, with very great astonishment, dearly 91
beloved Sons and Venerable Brothers, these reversals of the (92)
principal points of ecclesiastical discipline, these suppressions, divisions, erections of episcopal sees, sacrilegious elections of bishops, and the evils that must result from them. Must we not, for the same reasons, have the same opinion of *the suppression of parishes?* You have already noted this in your exposition, but I cannot help adding my reflections to yours. The right which is attributed to the departmental governments to fix, on their own initiative, the limits of parishes as they shall see fit, is already very extraordinary; but what has caused me the greatest astonishment, is the prodigious number of parishes suppressed; it is the decree which lays down that in cities or towns of six thousand inhabitants there shall be only one single parish. And how could one pastor ever suffice for this immense flock of parishioners?

(*The reply of Cardinal Conrad to a pastor of Cologne.*)

The goods of the Church

We pass now to infringements of ecclesiastical possessions, 92
that is to say, to the second error of *Marsilius of Padua* and of (92)
John of Ganduno, condemned by the constitution of John XXII (a), and long before this by the decree of Pope St. Boniface I, which is reported by several writers (b): "No one may be ignorant of the fact that all that is consecrated to God, men, cattle, fields, in a word anything that has once been vowed to the Lord, is of the number of holy things, and belongs to the Church. Therefore, whoever seizes, lays waste, plunders, and usurps the heritage of the Lord and of the Church, must be regarded as a sacriligious person, so long as he has not expiated his crime and made satisfaction to the Church. If he persists in his usurpation, let him be excommunicated" (c).

(*Historical support of the same teaching.*)

92a Denz. n. 495.
92b Coustant, *Epist. Rom. Pont.*, p .1050, n. 3.
92c *Nulli licet ignorare, quod omne quod Domino consecratur, sive fuerit homo, sive animal, sive ager, vel quidquid fuerit semel consecratum, sanctum sanctorum erit Domino, et ad jus pertinet sacerdotum. Propter quod inexcusabilis est omnis, qui ea quæ*

The suppression of Chapters

93 (92) What seems almost incredible is that at the very moment when the possessions of the churches and of the Catholic priests are being seized, respect is had for the possessions which Protestant ministers, enemies of the Church, stripped from her in the past, and this in the name of treaties. Doubtless the National Assembly regards these treaties made with the Protestants as more sacred than the ecclesiastical canons and than the Concordat concluded between the Head of the Church and Francis I. And it has pleased the Assembly to do this favor to the Protestants precisely at the moment when it was despoiling the Catholic clergy. Who fails to see that the principal object of the usurpers, in this invasion of ecclesiastical property, is to profane the temples, to contemn the ministers of the altars, and for the future to turn the citizenry from the ecclesiastical state? For scarcely had they laid hands on this spoil than divine worship was abolished, churches closed, sacred vessels seized, and the singing of the divine office interrupted. France could glory that she had seen flower in her land as early as the sixth century chapters of clerks regular, as We can satisfy ourselves on the authority of Gregory of Tours, by the monuments which Dom Mabillon has assembled in the work entitled *Vetera analecta*, and the witness of the Third Council of Orleans held in 538. But today she weeps over the abolition and ruin of these pious establishments unjustly and unworthily proscribed by the National Assembly. The principal function of the Canons was daily to pay a common tribute of praise to God by the singing of the Psalms. Paul the Deacon, in his *Lives of the Bishops of Metz*, gives us the proof of this. We read there that "Bishop Chrodegand had not only formed his clergy by the study of the law of God, but that he had taken care to have them learn the Roman chant, and that he enjoined on them the duty of conformity with the usage and practice of the Roman Church" (a).

94 (49, 172) The Emperor Charlemagne had addressed to Pope Adrian I a work *on the cult of images*, to submit it to his examination; this

Domino, vel Ecclesiæ competunt, aufert, vastat, et invadit, vel diripit, et usque ad emendationem, Ecclesiæque satisfactionem, ut sacrilegus judicetur; et si emendare noluit, excommunicatur.

93a *De ordine episc. Metens.*

Pontiff used the occasion to charge the Emperor to lose no time in establishing the custom of the chant in several Churches of France, which for a long time had been refusing to follow on this point the practice of the Roman Church, so that, the Pope said, these same churches which regard the Holy See as the rule of their faith, may regard it also as their model in their manner of honoring God (a).

(*The establishment of the Roman chant by Charlemagne.*)

The property of regulars

95 (209) Let us come now to regulars, whose possessions the National Assembly has actually seized, declaring that it is at the *disposition* of the nation, an expression which is less odious than that of *property* and which, in fact, presents a slightly different sense. By its decree of February 13, sanctioned six days later by the King, the Assembly has suppressed all religious orders, and prohibited the foundation of any new ones in the future. However, experience has proved how useful they are to the Church; the Council of Trent has witnessed to this; it has declared: "that it was not ignorant of how much glory and how many advantages accrued to the Church of God from monasteries piously founded and wisely governed" (a).

(*The Church and the religious orders.*) (b)

Solemn vows

96 (129, 157, 209) Thus, the National Assembly, eager to favor the false systems of heretics, by abolishing the religious orders, condemns the public profession of the Counsels of the Gospel; it finds blameworthy a way of life always approved in the Church as most in conformity with the teaching of the Apostles; it insults the holy founders of orders to whom religion has raised altars, and who have established these societies only under divine inspiration.

94a ... *Ut cui adhæserant fidei munere, adhærerent quoque psallendi ordine.*

95a *At vero quantam illa Ecclesiæ utilitatem afferant, ex ipsa deducit experientia Concilium Tridentinum: "Quoniam non ignorat S. Synodus quantum ex monasteriis pie institutis, et recte administratis in Ecclesia Dei splendoris atque utilitatis oriatur". Sess.* 25, cap. I.

95b The rest of this passage, herein omitted, may be read in the volume, **THE STATES OF PERFECTION.**

But the National Assembly goes even further. In its decree of February 13, 1790, it declares that it does not recognize the solemn vows of religious and that consequently, the orders and congregations of regulars in which these vows are made are and will remain suppressed in France, and that in the future no similar ones can be founded. Is this not an infringement of the authority of the Sovereign Pontiff who alone has the right to pronounce on solemn and perpetual vows? "Solemn vows," says St. Thomas Aquinas, "that is to say vows of continency, etc., are reserved to the Sovereign Pontiff. These vows are solemn engagements which we contract with God for our own advantage" (a). It is for this reason that the prophet says in Psalm 75, v. 12: "Vow your vows to the Lord your God, and keep yourselves from infidelity." Again, it is for this reason that we read in Ecclesiastes: "If thou hast vowed anything to God, defer not to pay it: for an unfaithful and foolish promise displeaseth him: but whatsoever thou hast vowed, pay it" (b).

97 (176) Therefore, even when the Sovereign Pontiff believes that, for particular reasons, he should grant a dispensation from solemn vows, he does not proceed on the decision of his own power, but by means of a declaration (a). There is no reason to be astonished that Luther taught a man is not held to keep his vows, since he himself was an apostate, a renegade from his order. The members of the National Assembly, who pride themselves on being wise and prudent, are anxious to deflect from themselves the scandal and reproaches which the sight of so many dispersed religious would excite against them; they saw fit to strip the religious of their habits, so that there would remain not a single trace of the state from which they had been torn, and so as to efface even the very memory of religious orders. Religious have, therefore, been done away with, first in order to seize their property, and secondly, so as to destroy that race of men who would enlighten the people and oppose moral corruption. This wicked and blameworthy stratagem is energetically described and reproved by the Council of Sens: "They grant," says the Council, "to monks and to all those bound to vows, liberty to follow their

96a *Sum. Theol.*, IIa IIae, q. LXXXVIII, art. 12.
96b 5:3.
97a *. . . Non ex potestatis suæ arbitrio, sed per modum declarationis procedit.*

passions; they offer them freedom to abandon their habit, to return to the world; they invite them to apostasy; they teach them to defy the decrees of the Popes and the canons of the Councils."

Nuns

98 (209) Let us add to what I have just said on the subject of the vows of regulars, the odious decree leveled at consecrated virgins, which drives them from their convents after the example of Luther. For this heresiarch, in the words of Pope Adrian VI, "defiled those vessels consecrated to the Lord, tore from their monasteries the virgins vowed to God, and returned them to the secular world, or rather, to Satan whom they had abjured." Nonetheless, the nuns, that most distinguished portion of the flock of the Catholic faithful, have often warded off the greatest scourges by means of their prayer: "If there had been no consecrated virgins in Rome," says St. Gregory the Great, "not one of us for many years past would have escaped the swords of the Lombards" (a). Benedict XIV renders the same tribute to the religious women of Bologna: "This city, buffeted by so many calamities for so many years, would not be standing today if the prayers of the nuns had not appeased the ire of God" (b). We have been deeply touched by the persecution which the nuns are undergoing in France. Most of them have written to Us from the different provinces of the kingdom to tell Us what sorrow they experience in being impeded in the observance of their rules and fidelity to their vows. They have protested to Us that they are determined to suffer everything rather than fail in their obligations. We must, dearly beloved Sons and Venerable Brothers, pay tribute to their constancy and their courage in Our words to you. We beg you to continue to sustain them by your counsels and your exhortations, and to give them all the assistance in your power.

(*Refutation of the sophisms of Talleyrand.—Comparison of his conduct with that of St. Thomas of Canterbury.—He is condemned by the magnificent declarations of the Autun Chapter. —The Pope exhorts the Bishops of France to union and courage.— He proffers his help and solicits their counsel.*)

98a *Epist.* XXVI, 1. 7. 98b *Inst. eccl.*, 29.

INDEPENDENCE OF THE CHURCH

Encycl. *Caritas quæ*, April 13, 1791, to France.

(*Perils incurred by the Church in France.*)

99 (92) We have most urgently exhorted Our very dear son in Christ, the most Christian King, by Our letter of July 10, 1790, not to give his sanction to a Civil Constitution of the Clergy, which is of such a nature as to lead the nation into error and bring about a schism in the kingdom. For it is absolutely impossible that a purely political Assembly should have the right to modify the universal discipline of the Church, to destroy the authority of the Fathers and the decrees of the Councils, to upset the order of the hierarchy, to regulate arbitrarily the election of bishops, to suppress episcopal sees, and, having destroyed the better, to introduce transformations into the Church.

(*Offer to negotiate.—Loyalty of the bishops.—The new decrees of the Assembly are unacceptable.—Defection of Talleyrand.—Beginnings of a schismatic clergy.—Condemnation of this group.—Exhortation to repent and unite with the See of Rome.*)

100 (44) Finally, attach yourselves with single-mindedness to the Holy See, for no one can be in the Church, unless he be united to Us its Visible Head, and be one with the Chair of Peter.

EPISCOPAL ELECTIONS

Letter *Minime ignoramus*, April 16, 1791, to the Catholics of Strasbourg.

(*The dismissal of Cardinal de Rohan.—Illegitimate election of an intruded bishop.*)

101 (150, 154, 161, 165, 191, 203) Today We have written directly to your bishop to approve and to justify, by Our well-merited praise, the courage, the wisdom, the perseverance he has shown, whether in his pastoral instructions or in the acts of his ministry, recognizing him as your legitimate Pastor, to whom alone you must remain united, the only one whose voice you are permitted to listen to. Any other, whoever he may be, since he owes his title to an illegal election, to violence, and to fraud, you must reject and resist. Such is Our judgment, Ours who by the disposition of the divine will have been placed on the Chair of Peter. We do not doubt

but that in adopting it and carrying it out you will employ all the eagerness which with the mind of true Catholics made you have recourse to Us, to learn Our decision, emanating as it does from the tribunal of him whom Our Lord Jesus Christ Himself established pastor of the entire flock, master of doctrine, and center of ecclesiastical unity.

(*Blessing.*)

SCHISMATIC CLERGY

Instruction *Laudabilem majorum*, September 28, 1791, to the French Bishops.

(*Responses to the questions submitted to the Pope on the subject of the schism.*)

102 (56, 59) His Holiness has declared that it is not permitted to receive the baptism of the intruded clergy except in cases of extreme necessity and if no one else can be found to give baptism; the sacrament should be conferred by legitimate clergy or by others armed with their permission.

For, since the intruded pastor is certainly schismatical, and his schism is obvious, it follows that the action of a Catholic who addresses himself to the intruded cleric for the administration of baptism, is, from every point of view, vicious, evil, and forbidden; in effect, this would be to communicate with schismatics in divine matters and in the very wickedness of the schism, which is by its very nature an evil, and hence forbidden by the natural law as well as by the divine. For what is the sin of schism, committed by the intruded priest, if it is not to usurp by his own action the pastoral ministry, without any authorization, and even in contempt of the authority of the bishop whom he rejects? And what else is the Catholic doing who receives baptism from the intruded priest, except to commit the crime of schism with him, since one, in administering baptism, and the other, in receiving it, consummates a premeditated offense, which neither one could have committed without the concurrence of the other. So when a Catholic cooperates in the schism by his conduct, it is impossible for him not to assent by that very fact to the sin of schism, and not to recognize and treat the intruder as a legitimate priest.

(*Marriage cases.—Regulation in 6 articles.—Funerals.*)

Apost. Const. *Auctorem Fidei*, August 28, 1794.

(Meditate on the sufferings inflicted on Christ by sinners so as to remain constant ourselves in the face of attacks on his Mystical Body.)

103 In these troubled times, in the face of this total upheaval, *(142, 145, 150, 160)* it is certainly a hard necessity for men of good will to have to undertake the struggle against the enemies of the Christian name, whoever they may be. How much more pressing this necessity is for Us, on whom, by reason of the charge and the government of the entire flock confided to Our pastoral solicitude, is incumbent "more than on anyone else, the duty of defending the Christian religion" (a). Nonetheless, under the very weight of the charge laid on Our shoulders to carry the burdens of all those who bow before the storm, the more We realize Our own infirmity, the firmer is the hope which supports Us and establishes for Us the character of Our office divinely instituted in the person of blessed Peter. For, having once received from the hand of Christ the helm of the Church, he has never been abandoned, nor has he himself ceased to carry the weight of apostolic government in the person of those whom God gave him as heirs in perpetual succession, with the charge to protect and guard them.

(The errors of the Bishop of Pistoia.—The schismatical synod.—The pope is obliged to go the length of condemning it.)

We condemn and reprove the following articles:

On the obscuring of truth in the Church

I

104 The proposition which affirms that "*in recent centuries there has been a general obscuring of very important religious truths as well as the bases of faith and the moral doctrine of Jesus Christ*", *heretical.* *(96, 103)*

103a St. Siricius, *ad Himerium Tarrac., epist.* I, *apud Coust.*

On the power attributed to the ecclesiastical community, to be communicated by it to pastors

II

105 The proposition which holds that "*power has been given by God to the Church to be communicated to the pastors who are its ministers for the salvation of souls*", understood in the sense that the power of the ecclesiastical ministry and jurisdiction derives from the community of the faithful to (be communicated to) the pastors, *heretical.* *(138)*

On the appellation "Ministerial Head" attributed to the Roman Pontiff

III

106 Further, the proposition which holds that "*the Roman Pontiff is the ministerial head*", explained in such manner that it is not from Christ, and in the person of Peter, but from the Church, that the Roman Pontiff receives the power of the ministry which he enjoys in the universal Church, as successor of Peter, true Vicar of Christ, and Head of the whole Church, *heretical.* *(192, 145, 146)*

On the power of the Church relative to the establishment of exterior discipline

IV

107 The proposition affirming that "*it would be to abuse the authority of the Church, to carry it beyond the limits of doctrine and morals, to extend it to external concerns and to exact by force what belongs to the sphere of free persuasion*" and also "*that it belongs still less to the authority of the Church to exact obedience to its decrees by force*"; *(121)*
insofar as the vague expression "*to extend it to external concerns*", condemns as an abuse of the authority of the Church, the use of her power received from God, which the Apostles themselves exercised in establishing and sanctioning exterior discipline, *heretical.*

V

108 Insofar as this proposition implies that the Church has no authority to require submission to her decrees other than by persuasion, *(120)*

insofar as it means *that the Church has received from God only the power of direction by counsel and by reasoning, but not the power of imposing laws, of constraining and punishing delinquents and contumacious persons by exterior judgment and penal constraint, results in a system already condemned as heretical* (a).

Powers attributed to the Bishops

VI

109 (189) The doctrine of the Synod which professes that "*the Bishop has received from Christ all the necessary rights for the good government of his diocese*";
as if for the good government of each diocese there were not required directives from above concerning either faith and morals, or general discipline, which come by right from the Sovereign Pontiffs and the General Councils for the entire Church,

Schismatical, or at least erroneous.

VII

110 (189) It is the same also when the bishop is urged "*to pursue with zeal the perfecting of ecclesiastical discipline*", *and that, "against all customs, exemptions, reserves to the contrary, which would be in opposition to the good order of the diocese, to the greater glory of God and to the greater edification of the faithful*";
because it supposes that the bishop is allowed, by his own authority, to make decisions and issue decrees contrary to the customs, exemptions, and reserves in force, whether in the universal Church, or in individual dioceses, without the permission and the intervention of superior hierarchial authority by which they have been introduced or approved, or from which they derive the force of law,

schismatical in tendency,
prejudicial to hierarchical
authority, erroneous.

108a Benedict XIV, Brief *Ad assiduas*, 1755, to the Polish Bishops, *Bull.*, Vol. IV, p. 225.

VII

Likewise for the conviction which it expresses in saying 111 (118)
that "*the rights of the bishop, received from Jesus Christ for the government of the Church, can neither be modified nor infringed; and if it happen that the exercise of these rights be interrupted for any cause whatsoever, the bishop can and must always resume his original rights each time that the greater good of his church requires it*";
inasmuch as it signifies that the exercise of episcopal rights cannot be prevented or suppressed by any superior authority, whenever the bishop, on his own authority, shall decide it is prejudicial to the greater good of his diocese,

schismatical in tendency,
prejudicial to hierarchical
authority, erroneous.

Right, incorrectly attributed to simple priests,
in the decrees on faith and discipline

IX

The doctrine which holds that "*the reform of abuses relative* 112
to ecclesiastical discipline in diocesan synods, and the maintenance of the reform, depends alike on the bishops and pastors: (207)
and that without this liberty of decision, submission would not be owed to the counsels and orders of bishops",

false, presumptuous, destructive of
episcopal authority, fatal to
hierarchical power, favorable to the
heresy of Aërius, renewed by Calvin.

X

In the same way the doctrine which holds that pastors, and 113
other priests assembled in synods are considered as judges of (207)
the faith on a par with the bishop, and implying by that that judgment in matters of faith belongs to them by right, and by a right received in ordination,

false, temerarious, destructive of
hierarchical order, tending to diminish

the firmness of the definitions or dogmatic decisions of the Church, at least erroneous.

XI

114 (200) The formula stating that according to an ancient practice dating from Apostolic times and preserved in the best centuries of the Church, it was accepted that *"decrees or definitions, or sentences, even those emanating from major sees, were not accepted until after recognition and approval by the diocesan synod"*,

false, temerarious, derogating by its general terms to the obedience due to the decisions emanating from legitimate hierarchical superiors, tending to schism and to heresy.

Of the composition of the Body of the Church

XV

115 (9) The doctrine proposing that the Church *"'be considered a single mystical Body, composed of Christ its Head, and the faithful who are his members in virtue of an ineffable union, by which we become with him, one single priest, one single victim, one single perfect adorer of God, in spirit and in truth"*; understood in the sense that only the faithful who are perfect adorers in spirit and in truth belong to the Church,

heretical.

On indulgences

XLI

116 (118) It is the same for what is added, namely that "the Scholastics, *swollen with subtlety, introduced an ill understood treasure of the merits of Christ and the Saints, and for the clear notion of absolution from canonical penalty, have substituted another one, false and confused, of the application of merits*"; as if the treasures of the Church, from which the Pope draws to grant indulgences, were not the merits of Christ and of the saints,

false, temerarious, injurious to the merits of Christ and the saints, recently condemned in article 17 of Luther.

XLII

117 (118) It is the same for what is added, that "it is still more deplorable when it is desired to transfer this illusory application to the deceased";

false, temerarious, offensive to pious ears, injurious with respect to the Roman Pontiffs as well as to the practice and teaching of the universal Church, tending to the error cited as heretical in the works of Peter of Osma, and again condemned in article 22 of Luther.

Of reserved cases

XLIV

118 (157) The proposition affirming that *"the reservation of cases is today nothing more than an untimely restriction on priests of the lower rank, and a meaningless word for penitents accustomed to set no store by this reserve"*;

false, temerarious, ill sounding, pernicious, contrary to the Council of Trent, prejudicial to the authority of the superior hierarchy.

XLV

119 (189) It is the same for the hope that is expressed *"in the future ritual of penance such reserves will find no place"*; inasmuch as, given the general sense of the terms employed, it is suggested that by the reform of the ritual of penance, effected by the bishop or by the council, could be abolished the cases which the Council of Trent declares can be reserved to their personal judgment by the Sovereign Pontiffs, in virtue of the supreme power which has been conferred on them over the universal Church,

the proposition is false, temerarious, infringing upon and inflicting harm on the authority of the Council of Trent and of the Sovereign Pontiffs.

On censures

XLVI

120 (55) The proposition affirming that "*the effect of excommunication is only exterior, because, of its nature, it only excludes from the exterior communion of the Church*";
as if excommunication were not a spiritual penalty, binding in heaven, obligatory on souls,

false, pernicious, condemned in article 23 of Luther, at the least erroneous.

On ecclesiastical conferences

LXXVII

121 (223) It is the same for what is added (to the charges made against ecclesiastical studies) that "*the change of form of ecclesiastical government thanks to which the ministers of the Church have come to forget their rights, which are at the same time their obligations, has had for a final result the obliteration of the primitive notions of the ecclesiastical ministry and of pastoral solicitude*";
as if by change of government conformable to the discipline established and approved in the Church, ever could be obliterated and lost the primitive notion of ecclesiastical ministry and pastoral solicitude,

proposition false, temerarious, erroneous.

LXXVIII

122 (88-89, 207) The prescription of the synod, relative to the order of questions to be treated in the conferences, where, after having affirmed that "*we must distinguish in each article what concerns faith and the essence of religion from what is proper to discipline*", it adds that "*even in the latter (discipline), we must distinguish what is necessary or useful to keep the faithful in the spirit from what is useless or too onerous for the liberty of sons of the New Testament, and still more from what is perilous or harmful, as conducive to superstition and to materialism*"; for as much as by reason of the general terms employed, it includes and subjects to the prescribed examination even the discipline established and approved by the Church, as if the Church, which is ruled by the Spirit of God, could establish a

discipline not merely useless and insupportable for the Christian spirit, but even dangerous, harmful, and conducive to superstition and to materialism,

false, temerarious, scandalous, pernicious, offensive to pious ears, injurious to the Church and to the Spirit of God who guides her, at the least erroneous.

On the Convocation of the National Council

LXXXV

123 (193) The proposition stating that it is sufficient to have only a superficial knowledge of ecclesiastical history to be obliged to admit that the convocation of a National Council is one of the canonical methods for putting an end to religious controversies of those nations; understood in the sense that the controversies concerning faith and morals occurring in whatever Church could be definitively closed in a National Council by a final judgment, as if inerrancy in matters of faith and morals belonged to a National Council,

schismatical, heretical.

PIUS VII
1800-1823

Encycl. *Diu satis,* May 15, 1800.

It seems to Us that We have delayed a long time in writing 124
to you. Two months have already passed—not without anxiety *(145,*
and labor—since God has laid on Our weakness the immense *155-*
burden of the government of his Church. *156)*

But it is only right to yield at length, less to an old-established custom than to the spontaneity of Our affection for you: a sentiment inspired long ago by the bonds of the hierarchy but which today We feel immeasurably more and in its highest degree. Therefore, nothing is more agreeable to Us than to speak to you, at least by means of this encyclical. And We have been urgently begged to do so, even obliged to, by that obligation which is proper to Us and is even the principal of all Our obligations, enshrined and formulated as it is in the words "Confirm thy brethren" (a). For at this period of profound misery and violent storms Satan seeks no less than in former times "to grind us as wheat" (b).

For who could be so blind, or so hostile in Our regard as not to understand, and in some senses even to perceive with the eyes of the body, that in these difficult and painful times, Jesus Christ, according to his promise, has once more prayed for Peter that his faith fail not? (c)

(*The trials and constancy of Pius VI.*)

The foundation of the Church

In the face of these facts, it should be recognized that it is 125
vain to endeavor to destroy "the House of God", that is, the *(56,*
Church built upon Peter, "the rock" not alone in name, but in *139,*
reality; the Church "against which the gates of hell shall not *223,*
prevail" (a), because "it is founded upon a rock". None has ever *229)*
been an enemy of the Christian religion without at the same time waging impious war against the Chair of Peter, because while this Chair stands the Church will never tremble or fall. In fact, as St. Irenaeus proclaims, "it is by the institution and succession of Pontiffs that the truth is handed down from the

124a Luke 22:32. 124b Cf. *ibid.*, 31. 124c Cf. *ibid.*, 32.
125a Cf. Matt. 7:25; 16:18; Luke 6:48.

Apostles and taught to us within the Church, and it is also this same succession which plainly demonstrates that the one, single, life-giving faith is the one which, within the Church, has been kept from the time of the Apostles till now, and has been faithfully transmitted" (b).

The wisdom of the wise

126 (56, 160, 175) This is precisely the line of conduct followed by those men who have attempted to substitute I know not what monstrous false philosophy for that Philosophy—it is thus that the Fathers, and particularly the Greek Fathers, so justly name Christian teaching—that Philosophy which the Son of God, Eternal Wisdom Himself, brought from heaven and communicated to men. But it is written, and this word of St. Paul exactly described them: "I will destroy the wisdom of the wise, and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" (a).

It pleases Us to recall these things to you, Venerable Brothers, all the more so because they are of a nature to animate your souls in a wonderful way, to strengthen and to enflame them. Then you will spare no trouble, shrink from no combat for the Church of Christ, which, contrary to not only Our desires but even to Our expectations, or rather, in spite of Our terror, God Himself has charged Us to rule, to guard, to adorn, and to extend.

(*The teaching of Christ is the remedy for present ills.*)

Firmness necessary to pastors

127 (85, 96, 159, 197, 201) It is, therefore, one of the duties of Our office, Venerable Brothers, to succor both individuals and nations in their distress, to ward off the evils the very thought of which brings tears to Our eyes, evils of the present and the future. For it is Jesus Christ Himself who "gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, until we meet unto the unity of faith, and of the knowledge of the Son of God" (a).

125b St. Irenaeus, *Adv. Hær.*, III, 3, n. 3.
126a 1 Cor. 1:19-20.
127a Ephes. 4:11-13.

If, in such an undertaking, any one of us were to show indifference, weakness, opportunism, what shame for him! what a sin on his conscience! Therefore you, Venerable Brothers, more than any others, We beg you, We conjure you, We exhort you, We admonish you, We command you even, to spare no vigilance, no readiness, diligence, or fatigue in keeping the deposit of Christ, a deposit for whose preservation you know what oath has been sworn, and by whom. Admit none to the clerical state, do not confide to anyone the dispensing of the mysteries of God, let none preach or hear confessions, do not confer on anyone either the charge of souls or any other office without a serious examination and due control, without having taken the time to assure yourselves *if the spirit* which is manifested *be of God* (b).

(*Above all, supervise the instruction of the young.*)

Evil Books

128 (197) But We affirm that this same power should be employed in all its energy to extirpate another evil, the most pernicious of all, the evil of bad books; it is the very health of the Church, of society, of the heads of state, of every man, which requires this, health (salvation) which ought to be much dearer to us than our own life.

129 (141, 181) This grave matter has been treated with all the care it deserved and in its whole extent in the Apostolic Letters which Our predecessor of happy memory, Clement XIII, addressed to the whole episcopate in the form of a brief, November 25, 1766. The books that We would wish to see torn from the hands of all, utterly destroyed, and cast into the flames are not only those which openly attack the teaching of Christ; it is also necessary, and even more necessary, to remove from the sight and the minds of all, those whose attack is more hidden because it proceeds by deceit. To recognize them there is no need, says St. Cyprian, of long discussion or subtle reasoning. In the interest of truth Our Lord has made their examination easy by these words addressed to Peter: "Feed my lambs" (a). Therefore, the type of pasture which the sheep of Christ should consider healthful, which they ought to seek, and with which they should be nourished, is the one to which they are sent by the voice and by the authority of Peter.

127b Cf. 1 John 4:1.
129a John 21:17.

False doctrines must be shunned

130 (52, 173, 181) Whatever, therefore, turns them away from, removes them from him they must of necessity consider noxious and mortally poisonous; they must flee from it with the greatest horror, without ever permitting themselves to be captivated or seduced, even by the more attractive appearances; without this docility no man can be counted among the sheep of Christ.

131 (141, 167) On this point We can neither close Our eyes, nor be silent, nor remain negligent. For if such great freedom of thought, word, writing, and reading is not repressed, We might certainly—thanks to the efforts and the resources of kings and rulers who are both powerful and very skillful—We might momentarily appear to be relieved of the great disease which has been afflicting the world for so long; but, unless it is plucked up by the roots and the very seed destroyed—I tremble to say it, but it has to be said—this evil would continue to spread, to grow strong, and finally would cover the face of the earth; then, in order to destroy it or ward off its evil effects, even legions of soldiers would not be enough; no sentinels, no police, no city walls, or national barriers would have any effect.

132 (153) Ah, Venerable Brothers, which one of us could remain indifferent to what God tells us by the mouth of the Prophet Ezechiel: "Son of man, I have made thee a watchman to the house of Israel: and thou shalt hear the word out of my mouth, and shalt tell it them from me. If, when I say to the wicked, Thou shalt surely die: thou declare it not to him . . . the same wicked man shall die in his iniquity, but I will require his blood at thy hand" (a). We admit that in Our case this word haunts Us, it pierces Us with its dart day and night, never will it allow Us to be remiss or timid in the exercise of Our office; and We promise you, We pledge to you that you will always have Us not only as aid and support, but also as leader and guide.

The laws of the Church

133 (92, 120, 123, 175) Venerable Brothers, there is still another trust confided to Our safe-keeping, one which requires for its defense much strength of soul and perseverance. It is the treasure of the holy laws of the Church, the laws by which she herself—since she alone has the power—has established her discipline, laws which without fail have contributed to the flowering of piety and virtue, and make the Spouse of Jesus Christ "terrible as an army in battle array" (a). To use the expression of Our predecessor St. Zosimus, most of these laws are, as it were, "the foundation destined to bear the edifice of faith" (b). And nothing could be of greater advantage to, or a more glorious achievement of Kings and Heads of State, as another of Our predecessors, the wise and courageous St. Felix wrote to the Emperor Zeno, than "to permit the Catholic Church to live by her own laws, and not suffer anyone whomsoever to interfere with her liberty. For it is certain that they act in conformity with their own best interests when, the interests of God being at stake, they endeavor to submit and not to prefer the royal will to the priests of Christ, as He Himself has ordained" (c).

(*Ecclesiastical property.—The state of France.*)

132a Ezech 3.17-18.

THE UNITY OF THE CHURCH

Apost. Const. *Ecclesia Christi,* September 18, 1801.

134 (4-5, 44, 52, 72, 139, 229) The Church of Jesus Christ, which appeared to St. John under the image of the new Jerusalem coming down from Heaven (a) derives its stability and its adornments not only from the fact that it is holy, Catholic, and apostolic, but also from the fact that it is one founded on the sure foundation of the corner stone (b). All the strength and the beauty of this mystical body results from the firm and constant union of all the members of the Church in the same faith, in the same sacraments, in the same bonds of mutual charity, in submission and obedience to the Head of the Church.

135 (23, 139, 228) The Redeemer of mankind, after purchasing the Church at the price of his blood (a), willed this jewel of unity to be for her a splendid and particular attribute to be kept to the end of time. And so we see that before returning to heaven He addressed this memorable prayer to his Father for the unity of the Church:

133a Cant. 6:3, 9. 133b Epist. *IV.*
133c St. Felix III, *Epist. IX, ad Zenon. imp.*
134a Cf. Apoc. 21:2. 134b Cf. Ephes. 2:20; 1 Peter 2:6.
135a Cf. Acts 20:28.

"Holy Father, keep them in thy name whom thou hast given me; that they may be even as we are . . . that they all may be one as thou Father in me, and I in thee, that they may be one in us" (b).

Penetrated with these great ideas, as soon as Divine Providence deigned to call Us, by a singular act of goodness, unworthy as We are, to the supreme power of the apostolate, Our eyes turned towards that purchased people solicitous to keep unity in the bond of peace (c).

(*History of the negotiations.—Principal clauses of the Concordat.*)

THE TEMPORAL POWER

Apost. Const. *Cum memoranda,* June 10, 1809.

(*The occupation of Rome by Napoleon, February 2, 1809.*)

136 (123, 137, 178, 179) With St. Ambrose (a) We recall that the holy Naboth, owner of a vineyard, summoned by a royal demand to hand over his property, in which the King, after rooting out the vine-stock, would order herbs to be planted, replied, "The Lord be merciful to me, and not let me give thee the inheritance of my fathers" (b). We in Our turn have judged that it was even less lawful for Us to deliver Our ancient and sacred inheritance—that is to say, the temporal domain of this Holy See, possessed for so many centuries by Our predecessors the Roman Pontiffs, unless by an evident order of Divine Providence—or to give an easy consent to the seizure of the capital of the Catholic world by no matter whom, there to disturb and destroy the sacred order left by Jesus Christ to his Church and regulated by the canons established by the Spirit of God: to substitute in place of this order a code, not only contrary to the sacred canons, but even incompatible with the evangelical precepts, and finally, to introduce, as is ordinarily the case, another order of things which tends openly to associate and confuse sects and every kind of superstition with the Catholic Church.

137 (145, 159, 178) Naboth defended his vineyard even at the price of his life. So could We, whatever was to be the event, not defend Our rights, and the possessions of the Holy Roman Church, which We have pledged Ourselves, by the bonds of a most solemn oath,

135b Cf. John 17:11, 22. 135c Cf. Ephes. 4:3.
136a *De Basil. Tradend.*, 17; *epist.* XXI. 136b 3 Kings 21:1-4.

to preserve, as far as in Us lies? Could We fail to lay claim to the liberty of the Apostolic See, so closely united to the liberty and to the interests of the universal Church? For, even if other arguments were to fail, the events of the present time show how suitable and necessary is this temporal power to assure to the supreme Head of the Church the free and certain exercise of the power over the world which has been divinely committed to him. (179)

(*Sacrilegious usurpations of the imperial power.—Excommunication of the Emperor and his agents.*)

INTERFERENCE OF THE CIVIL POWER

Letter *Litteræ tuæ,* November 5, 1810, to Cardinal Maury.

138 (189, 191) Five days ago We received your letter by which We learned of your nomination to the Archbishopric of Paris and your installation in the government of that diocese. This news has put the crowning touch to Our afflictions and fills Us with a sorrow which it is difficult to contain and impossible to express to you. You were perfectly aware of Our letter to Cardinal Caprara, then Archbishop of Milan, in which We exposed the powerful motives which made it a duty for Us, in the present state of affairs, to refuse canonical institution to bishops named by the Emperor.

139 (92, 190, 195) You are not embarrassed to take sides against Us in the struggle which We are carrying on to defend the dignity of the Church. Is it thus that you make little of Our authority, and dare in some sort, by this public act, to pronounce against Us to whom you owe obedience and fidelity? But what grieves Us still more is to see that, after having petitioned the administration of an archbishopric from a chapter, you have, by your own authority, and without consulting Us, taken charge of the government of another church, far from imitating the beautiful example of Cardinal Fesch, Archbishop of Lyons, who, having been named before you were to the same see of Paris, wisely judged he should abstain absolutely from all spiritual administration of that church, in spite of the invitation of the chapter.

140 (57, Where will all this end? They want to introduce into the Church a custom as new as it is dangerous, by means of which

191) the civil power will little by little manage to put up for vacant sees only the subjects who are agreeable to itself: and is there anyone who does not see clearly that this is not only to harm the liberty of the Church, but even to open the gates to schism and to invalid elections?

(*Order to resign.—Threat of canonical penalties.*)

ADAPTATION OF DISCIPLINE

Letter to the Irish Bishops, February 1, 1816.

(*Motives of the agreement reached between the Holy See and the English government on the subject of episcopal nominations.*)

141 These powerful motives, which We have weighed carefully *(122,* and at great length, considering the gravity of the subject, have *189)* brought Us, after seeking advice, as is Our wont, from several of Our Venerable Brothers, the Cardinals of the Holy Roman Church, and other persons well versed and up to date in British affairs, to propose the compromise which has been announced, as a means of reconciling everything. We are well aware that in so doing We derogate somewhat from ecclesiastical discipline, which attributes to the Roman Pontiff an entire liberty in the choice of bishops: but who is there who does not know that in matters of discipline legitimate authority can make some changes by reason of circumstances, interests, and historical periods? This is a principle and a line of conduct which Our predecessors themselves have always recognized and observed.

142 On this subject, We have recalled above all the beautiful *(122)* thought of St. Leo the Great in his letter to Rusticus, Bishop of Narbonne: "Just as there are certain things which cannot be changed for any reason, so there are others which can be modified according to the necessities of times and the demands of interests" (a). We have also before Us the teaching of Our predecessor Innocent III: "No fault is to be found if concessions are made to the rulings of men, above all when urgent necessity or evident usefulness require them." Now, what reasons could be more powerful, what circumstances more important than

142a *Epist. CLXVII, ad Rusticum, episc. Narbonens.*

those which obtain here, and which We have not hesitated to expose to you?

Therefore, since the privilege We have proposed cannot have 143 any evil result, and since it has its foundation in the rules of pru-*(178)* dence; since, if it were not granted, the Church would be exposed to great calamities, while from its concession precious advantages should accrue, namely the emancipation of Catholics and the return of Liberty for all that concerns religion in Great Britain; should We still hesitate, and what motive could prevent Us from showing openly Our readiness to grant this concession, and to relax in some measure the discipline of the Church? We have therefore judged with confidence that We should act as We have done, and We have seen that We were in a situation where We had reason to make Our own these words of Pope Gelasius, Our predecessor: "We are forced by the necessity of the circumstances, and the wisdom of the Apostolic See imposes upon Us the law of weighing the canonical decrees, of evaluating the precepts of Our predecessors so as to take, after serious study, the measures of adaptation required by the needs of the moment and the interests of the Church" (a).

ONE SINGLE LANGUAGE

Letter *Magno et acerbo*, September 3, 1816, to the Archbishop of Mohilev.

(*Precautions against bad translations of the Bible.*)

The Roman Church accepts, in virtue of the well known de- 144 cree of the Council of Trent (a), only the so-called Vulgate edi-*(162)* tion (of the Bible), and rejects versions in other languages. She authorizes only those editions which are published with notes drawn in good earnest from the writings of the Fathers and Catholic Doctors, lest so great a treasure be exposed to the corruption of innovators, and so that the Church throughout the whole world, will have only one mouth, only one language.

(*Under what conditions the faithful may be permitted to read the Bible.—Vigilance of the Bishops.*)

143a *Epist. ad Episcop. Lucaniæ.*
144a Session IV, April 8, 1546; Cf. Denz., 783-786.

LEO XII

1823-1829

Encycl. *Ubi primum*, May 5, 1824.

(*The Pope announces his elevation to the pontificate.—Duties of bishops.—Present evils.—Propaganda of bible societies.*)

To seek the true source of all the evils which We have just been deploring, and of many others which, for brevity's sake, We have not mentioned, it must be understood that today as at the Church's beginning, this source is once more to be found in a stubborn contempt for the Church's authority; yes, the authority of that Church, who, according to St. Leo the Great, because her charity has been well-ordered (a), accepts Peter in Peter's See, and in the person of the Roman Pontiff who is Peter's successor, beholds and honors him in whom are to be found the charge of all the shepherds and the protection of all the sheep entrusted to them; him whose dignity never fails, even in an unworthy successor. In Peter, therefore, as this same Doctor so fittingly teaches, is to be found the strength of all, and the help of divine grace is disposed in such sort that the stability granted to Peter by Christ is conferred by Peter on the Apostles (b). But it is evident that this contempt for the authority of the Church is opposed to the commandment of Christ who said to the Apostles, and, in their persons to the ministers of the Church their successors: "He that heareth you, heareth me; he that despiseth you, despiseth me" (c) as it is also opposed to the teaching of the Apostle Paul: "The Church is the pillar and ground of the truth" (d). With reference to these words Augustine says: "If any man be outside the Church he will be excluded from the number of sons and will not have God for Father since he has not the Church for Mother" (e). 145 (137, 139, 141, 146, 153, 215)

Therefore, Venerable Brothers, with Augustine, keep before your eyes the words of Christ and of the Apostle Paul and meditate upon them often so that you will be able to teach the people entrusted to you what respect they owe to the authority of that Church, an authority conferred upon her by God Himself. 146 (137)

(*The Church and rulers.—Condemnation of false tolerance.*)

145a *Serm. II de nat. ejusdem.* 145b *Serm. IV, super eodem.*
145c Luke 10:16. 145d 1 Tim. 3:15.
145e *De Symbol. ad Catech.*, Book IV, c. 13.

THE TREASURE OF THE INDULGENCES

Encycl. *Caritate Christi,* December 25, 1825.

(*Extension of the Jubilee to the whole Catholic world.—Its preparation.*)

147 This preparation of souls will allow the faithful to obtain
(118) the fruits of the holy Jubilee. But so as to undertake with suitable piety and confidence the works by which alone good fruits can be obtained, it is your duty to make sure they understand and that they have the firm conviction that the inexhaustible treasury of his merits has been left to the Church by the Mediator between God and men, Christ Jesus; that to them are added the merits of the Blessed Virgin his Mother, and of all the saints who have been raised to that dignity in virtue of the superabounding Redemption of the Lord. Further, that it is in the power of him whom Christ—henceforth invisible—has set in his place as visible Head of this same Church to distribute these riches to men. That, according to his prudent judgment, he can apply these suffrages now liberally, now with greater strictness, to the living by the channel of absolution, to the deceased in the form of suffrages, provided that the former have expiated their sins by the sacrament of penance and have been absolved from the penalty of eternal punishment, and that the latter have departed from this life united to God by charity. That the indulgence consists in a real application of these merits by which the temporal punishment due to divine justice is more or less remitted, according to the measure of the application determined by the Roman Pontiff, the dispenser of this treasure, and of the preparation which the faithful bring to it.

(*Choice of confessors.—Nature of the Jubilee indulgence.—What must be preached to the faithful.—Blessing.*

THE "PETITE EGLISE"

Exhortation *Pastoris æterni,* July 2, 1826, to the Anti-Concordat party of the French nation.

(*The "petite Eglise".*)

148 Therefore, Dearly Beloved, beware of false leaders; do not
(44, follow their counsels; resist their deadly suggestions. In fact, they

are seeking to snatch you from the bosom of the Church, then to *56,*
bring about your final perdition, when they strive to separate you *139,*
from communion with Us, with the Holy See. They flatter them- *161,*
selves falsely on a pretended communion with the Apostolic *195)*
See, while they refuse communion with the Roman Pontiff and with the bishops in communion with him. Do not let yourselves be deceived by this illusion. Remember and understand well "that where Peter is, there is the Church" (a); that "they who have not in their midst the see of Peter, who rend it by impious schism, have no part with Peter's inheritance" (b); that those who refuse to associate themselves with the communion of the Chair of Peter belong to the Antichrist, not to Christ (c). And do not forget either the expression of St. Cyprian: "The Bishop is in the Church and the Church in the Bishop" (d).

If each of you in the light of faith, meditates within himself 149
on these truths in tranquillity of mind before his crucifix, it will *(41,*
be easy for him to see that the outcome of slogans such as you *54,*
have heard can be nothing else than, by separating you from the *56,*
Roman Pontiff and the Bishops in communion with him, to *161)*
separate you from the Catholic Church in its entirety, and consequently you will cease to have her for a Mother. For how could the Church be your Mother, unless your fathers are the shepherds of the Church, that is to say, the Bishops? And how can you boast of the title of *Catholic* if, separated from the center of Catholicity, that is to say, from this Apostolic and Holy See and from the Sovereign Pontiff in whom God has placed the source of unity, you break with Catholic unity? The Catholic Church is one, she is neither broken nor divided: therefore, your "petite eglise" cannot in any sense belong to the Catholic Church.

(*What is opposed to reunion.—Reunion remains a possibility.—Response to the schismatics.—Defense of the acts of Pius VI and Pius VII.—Exhortation.—Prayer.*)

148a St. Ambrose, *In Psalm.* 40, No. 30.
148b *Ibid., De Pœnitent.,* Book I, c. VII.
148c St. Jerome, *Epist. XV ad Damasum.*
148d *Epist. LXIX,* No. 8.

PIUS VIII
1829-1830

Encycl. *Traditi humilitati,* May 24, 1829.

(Taking possession of the Supreme Pontificate.—Congratulations to the bishops for the work accomplished in union with the Holy See.)

It is very profitable to Christendom to confer with Us on 150
those matters thanks to which We see the daily progress of the *(153)*
Christian religion grow. This duty is incumbent upon Us by reason of Our own office, which We have received by the divine institution of the very Founder of the Church in the person of Peter—not only to lead to pasture, to govern, and to lead the lambs (that is to say, the Christian people), but also the sheep (that is to say, the bishops) (a).

(The struggle against the enemies of the Church.—False philosophy.—Denial of the Church's authority.—Indifferentism in religion.—Secret societies.—Vigilance on subject of: seminaries, press, marriage.)

Symbolism of marriage

It is certain that by this matrimonial union of which God 151
is the author, is signified the eternal and supreme union of Christ *(65)*
the Lord with the Church, and that this very close bond between husband and wife is the sacrament, that is the sacred sign, of the immortal love of Christ for his spouse (a).

THE DEFENSE OF THE CHURCH

Letter to the Bishops of Prussia, June 30, 1830.

A most disturbing rumor had already reached Our ears, that 152
the enemies of the Catholic Church in the province of the Rhine- *(190,*
land were forming a conspiracy against the pure teaching and *197)*
the constitution of the Church, and that their skillfully directed efforts set on foot many innovations and were not without success. At first We were not able to credit these uncertain rumors, above all since We had heard nothing from you, whose duty it was to inform Us of so grave a matter, as also to guard effectively

150a Cf. John 21:15-17. 151a Cf. Ephes. 5:21-32.

the good order of your dioceses, and to keep from them not only error, but even the danger and suspicion of error. It is with as much astonishment as sorrow that We have seen Our hopes disappointed in this regard; for what had reached Us privately has become public knowledge and has been confirmed by irrefutable witnesses, so much so that We have become convinced that the novelties introduced in that region simply cannot be tolerated in the Church, since they are founded on false and erroneous principles, they are opposed to the laws and the teaching of the Church, and they tend openly to the loss of souls.

Independence of the Church

153 (79, 91-92, 121, 157) The holy Spouse of Christ, the spotless lamb, is free by reason of her divine institution and is subject to no earthly power. But by these profane novelties she is reduced to a wretched and shameful servitude, when the secular power is permitted to confirm or reject councils, to divide dioceses, to select candidates for the priesthood and those who are to be promoted to ecclesiastical functions; when the secular power is granted the right to direct teaching and religious and moral discipline, when even the seminaries and all that touches the spiritual government of the Church is delivered over to the good pleasure of seculars, and when the faithful are forbidden free access to the Head of the Church, even though this freedom belongs to the very essence of the constitution of the Catholic Church, and cannot be interfered with without depriving the faithful of necessary help and imperiling their eternal salvation.

Duties of bishops

154 (197) It would at least have been a consolation to Us if, in pursuance of the duties of your charge, you had with all diligence instructed the faithful under your care on the manifest errors of these principles and the pitfalls prepared for them by these efforts. It was your place to do what the Apostle St. Paul inculcates in such an impressive fashion on his disciple Timothy, and, in his person, on all bishops, when he says: "Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine. For there shall be a time, when they will not endure sound doctrine: but, according to their own desires they will heap to themselves teachers, having itching ears:

and will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou vigilant, labor in all things, do the work of an evangelist, fulfill thy ministry" (a). It was your place to raise your voice, the voice of the shepherd, so that the reprimand of those in error would serve at the same time to warn those who were hesitating, according to the words of the same Apostle: "Them that sin reprove before all: that the rest may also have fear" (b). Finally, it was your duty to imitate the example of the Apostles, who responded with the liberty of the Gospel to those who commanded them to be silent: "It is better to obey God than men" (c).

153 (91, 138) We must not hide from you, Venerable Brothers, the bitterness Our heart was plunged in when it was reported to Us that there is one among you who, far from defending the Catholic Church and her teaching by combatting errors and novelties, and fore-arming the faithful confided to his care by advice and salutary directives, on the contrary has not hesitated to give, by his assent and his assistance, new authority and new vigor to those novelties and to these false and erroneous principles. The gravity of the fault makes Us judge the accusation to be false; it is too repugnant to Us to have to lodge against you so shocking a charge, and to believe that one of you could have betrayed the cause of the Church of Jesus Christ in matters so important as those which interest her constitution and her essence. For the very reason and nature of the government of the Church established by God show that it can only be in a period of attack and hostility against her that the powers of this world dominate her, or pretend to direct her teaching, or oppose communication with this first of Sees, "with which," says St. Irenaeus, "by reason of its eminent primacy, the entire Church must necessarily agree, that is to say, the faithful of every area" (a). He who wishes to introduce a new form of government, says St. Cyprian, is attempting "to make a human church" (b).

(*Exhortation to the bishops.*)

154a 2 Tim. 4:2-5.
154b 1 Tim. 5:20.
154c Cf. Acts 4:19.
155a *Adv. Hær.* III, iii, n. 2.
155b *Epist.* LII.

GREGORY XVI

1831-1846

ONE SINGLE HEAD

Encycl. *Inter gravissimas,* February 3, 1832, to the Armenian Patriarch of Constantinople.

(*Exhortation to vigilance against heresies.—Against liturgical innovations.*)

One is the Church of Christ, one the faith of all Catholics, one the baptism, one Head for all of us, Jesus Christ, who gave the fullness of power to govern and guide the universal Church to the Blessed Apostle Peter, to whom, however unworthily, We have succeeded. 156 (46, 50, 137, 175)

(*Vigilance in the administration of the sacraments.*)

THE CONDITION OF SALVATION

Encycl. *Summo jugiter,* May 27, 1832, to the Bishops of Bavaria.

(*Mixed marriages in Bavaria.*)

Necessity of faith for salvation

To come now to the present concern, We must first turn Our attention towards that faith without which it is impossible to please God (a) and which is jeopardized, as We have already pointed out, by those who wish to extend beyond certain limits the liberty for mixed marriages. For in fact, you know as well as We do, Venerable Brothers, with what constancy our Fathers endeavored to inculcate this article of faith which these innovators dare to deny, namely, the necessity of Catholic faith and unity to obtain salvation. 157 (61)

Catholic unity

This is what was taught by one of the most famous of the disciples of the Apostles, St. Ignatius Martyr, in his Epistle to the Philadelphians: "Do not deceive yourselves," he wrote to them, "he who adheres to the author of a schism will not possess the kingdom of God" (a). St. Augustine and the other bishops of Africa, assembled in 412 in the Council of Cirta expressed themselves in the following terms on this subject: "He who is separated from the body of the Catholic Church, however laudable his conduct may otherwise seem, will never enjoy eternal life, 158 (61)

157a Heb. 11:6. 158a No. 3.

and the anger of God remains on him by reason of the crime of which he is guilty in living separated from Christ" (b). And without citing here the witness of almost innumerable other ancient Fathers, We will limit Ourselves to quoting Our glorious predecessor, St. Gregory the Great, who gives explicit testimony to the fact that such is the teaching of the Catholic Church on this head. "The holy universal Church," he says, "teaches that God cannot be truly adored except within its fold: she affirms that all those who are separated from her will not be saved" (c).

159 (40, 61) It is also stated in the decree on faith published by another of Our predecessors, Innocent III, in concert with the fourth Ecumenical Council of the Lateran, "that there is only one universal Church of the faithful, outside of which no one can be saved" (a). Finally, the same teaching is expressed in the professions of faith which have been proposed by the Apostolic See; in the one which all the Latin Churches use (b); as also in the two others, one of which is received by the Greeks (c), and the other by all other Eastern Catholics (d).

160 (61) If we have cited these authorities among so many others We might have added to them, it was not, Venerable Brothers, with the intention of teaching you an article of faith as if you were ignorant of it. Far be it from us to entertain so absurd and so damaging a suspicion in your regard! But the astonishing boldness with which certain innovators have dared to attack one of our most important and most obvious dogmas has made so painful an impression upon Us that We could not prevent Ourselves from speaking at some length on this matter.

(*Danger of mixed marriages—Their regular celebration.*)

TO KEEP THE DEPOSIT

Encycl. *Mirari vos*, August 15, 1832.

(*Apologies for the delay in this inaugural encyclical.—Present difficulties.—The Pope begs the bishops to assist him in remedying the ills of the Church.*)

161 (161, 190, 197) You will perform this duty if, as your office demands, you are vigilant about your teaching and yourselves, having ever before your minds that "the whole Church is shaken by any novelty whatsoever," and that, according to the opinion of Pope St. Agathon, "nothing which has been defined is to be withdrawn, or changed, or added to, but it must be kept unadulterated as to content and expression" (a). This is the way to keep firm and unshaken the unity which resides in the Chair of Blessed Peter as in its foundation, so that in the very source whence flow to all the Churches the advantages of a precious communion, will be found "for all of them a rampart, a sure refuge, a haven in the storm, and a treasure-house of innumerable benefits" (b). Therefore, to suppress the audacity of those who attempt to infringe the rights of the Holy See or to break the bonds of the Churches with this See,—the union which alone supports them and gives them life—inculcate a great zeal, confidence, and sincere veneration for this eminent Chair, crying out with St. Cyprian "that he deceives himself that he is in the Church, if he abandons the Chair of Peter on which the Church is founded" (c).

158b *Epist.* 141. 158c *Moral. in Job*, XIV, 5.
159a Cap. *Firmiter;* cf. Denz. No. 428. 159b Cf. Denz. No. 994.
159c Cf. Gregory XIII, Prof. *Sanctissimus*, Denz., No. 1083.
159d Benedict XIV, *Nuper ad Nos;* Denz., No. 1459 ff.

162 (145, 165, 175, 190, 197, 200, 207-208) Therefore, you must labor and ceaselessly watch over the deposit of faith in order to keep it untainted in the midst of the conspiracies of the impious which We see with grief have as their object to ravish and destroy it. Let all remember that the judgment on the orthodox teaching with which the faithful must be instructed, and the government and administration of the entire Church belong to the Roman Pontiff, to whom "the plenitude of power to feed, direct, and govern the universal Church has been given, by Christ the Lord," as the Fathers of the Council of Florence have expressly declared (a). It is the duty of each bishop to attach himself loyally to the Chair of Peter, religiously to keep the deposit, and to govern the flock which has been entrusted to him. It is the duty of priests to submit to the bishops, whom St. Jerome exhorts "to consider as the fathers of their souls" (b); and they must never forget that the ancient canons forbid them to do anything in their ministry, and to arrogate to themselves the power of teaching and preaching "without the permission of the bishop, to whose faith the people are confided, and from whom an account of their souls will be demanded" (c). Let it be held as certain, therefore, that all those who work against

161a *Epist. ad imperatorem.*
161b St. John Chrysostom, *Epist. XI ad* Innocent I.
161c *De Unitate Ecclesiæ.* 162a Sess. XXV, *in definit.*
162b *Epist.* LII *ad Nepotian.*, I, 24. 162c *Ex. Can. Ap.* XXXVIII.

this established order are troubling as far as in them lies the state of the Church.

Holiness of discipline

163 (121-122, 125, 176, 230) It would beyond any doubt be blameworthy and entirely contrary to the respect with which the laws of the Church should be received by a senseless aberration to find fault with the discipline which she has established, and which includes the administration of holy things, the regulation of morals, and the laws of the Church and her ministers; or to speak of this discipline as opposed to certain principles of the natural law, or to present it as defective, imperfect, and subject to civil authority.

Since it is an unchanging truth, to use the words of the Tridentine Fathers, that the Church "has been taught by Jesus Christ and his Apostles, and that she is taught by the Holy Spirit, who ceaselessly communicates all truth to her" (a), it is quite absurd and sovereignly harmful to her to claim a certain "restoration and regeneration" as necessary to provide for her conservation and increase; as if it could be claimed that she is exposed to failure, to ignorance, or to other misfortunes of this nature. The aim of innovators in all this is "to lay the foundations of a new human institution", and to bring it about that the Church, which is wholly divine, "may become entirely human"—a thing which St. Cyprian regarded with horror (b). Let those who are making such plans consider well that it is to the Roman Pontiff alone, according to the words of St. Leo, that "the application of the canons has been entrusted", and that it belongs to him alone, and not to a private individual, "to pronounce on the ancient regulations" (c), and so, as St. Gelasius has written, "to weigh the decrees of the canons, to measure the precepts of Our predecessors, so that after serious study, steps may be taken towards modifications which the needs of the moment and the interests of the Church require" (d).

(*Attacks on ecclesiastical celibacy.—Attacks on the indissolubility of marriage.*)

Indifferentism

164 (61, 189) We come now to another cause, alas! all too fruitful of the deplorable ills, which today afflict the Church. We mean indifferentism, or that widespread and dangerous opinion sown by the perfidy of the wicked, according to which it is possible, by the profession of some sort of faith, to procure the soul's salvation, provided that one's morals conform to the norms of justice and probity. But in a question which is so clear and so evident, it will doubtless be easy for you to root out from among the people confided to your care so pernicious an error. The Apostle warns us of it: "One God, one faith, one baptism" (a). Therefore, let them tremble who imagine that any religion will lead them by an easy path to the haven of eternal happiness; let them reflect seriously on the words of the Savior Himself: "He who is not with me is against me" (b); that those who gather not with Him, scatter (c), and that, consequently, "beyond a doubt, those perish eternally who keep not the Catholic faith entire and unchanged" (d). Let them listen to St. Jerome himself, who tells them that at the time when the Church was divided among three parties he used to repeat constantly and with unshaken resolution to anyone who was making an effort to win his support: "He who is united to the Chair of Peter is with me" (e). It would be vain to have any illusions on this point, saying that one has likewise been regenerated in the water of baptism, for St. Augustine would answer him: "The branch separated from the stock also keeps its form; but what good is the form, if it does not draw its life from the root?" (f).

163a *Sess.* XIII, *De Eucharistia, in proem.*
163b *Epist.* LII. 163c Cf. *Epist.* CIV, *ad Marcianum.*
163d *Epist.* IX *ad Episcop. Lucaniæ.*

(*False liberty.—Civil disobedience.—Liberalism stemming from Protestantism.—Duties of bishops.—Duties of princes.—Prayer.*)

PRETENDED REFORMERS

Apost. Letter *Cum in Ecclesia*, September 17, 1833.

(*Errors now spreading in Germany.—The Constitution of the Church.*)

165 (96, 224) On all sides the infallible authority of the Church is attacked; efforts are being made to weaken in every possible way the divine rights of the Apostolic Chair in which resides the stability of ecclesiastical unity. There are many among them who, in the vast regions of Germany, united in a kind of association,

164a Ephes. 4:5. 164b Luke 11:23. 164c *Ibid.*
164d Athanasian Creed. 164e *Epist.* XVI. 164f *Ps. c. part. Donat.*

are holding congresses and deliberations, and they do not scruple to busy themselves with the "reform" of the Church, to adapt it, as they say, to the needs of the times. They are all the more dangerous because, under pretext of zeal for religion, protesting pious intentions, they lead the simple into error by their pretensions of "regenerating" and "reforming" the Church. The temerity of these men is so blind that they are not afraid to take up again, so as to support their perverse opinions, errors previously condemned by well-known decrees of the Sovereign Pontiffs and the Councils.

166 (122, 138, 188) It is neither in secrecy or behind closed doors, nor by insinuations, but in the most open fashion, orally, by writings, and even in the pulpit, that they have again and again stated and put forward the bold pretension that: "All the bishops, inasmuch as they are the successors of the Apostles, have received from Christ in equal measure the sovereign power to govern the Church, and that it does not reside solely in the Roman Pontiff, but in the entire episcopate. Further, that Christ willed the Church to be administered after the manner of a republic, so that all men, not only clerics of lower rank but even the laity, would enjoy the right of suffrage". Thus, all power would have been given immediately to the society of the faithful, to be delegated to the bishops and to the Sovereign Pontiff. Finally, they hold that "many articles in the present discipline are useless, dangerous, or harmful, and should be modified in conformity with the ideas of the times".

(*Errors concerning indulgences, penance, the priesthood, the Mass, cult of the Blessed Virgin.—The right of censure belongs to the Church.—Condemnation of five works.*)

THE CENTER OF UNITY

All. to the Consistory, September 30, 1833.

(*Protest against the expulsion of the Nuncio to Portugal, and against acts which violate the rights of the Holy See.*)

167 (44, 56, 154, 161) Of all these laws—actions by which, as you understand perfectly well, the most sacred laws of the Church are contemned, her divine power trodden underfoot, in which rights which belong to her alone are usurped, in which the order as well as the constitution on which she was founded by God Himself is overthrown,—it is easy to measure the extent of the harm which results for Catholic interests. However, what pains Us most and causes Us the greatest anxiety is that these laws and measures have the very evident intention of destroying every bond of union with this venerable Chair of Peter in which Christ Himself established the center of unity for the Catholic Church, in such wise that once participation in communion is done away with, the wound of a harmful schism is inflicted upon the Church. By what means could the unity of a body be maintained if members are not united to the head and do not obey the head? What is the meaning of "union" and "obedience" where—without speaking of other matters—bishops are rejected, though they have been legitimately appointed by him on whom, in virtue of the primacy of his jurisdiction and the plenitude of his power, devolves the duty of assigning individual pastors to the churches which stand in need of them?

(*Privileges of the Church of Portugal are recalled.—The duties of the Holy See.*)

TRUE AND FALSE REFORM

Encycl. *Quo graviora*, October 4, 1833, to the Bishops of the Rhineland.

(*Actions of the so-called reformers among the clergy.—Their meetings.—Their tractate*: "Is the reform of the Catholic Church necessary?")

168 (122, 138, 225) You are aware, Venerable Brothers, on what erroneous principles these men and their accomplices take their stand, what is the source of this passion which impels them to revolutionize the Church. But We do not think it without profit to bring some of them out into the full light of day and to explain them here in some detail.

For many years there has been growing and spreading in this country the very false opinion, the result of the impious and absurd system of indifferentism, which holds that the Christian religion is capable of continually perfecting itself. And since the champions of this false opinion hesitate to apply this pretended perfectibility to the truths of faith, they do so to the external administration and discipline of the Church. And to give credit to their error they employ, for the most part not

without inconsistency and fraud, the authority of Catholic theologians who, on occasion, establish this distinction between doctrine and discipline: that discipline is subject to change, doctrine remains always the same and is not subject to any modification. Once this is laid down, they state without any hesitation that on many points the discipline, the government, and the forms of external worship in use in the Church are no longer suitable to the character of our times, and that what is harmful to the progress and prosperity of the Catholic religion must be changed, (which is possible) without the teaching of faith and morals suffering any harm. Thus, under color of religious zeal and behind the mask of piety they introduce innovations, project reforms, devise a "regeneration" of the Church.

169 (16, 88, 211, 228) That the innovators have in fact made use of these principles has been sufficiently clear from the publication, particularly in Germany, of many works where these principles have again and again been developed and defended; the fact has now become patent to all by the printing of the tractate of Offenburg and especially by the documents boldly assembled by F. L. Mersy, president of the seditious assembly, in the second edition of the said work. And while to their shame they are incurring their own loss by laying down these principles of their own accord, they are falling into errors condemned by the Church in the Constitution *Auctorem fidei* promulgated by Our predecessor of holy memory Pius VI on August 28, 1794, in Proposition 78 (a). Moreover, without realizing it, or pretending that they do not realize it, they are in direct contradiction to sound doctrine which they say they wish to reestablish and protect. For in fact, when they pretend that all the forms of the Church without distinction can be changed, are they not subjecting to this change those points of discipline which have their foundation in the divine law itself, which are joined to doctrines of faith by so close a bond that the rule of faith determines the rule of action? Are they not trying, moreover, to make of the Church something human; are they not openly diminishing her infallible authority and the divine power which guides her, in holding that her present discipline is subject to decay, to weakness, and to other failures of the same nature, and in imagining that it

169a Above No. 122.

contains many elements which are not only useless but even prejudicial to the well-being of the Catholic religion?

170 (122, 176) Can private individuals lay claim to a power which is proper to the Roman Pontiffs alone? Even if it were question of points of discipline which are in vigor in the universal Church but are susceptible of change because they are of ecclesiastical institution, it nevertheless belongs to the Roman Pontiff alone, because Christ has put him at the head of his whole Church, to weigh the necessity of a change brought about by a new state of affairs, and thus, as St. Gelasius writes: "To consider the decrees of the canons, to weigh the precepts of Our predecessors, so that after serious study milder measures, required by the needs of the moment and the good of the Church, may be decided upon" (a).

171 (139, 176) After this rapid survey of the error of the principles on which the reformers are relying, it is distasteful to Us to retain you by a long discourse, Venerable Brothers, exposing the impious accusations which they level at the Holy See, adding impudence to error with the callousness of the habit of insult which is usual with men of this sort: as if the Holy See were too much attached to the past, had not really grasped the character of our own times, were blinded by the light of new areas of knowledge, were unable to distinguish sufficiently what touches the substance of religion from what concerns simply its exterior form, and (as a result) this See were fostering superstition, favoring abuses, and, finally, acting in such wise as never to be concerned with what is required by the interests of the Church in a new age. And why is this?—if not that an aversion may be conceived for this most Holy See of Peter on which Christ laid the foundation of his Church, so that its divine authority may be exposed to the hatred of the nations and the union of the churches with this authority may be destroyed.

172 (57, 137, 207) Then, claiming from your power, Venerable Brothers, what they despair of obtaining from this same Apostolic See, they say that a "national Church", as they call it, must be governed by its own laws, and they go so far as to attribute to the Shepherds of individual Churches the absolute power of abrogating the laws of the universal Church if the good of their dioceses require it. What next? Since they see that they are getting no place with

170a *Epist. IX ad Episcop. Lucaniæ.*

you either, they attempt to "emancipate" priests from the submission due to bishops, and they do not scruple to "grant" them the right to administer the diocese. From this it is obvious that the ecclesiastical hierarchy established by divine command is destroyed, contrary to the truths of faith defined by the Council of Trent, and that all these tenets re-assert the errors refuted in Propositions 6, 7, 8, 9, condemned by the dogmatic Constitution *Auctorem fidei* (a).

173 (88, 123) Is it possible that the Church, which is the pillar and ground of truth and which is continually receiving from the Holy Spirit the teaching of all truth, could this Church ordain, grant, permit what would turn to the detriment of the soul's salvation, to the contempt and harm of a sacrament instituted by Christ?

(*Errors concerning the sacrament of penance; Mass stipends; Masses for the dead.—Liturgy in the vernacular.—The arguments of the innovators.—Exhortation to the bishops.*)

HIGHER EDUCATION

Letter *Maiori certo*, December 13, 1833, to the Archbishop of Milan.

(*Congratulations on the founding of a University.—Interest of the Holy See in this work.*)

174 (165, 167) In fact, because it is a duty of the supreme head, the Roman Pontiffs, by reason of the responsibility confided to them in the apostolic office, to protect the Catholic faith and to preserve entire and intact the deposit of sacred doctrine, it is also incumbent upon them to regulate the organization of teaching in the sacred sciences which is given publicly in universities.

(*Usefulness of these studies and of the Universities.*)

HIERARCHICAL ORDER

Encycl. *Commissum divinitus*, May 17, 1835, to the Swiss clergy.

(*The Synod of Baden.—It grants to the secular arm the right to legislate in matters which belong solely to the ecclesiastical hierarchy.*)

172a Above Nos. 109-112.

Magisterium and government

175 (95, 100-102, 120, 121, 125, 136) Certainly, He who has done all things with an infinite wisdom and has disposed them in perfect order, has, with all the greater reason, willed order to reign in his Church; that is to say, that some shall be at the head and shall command, that others shall be in a subordinate position and shall obey. That is why the Church has, in virtue of this divine institution itself, not only the power of the magisterium to teach and to define in matters of faith and morals, and to interpret the Sacred Scriptures without any danger of erring, but also the power to govern, so as to conserve and strengthen in traditional doctrine those whom she has once welcomed within her fold as sons, and to make laws on all that touches upon the salvation of souls, the exercise of the sacred ministry, or the worship of God: and he who opposes these laws is guilty of grave sin.

(*The Synod recognizes the power of the secular arm to convoke synods, direct seminaries, intervene in the discipline and administration of the sacraments.—It favors indifferentism.*)

Pontifical monarchy

176 (15, 44, 91, 137, 144, 161, 174) This power which Christ conferred on his Church to control religious affairs, to rule Christian society sovereignly and independently of the civil power, He conferred it, according to the very clear statement of the Apostle in the Epistle to the Ephesians, for the bond of unity. And what would this unity be, if one man were not placed at the head of the whole Church to protect and keep it, and to unite all the members of that same Church in the profession of a single faith, and to associate them in the single bond of charity and of communion? The wisdom of the divine Lawgiver absolutely required a visible ruler to be put at the head of a visible body, so that in this way the risk of schism could be avoided. Therefore, although a common dignity belongs to all the bishops whom the Holy Spirit has established to govern the Church of God, and although they all have equal power in what concerns orders, there is not, for all that, a single hierarchical rank among them, nor a jurisdiction which is identical in its extent. "For even among the blessed Apostles,"—to quote the words of St. Leo the Great—"in an equality of honor, there was a certain distinction in power, and while the choice of all had been identical, to one alone had

been given preeminence over the others" (a). For the Lord willed that the charism of the charge of evangelizing should be attached to the office of the Apostles at the same time that it was placed principally in Blessed Peter, the head of all the Apostles.

The Successors of Peter

177 (56, 141-142, 144, 147, 153, 161, 184, 227) What He granted to Peter alone among all the Apostles when He promised to him the keys of heaven and entrusted to him the office of feeding lambs and sheep and of confirming his brethren, He willed—for the good of the Church which was to endure to the end of time—to continue in the successors of Peter whom He would put at the head of the same Church with the same rights. Such has always been the constant and unanimous belief of all Catholics. It is an article of faith that the Roman Pontiff, successor of Blessed Peter the Prince of the Apostles, not only has a primacy of honor, but also of authority and jurisdiction over the universal Church, and that, consequently, the bishops, too, are under his authority. That is why, as St. Leo goes on to say, it is necessary for the whole Church throughout the entire world, to be united to the Holy See of Peter, that is to say, to the Roman Church, and to have recourse to it as to the center of Catholic unity and ecclesiastical communion, "so that he who dares to withdraw from the unity of Peter is excluded from the divine mysteries" (a). And St. Jerome adds, "He who eats of the lamb outside the ark of Noe perished in the moment of the Deluge" (b). And, like the man who gathers not with Christ, he who gathers not with his Vicar, "the same scattereth" (c). Now, how is it possible for a man to gather with the Vicar of Christ, if he rejects his sacred authority, if he violates the rights in virtue of which that Vicar holds himself to be, at the head of the Church, the center of unity, possessed of the primacy of order and jurisdiction, and the power divinely transmitted to him in all its fullness to pasture, rule, and govern the universal Church? And yet, they have had the audacity to do this at the Synod of Baden; with tears in Our eyes We tell it to you.

176a *Epist. XIV, ad Anastasium.*
177a Cf. *Epist. X, ad episc. Prov. Vienn.*
177b *Epist. XV, ad Damasum.* 177c Cf. Luke 11:23.

The Pope is the sole judge of universal discipline

178 (176) The Roman Pontiff alone, and no bishop (no matter who he may be), can, by his own and ordinary authority, transfer the days appointed for the celebration of feasts and the observance of fasts, or abrogate the precept of hearing Mass; this has been clearly defined against the Council of Pistoia by Our predecessor of holy memory Pius VI, in the Constitution *Auctorem fidei* of August 28, 1794 (a).

(*These principles have been denied by the articles of the Synod of Baden.*)

Exemptions of regulars

179 (157) Not less special to the Sovereign Pontiffs is the right of exempting religious Communities from the jurisdiction of bishops and placing them under the immediate direction of the Holy See: the Popes have exercised this right from the most ancient times and in the most explicit fashion.

(*The Baden articles also attack this right.*)

180 (188) To this must be added the decisions which concern the extent of the rights exercised by the bishops. These, if they are carefully compared with the principles underlying the articles formulated in this assembly, seem to signify that the jurisdiction of bishops cannot, or ought not, even for just causes, be constrained by the authority of the Roman Pontiff, or, when need arises, be restricted within certain limits. It would be impossible likewise to remain silent on the considerations and propositions relative to the erection of a metropolitan see or to the reunion of certain dioceses to another church situated outside the Swiss borders.

(*Reason for the delay of the condemnation.—Condemnation.—Exhortation to the Bishops.*)

The Bishops are the guardians of the faith and the laws of the Church

181 (190, 197, 201) It is your duty to close your ranks to prevent others from laying any other foundation but that which has been laid, and to defend and preserve in all its integrity the most holy deposit of the faith. But there is another deposit which you must defend with the greatest firmness and conserve intact: it is the body of

178a Above Nos. 103 ff.

the holy laws of the Church, which constitute her discipline and her rights, as well as those of this Apostolic See, thanks to which the Spouse of Christ is terrible as an army in battle array.

(*Role of the lower clergy.—Respect for just civil laws.*)

A HUMAN CHURCH

All. to the Consistory, September 13, 1838.

(*Persecution in Prussia: the government forbids all direct communication between the clergy and the Holy See.*)

182 (57, 138, 157) Here what is most serious is that these measures tend very openly absolutely to destroy the essence of the divine constitution of the Church, and to separate these regions from the center of Catholic unity. For it is only by attacking and disturbing the form of the Church and the nature of her government that a secular power can manage to dominate her, or violate her laws, or oppose freedom of intercourse with the first See, "with which," says St. Irenaeus, " by reason of her preeminent dignity, every church—that is to say, the faithful of the entire world—must necessarily be in agreement" (a). He who would attempt to introduce another form of government, would be striving, as St. Cyprian says so well, "to make a human Church" (b).

(*The Pope's protestation.—Appeal to the King's justice.*)

INDEPENDENCE OF BISHOPS

All. *Officii memores* to the Consistory, July 5, 1839.

(*The Prussian Government is persecuting the Church.— The condemnation of the Archbishop of Cologne.*)

183 (183, 189, 203) In fact, it is not a matter merely of the intolerable outrage perpetrated on the sacred person of a Bishop, hailed into court before civil magistrates; we must above all look at the charge on which he was judged and the sentence imposd upon him: here there is patent evidence of an even graver infringement of the divine right of the Church. Let us consider first of all the sentence: we read here that the Archbishop is to suffer not only the loss of temporalities, but that he is deposed from his two dioceses and deprived of the rights which he exercises over his suffragan

182a *Adv. Hær.*, III, 3, No. 2. 182b *Epist.* LII *ad Antonianum.*

see of Kulm; as if the sacred power which the bishop receives from the Holy Spirit through Our ministry could be taken away by the authority of a secular magistrate.

(*The question of mixed marriages.—Protestation of the Holy Father.*)

PERMISSIBLE DIVERGENCIES

Letter *Has ad te litteras,* May 23, 1840, to the Bishop of Chelm.

(*Schismatic tendencies of the Ruthenian Uniates.*)

184 (49, 59) Here We cannot dissemble what has been reported to Us on the subject of certain members of your clergy. There are some who, either from ignorance or from carelessness, do not hesitate to maintain that the points on which the Graeco-Russians or Ruthenian Schismatics differ from the Catholic Church are only of small importance. A report like this has afflicted Us all the more grievously in that We see these priests—without intending to, We are convinced—aligning themselves by their imprudent attitude with non-Catholics to undermine the love of the Catholic truth in the hearts of the Church's children. This is why We implore you, Venerable Brother, to oppose ceaselessly and with all your strength such a scandal, and to be vigilant above all that your entire clergy be unanimous with you in teaching that the difference which distinguishes Ruthenian Catholics from Latins, consisting solely in points merely disciplinary and liturgical, and with the permission of the Holy See, in no sense breaks the bonds which unite the true sheep of Christ to one another. On the other hand, non-Catholic Ruthenians are at odds, as much with the Latins as with the Ruthenian Catholics, on matters which stem from the true faith of Christ, without which "it is impossible to please God" (a).

185 (144, 149, 181) They differ also on the subject of submission to the Roman Pontiff, successor of Peter the Prince of the Apostles, to whom, to use the terms of the Council of Chalcedon, "the protection of the vineyard was entrusted by the Lord" (a), and to the Church to which, as Irenaeus says, "by reason of her eminent primacy, every other Church must be in harmony, that is to say, the faithful of the entire world" (b). Finally, as St. Jerome says, "whoever

184a Cf. Heb. 11:6. 185a *In relatione ad Leonem, P.P.*
185b *Adv. Hær.* Book III, ch. III, No. 2.

gathereth not with Him, scattereth (c), that is to say: he who is not Christ's, is Antichrist's" (d).

(Relations with Schismatics.—Vigilance on the subject of seminaries.)

THE PRINCIPLE OF SALVATION

Letter *Perlatum ad Nos*, July 17, 1841, to the Archbishop of Lwow.

(Esteem of the Church for the rite of the Uniate Greek Church.—Greek and Latin Rites are not to be intermingled.—Difference between the Uniates and the Schismatics.)

186 (*61, 139, 206, 208*) With God's help, your clergy will never have any more pressing anxiety than to preach the true Catholic faith: he who does not keep it whole and without error, will indubitably be lost. They will endeavor, therefore, to favor union with the Catholic Church; for he who is separated from it will not have life. They will maintain obedience to this sovereign Chair of Peter, in which Christ the Lord laid the foundation of this same Church, and where, consequently, is to be found the entire and perfect stability of the Christian religion.

(The Ruthenians and unity of the Church.—Exhortation.)

THE RIGHTS OF THE LAITY

Letter *Dudum Nos*, August 22, 1841, to the Vicar Apostolic of Gibraltar.

187 (*137, 190, 211*) Recently We have been grieved by the news of the moves made against the rights of the Church, and which, Venerable Brother, have injured both your person and your dignity. This has been all the more painful to Our heart in that We have seen joining this conspiracy, to the prejudice of sacred interests, some of the Catholic people who should have, by reason of the duties confided to them, surpassed others in their obedience. Thus, laymen, though they never had any other rights than those which belong to them as the concession of the Bishop to members of the vestry-board, have dared to revolt against your authority and to disregard the decree subsequently published by you, forbidding

185c Cf. Luke 11:23 185d *Epist. XV ad Damasum.*

the collection of stipends for the administration of the sacraments. In this fashion they have made a pretense of usurping the direction of divine matters contrary to the provisions of Canon Law, and, above all, against the order established by Christ Our Lord.

(Abuse of the appeal to the lay power against the Bishop.—Administration of the sacraments.—The laity and episcopal power.)

THE PROPER SPIRIT

Apost. Let. *Singulari Nos*, June 25, 1844.

(Unkept promises of de Lamennais.—The publication Les Paroles d'un Croyant.—Errors to be found therein.)

188 (*99, 102*) Moreover, it is most deplorable to see the pitfalls into which the extravagances of the human mind can fall when a man passionately seeks novelty, when he attempts, against the advice of the Apostle (a), to be wiser than it behooveth him, and when, by an excess of confidence in self, he undertakes to seek the truth outside the Catholic Church, within which it is to be found without the smallest admixture of error, that Church which is called and remains the pillar and ground of truth (b).

(Prayer for the return of de Lamennais.)

THE EXTERNAL FORUM

Letter *Graviter sane*, September 28, 1844, to the Archbishop of Milan.

(Reproaches on the subject of the new edition of the Breviary, which contains pictures contrary to faith, and alterations in the text.)

189 (*140, 149, 175*) Moreover, the prayer which is said for the feast of Peter's Chair and which commemorates the conferring of the power to bind and loose on the same Blessed Prince of the Apostles by Christ Our Lord, reads now in the breviary with the addition of the word *animas*, which Christ never employed to affirm the power of Peter. This addition to the collect approved by the Church can be taken in the sense that it seems to reduce the fullness of jurisdiction conferred on Peter and on his successors for all time, in the government and administration of the Uni-

188a Cf. Rom. 12:3. 188b 1 Tim. 3:15.

versal Church by Our Lord and Savior, and to favor that pernicious and perverse system, condemned by the Apostolic See, of those who pretend that ecclesiastical power looks only to the internal condition of souls, and seeks to undermine, destroy, and completely eliminate the divine attribution of all jurisdiction to the Roman Pontiff and to the Church, to promulgate laws, correct, and punish by an external judgment and salutary penance actions which are erroneous and rebellious.

(Necessity of correcting the breviary and safe-guarding the integrity of doctrine.)

SPECIAL INSTRUCTIONS

Letter *Non sine gravi*, May 23, 1846, to the Bishop of Fribourg.

(Sadness caused by the growing practice of mixed marriages. —Directives on this subject.)

190 (What We have just said) is in conformity with the teach-
(172- ings and admonitions which you know have already been formu-
173, lated, Venerable Brother, whether in the Letters or Instructions
176, to different Archbishops and Bishops, or in those of Our prede-
190, cessor Pius VIII, drawn up by his orders or by Ours. It matters
224) little that these instructions have been given only to some Bishops who have consulted the Apostolic See, as if liberty were granted to others not to follow the decision given. In fact, here We are not dealing with some new law introduced by Our predecessor or by Ourselves, since We have both rather had in view, according to the circumstances, to mitigate as far as this was possible the rigors of discipline, and at the same time to inculcate what We judged necessary to uproot vicious practices, to safeguard the deposit of true doctrine, to preserve the sanctity of marriage and the integrity of the Catholic religion; in a word, to ensure the salvation of the souls. This is why, even if these letters and instructions, which grant, or tolerate, an innovation in some spot, have reference only to those places for which they were given, nonetheless their meaning is not restricted by territorial boundaries, inasmuch as they manifest the unchanging doctrine of the Church, determine the sense of the Canons, and proscribe evil customs which have developed in certain areas.

(Exhortation to firmness.)

PIUS IX
1846-1878

Encycl. *Qui pluribus*, November 9, 1846.

(Inauguration of the Pontificate.—War waged against the Church.—Rationalism.—The rational bases of faith.)

It is possible to see from this how grave is the error of those 191
who, abusing reason and looking upon the divine revelations as *(96,*
the work of man, dare to submit them to their own judgment *101-*
and temerariously to interpret them. Has not God Himself *103)*
established a living authority to teach and to maintain the true
and legitimate meaning of his heavenly revelation, and to close
by an infallible pronouncement all controversies on matters of
faith and morals, so that the faithful will not be buffeted about
by every wind of doctrine, and led into the snares of error by
human perversity?

Now, this living and infallible authority resides only in 192
that Church built by Christ Our Lord upon Peter, Head, Prince, *(102,*
and Pastor of the entire Church whose faith He promised would *140,*
never fail; the Church which has always had, since the time *142,*
of Peter, legitimate Pontiffs who have succeeded one another *144-*
without interruption on his Chair, heirs and defenders of his *145,*
doctrine, of his dignity, of his honor, and of his power. And *161,*
since where Peter is, there is the Church (a), since Peter speaks *170)*
by the mouth of the Roman Pontiff (b), since he is always living
in his successors (c), since he even exercises judgment, and
transmits the verity of faith to those who ask it (d), it is there-
fore necessary to receive these divine oracles integrally in the
same sense in which they have been kept and are still kept by
this Roman Chair of Blessed Peter. Mother and Mistress of all
the Churches (e), she has always kept whole and inviolable,
and taught to the faithful, the faith given by the Lord Jesus
Christ, showing them all the way of salvation and the doctrine
of uncorrupted truth. She is, therefore, that principal Church
from which flows the unity of the priesthood (f), that center
of piety in which rests whole and entire the solidity of the

192a Cf. St. Ambrose, *in Psalm*, XL, 30.
192b Cf. *Conc. of Chalced.*, art. 2.
192c Cf. *Conc. of Ephes.*, act. 3.
192d Cf. St. Peter Chrys. *Epist. ad Eutychen.*
192e Cf. Council of Trent, session VIII.
192f Cf. St. Cyprian, *Epist. LV ad Cornel. pont.*

Christian religion (g). Men have ever seen flourishing in her the sovereignty of the Apostolic Chair (h), to which every church, that is to say, all the faithful wherever they are, must have recourse by reason of its supreme authority (i), where, if a man gather not, he scatters (j).

(*Principal errors of the times.—Appeal to all bishops.*)

193 (*61, 139, 142, 190, 197, 201*) Now, you know well that the first duty of your charge is to support and defend with all your episcopal strength the Catholic faith, to watch over with the greatest care the flock confided to you so that it may remain firm and unshakably attached to this faith, "which, unless a man keep whole and entire he shall indubitably be lost" (a). Therefore, employ the most eager care of your pastoral solicitude in maintaining and preserving this faith; cease not to teach it to all, to strengthen the wavering, to reprimand those who attack it, to fortify the weak, neither dissembling, nor ever allowing anything that might seem to taint its purity—whatever it may be—to appear.

(*Duty of unmasking the machinations of the impious, and of preaching the Gospel.—Care to be taken in the formation of priests.—Exhortation to bishops.*)

194 (*153, 154, 161*) But since nothing could be more pleasing to Us, nothing sweeter or more desirable, than to shower upon you all, whom We cherish in the bowels of Jesus Christ, the succor of Our affection and Our counsels, and to work with you for the glory of God, for the defense and propagation of the Catholic faith, and for the salvation of souls, for which We are ready, if need be, to sacrifice Our life, We supplicate and conjure you, dear Brothers, come to Us with an open heart and entire confidence in this Chair of Blessed Peter.

UNITY OF THE CHURCH

All. *Ubi primum* to the Consistory, December 17, 1847.

(*Affairs in Spain.—Indifferentism.*)

195 (*102,* Now, Venerable Brothers, We wish to share with you the extreme surprise We experienced in receiving a document com-

192g Cf. St. John of Constantinople, *Lit. synod, ad Hormisd. pont.*
192h Cf. St. Augustine, *Epist.* 162, no. 7.
192i Cf. St. Irenaeus, *Adv. Hær.*, III, 3.
192j Cf. St. Jerome, *Epist.* XV, *ad Damas. pont.*
193a Symbol, *Quicumque.*

posed and published by a man invested with an ecclesiastical dignity. In fact, this man, speaking here of certain doctrines which he calls the traditions of the Churches of his country, and which tend to restrict the rights of the Apostolic See, has not blushed to affirm that these traditions were held in esteem by Us. Now, God forbid, Venerable Brothers, that We should ever have the thought, or even the smallest idea of departing in anything from the teachings of Our Forebears, or of neglecting the conservation and defense of the authority of the Holy See in all its integrity! Yes, without a doubt, We do attach a price to particular traditions, but only to those which do not depart from the mind of the Catholic Church. We have a special reverence for and We defend very strongly those which are in harmony with the tradition of the other Churches, and above all with this Holy Roman Church, with which, to use the words of St. Irenaeus, "by reason of her eminent primacy, every church must necessarily agree, that is to say, the faithful of the entire world, and in which is kept, by all the faithful, the tradition which comes from the Apostles" (a). (*157*)

196 (*44, 46, 52, 61, 128, 131, 139, 223-224*) Therefore, let those who wish to be saved come to this pillar, to this foundation of the truth which is the Church; let them come to the true Church of Christ which, in her Bishops and in the Roman Pontiff, the supreme head of all, possesses the uninterrupted succession of apostolic authority, which has never had anything more closely at heart than to preach, to preserve, and to defend with all her strength the doctrine announced by the Apostles on the order of Jesus Christ; who, since the days of the Apostles, has grown in the midst of difficulties of every kind, and who, splendid with the splendor of miracles in the entire world, made fruitful by the blood of Martyrs, ennobled by the virtues of Confessors and Virgins, strengthened by the testimony and the wise writings of the Fathers, has sent down roots and still flourishes in all the countries of the earth, brilliant in the perfect unity of her faith, of the sacraments and of her spiritual sacred government. For Us, who, in spite of Our unworthiness, sit on this supreme Chair of the Apostle Peter, on which Jesus Christ Our Lord laid the foundations of his Church, We will never spare either Our efforts or Our labors, to bring back, by the grace of the same Jesus Christ, to this unique way of truth

195a *Adv. Hæreses,* III, 3, 2.

and salvation, those in ignorance and error. Let all those who oppose Us remember that heaven and earth will pass away, but that not one of Christ's words can pass away, that nothing can be changed in the doctrine which the Catholic Church has received from Jesus Christ to preserve, to defend, and to preach.

(*Civil war in Switzerland.—Exhortation.*)

THE CATHOLIC COMMUNION

Letter *In suprema Petri*, January 6, 1848, to the Eastern Churches.

(*Praise for the Churches of the East.—The Popes' solicitude for them.—Their liturgy must be preserved.*)

197 (37-38, 44, 52, 57) Hear Our word, all you who, in the countries of the East or on their borders glory in the name of Christian and who, nonetheless, are not in communion with the Holy Roman Church. And you especially who are charged with the sacred functions or invested with the highest ecclesiastical dignities and have authority over the people: Recall the ancient condition of your churches, when they were united with one another and with the other churches of the Catholic world by the bond of unity. Then examine what has been the use of the divisions which followed, the result of which has been to destroy this unity, whether doctrinal, or of ecclesiastical government, not only with the Churches of the West but even among your own Churches. Remember that profession of faith in which you confess with us: to believe in the Church, one, holy, Catholic, and apostolic, and then see if it be possible to find this unity of the holy, Catholic, and Apostolic Church in the midst of division such as your churches present, when you refuse to recognize it in the communion of the Roman Church, under whose authority so large a number of churches in all parts of the world are united, and have always been united. And to understand the character of this unity which should distinguish the Catholic Church, recall this prayer reported by St. John, in which Christ, the only-begotten Son of God, prays to his Father for his disciples: "Holy Father, keep them in thy name whom thou hast given me, that they all may be one as we are" (a); and He adds immediately: "Not for them only do I pray, but for those who through their word will believe in me,

197a John 17:11.

that they all may be one as thou, Father, in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. The glory which thou hast given to me, I have given to them, that they may be one as we are: I in them and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me and that thou hast loved them as thou hast loved me" (b).

The foundation of unity

198 (40, 77, 137-142, 151, 169, 171, 227, 228) Now, the same Author of men's salvation, Christ Our Lord, laid the foundation of his one Church, against which the gates of hell shall not prevail, in the Prince of the Apostles, Peter, to whom "He gave the keys of the Kingdom of Heaven" (a); for whom He prayed "that his faith fail not" (b), commanding him further "to confirm his brethren" in the same faith; to him He confided the office of "feeding the lambs and the sheep" (c), that is, the whole Church which is composed of the true lambs and sheep of Christ. And these prerogatives belong likewise to the Roman bishops, Peter's successors; since, after the death of Peter, the Church could not be deprived of the foundation on which Christ erected it, since she was to last until the end of time. Therefore, St. Irenaeus, disciple of Polycarp, who had himself received the teaching of St. John, Irenaeus, afterwards Bishop of Lyons, whom the Eastern Christians as well as the Western count among the principal luminaries of Christian antiquity, desiring to refute the heretics of his day by stating the doctrine handed down by the Apostles, believed it useless to detail the succession in all the churches of apostolic origin; it seemed sufficient to him to allege against the innovators the teaching of the Roman Church, because, he said, "with it, by reason of its eminent domain, every church of necessity must agree, that is, the faithful in every part of the world"; and in her, "according to universal belief, has always been kept the tradition which comes from the Apostles" (d).

The witness of history

199 (153) We know that you all hold to the preservation of the doctrine kept by your ancestors. Therefore, follow, too, those bishops of antiquity and those first Christians of the East; innumerable

197b *Ibid.*, 17:20-23. 198a Matt. 16:18-19. 198b Luke 22:32.
198c John 21:15-17. 198d *Adv. Hær.*, III, iii, 2.

monuments attest to the fact that, together with the Christians of the West, they respected the authority of the Roman Pontiffs. Among the most remarkable documents which the East of antiquity has left on this subject (beyond the testimony of Irenaeus which We have just cited), We love to recall what happened in the fourth century in the case of Athanasius, Bishop of Alexandria, distinguished for his sanctity no less than for his teaching and his pastoral zeal. Unjustly condemned by the Bishops of the East, particularly at the Council of Tyre, and driven from his Church, he came to Rome where there were at the same time other Bishops from the East, like Athanasius unjustly deprived of their sees. "The Bishop of Rome, Our predecessor Julius I, having examined the case of each one of them and finding them all loyal to the teaching of the Council of Nicaea, received them into communion with him. And because, by reason of the dignity of his see, he was charged with the care of all, he restored his church to each of these bishops. He also wrote to the Eastern Bishops to reprimand them because they had not judged according to justice in the cause of these bishops, and because they had disturbed the peace of the churches" (a). At the beginning of the fifth century John Chrysostom, Bishop of Constantinople, no less illustrious than Athanasius, having been condemned most unjustly at Chalcedon at the Council of the Oak, in his turn had recourse by letters and envoys to Our Apostolic See, and was declared innocent by Our predecessor St. Innocent I (b).

200 (147, 153) The Council of Chalcedon held in 451 is another and very famous instance of the veneration of your ancestors for the authority of the Roman Pontiffs. The 600 bishops who were assembled there, almost all from the East (with very rare exceptions), after having heard in the second session the reading of a letter from the Roman Pontiff St. Leo the Great, cried out as with one voice, "Peter has spoken by the mouth of Leo." And the assembly presided over by Pontifical Legates having disbanded, the Fathers of the Council, in the relation of the Acta which they sent to St. Leo, affirmed that he himself, in the person of the Legates, had commanded the assembled bishops, *as the head commands the members* (a).

199a Sozomenius, *Hist. Eccl*, III, 8.
199b Cf. *Letters of St. Innocent I to St. John Chrysostom.*
200a Labbe, ed. Venice, IV, 1235 and 1755.

And it is not only the acts of the Council of Chalcedon but also the acts of all the other Eastern Councils that We could bring to bear in great number: they all prove that the Roman Pontiffs have ever had the first place in the councils, especially in the Ecumenical Councils, and that their authority has been invoked both before the holding of the Council and after its dissolution. For the rest, outside the Acts of the Councils, we have a great number of passages from the writings of the Fathers and the oldest writers of the East giving evidence that the supreme authority of the Roman Pontiffs was always in vigor in the whole of the East in the time of your forebears. 201 (153)

(*Promise to keep their legitimate rites and all their priests. –Hopes for the reestablishment of unity.*)

GENERAL DISCIPLINE

Letter *Non mediocri*, March 18, 1848, to the Nuncio in Paris.

(*Noble attitude of the clergy during the "February Days" in Paris, 1848.–Certain questions concerning the liberty of the Church which are reserved for the Holy See are not to be treated in the newspapers.*)

The Sovereign Pontiffs, to whom was divinely committed the care and solicitude of all the Churches, have never failed to show themselves, according to the needs of the hour, the constant supporters of the liberty of the Church in France, and to struggle against the efforts of those who were threatening to destroy it. It is thus that Our predecessor of happy memory, Pius VII, as soon as the *organic articles* had been promulgated, bravely condemned them, with apostolic courage and liberty, in all that they contained contrary to the teaching and laws of the Church: it is thus that the same Pontiff and Our other predecessors employed all their zeal and all their strength to assure liberty for the Church and the spiritual good of France. 202 (92)

For the rest, the *canonical discipline* which is today in vigor in the churches of France, as well as the organization of ecclesiastical affairs in that country, cannot be changed by any person whomsoever, but only by the Sovereign Pontiff. For he alone has a universal authority over all the episcopal and metropolitan churches of the French nation. To none other is it permitted 203 (152, 176)

to establish statutes touching on the general discipline of the Church, or to derogate from what has been confirmed by this Apostolic See.

(*The budget for worship.—Recommendation of prudence.*)

PONTIFICAL POLICY

All. to the Consistory, April 29, 1848.

(*The Pope is not responsible for revolutionary movements.—His concessions had been solicited by European governments.*)

204 (160, 179) As far as We are concerned, We declare once more that all Our thought, all Our care, all the solicitude of the Roman Pontiff has no other object than to procure each day the increase of the Kingdom of Jesus Christ, which is the Church, and in no sense to extend the frontiers of the temporal realm which Divine Providence has willed to give to the Holy See to protect its dignity and the free exercise of the supreme apostolate. They, therefore, are in great error who, wishing to draw Us into armed conflict, hope to seduce Us by the bait of a larger temporal domain. Nothing would more appeal to Our father's heart than to be able, by Our labors, to contribute to extinguishing the fires of discord, to reconcile the hearts of combatants, and to reestablish peace among them.

(*Protest against impious and defamatory pamphlets.*)

MAINTENANCE OF UNION

Encycl. *Noscitis et Nobiscum*, December 8, 1849, to the Italian Episcopate.

(*Dangers of socialism and communism.—The faithful must be forearmed against them by religious instruction and use of the sacraments.—Confirmation.*)

205 (24, 46-48, 51, 116) It brings the faithful to the frequent and devout reception of the most Blessed Eucharist, the spiritual nourishment of their souls, the antidote which delivers us from our daily faults and preserves us from mortal sin, the symbol of that one Body of which Christ is the Head, and to which He willed us to be united as members by that most strong bond of faith, hope,

and charity, so that we would all have the same language, and there would be no division among us (a).

(*Usefulness of missions.—Combat against bad books.*)

Interpretation of the Scripture

206 (102) In your wisdom you will readily understand, Venerable Brothers, with what vigilance and what solicitude you must bring Christians to fly with horror from those poisonous books; to remember that for the books which are called Divine Scriptures, no man, relying simply on his own wisdom, can arrogate to himself the right, nor have the presumption to interpret them otherwise than they have been interpreted and they are interpreted by our Holy Mother the Church; to her alone Our Lord Jesus Christ has entrusted the deposit of faith, the decision on the true meaning and interpretation of these divine books.

(*Good books must be promoted.*)

The Prince of the Apostles

207 (139, 142-146, 149, 163, 165, 169) All those who cooperate with you in the defense of the faith will have particularly in view to inculcate, to strengthen, to engrave deep in the minds of the faithful, piety, veneration, and respect for the supreme See of Peter, sentiments which distinguish you in an eminent way, Venerable Brothers. Let the faithful remember that here lives and resides, in the person of his successors, Peter the Prince of the Apostles (a), whose dignity is not eclipsed even in an unworthy heir (b). Let them remember that Jesus Christ Our Lord has placed in this Chair of Peter the unshakable foundation of his Church (c), that to Peter were given the keys of the kingdom of heaven (d), that He prayed to obtain for Peter the faith that would never fail, commanding him to confirm his brethren in that faith (e). Thus, the successor of Peter, the Roman Pontiff, possesses supreme authority over the whole world; he is the true Vicar of Christ, the Head of the entire Church, the Father and Doctor of all Christians (f).

205a Council of Trent, sess. XIII, *Decr. de Euchar. Sacramento, II.*
207a Council of Ephesus, act. III; St. Peter Chrysologous, *Ep. ad Eutychen.* 207b St Leo, *Sermo in anniv. Assumpt. suæ.*
207c Matt. 16:18. 207d *Ibid.*, 19. 207e Luke 27:32.
207f Council of Florence, *in Def. seu. Decret. Unionis.*

The safeguard of truth

208 (170-172, 181) The maintenance of this common union of peoples in obedience to the Roman Pontiff is the shortest and most direct means of keeping them in the profession of Catholic truth. In fact, it is impossible to rebel against the Catholic faith without at the same time rejecting the authority of the Roman Church, in which resides the irreformable authority of the faith founded by our Divine Redeemer, and in which, consequently, the tradition which stems from the Apostles has ever been kept. That is why modern Protestants, like the heretics of antiquity, so divided on other matters, have always united to attack the authority of the Apostolic See, which they have never been able, by artifice or maneuver, to bring to tolerate even a single one of their errors. So today's enemies of God and of human society stop at nothing to snatch the peoples of Italy from obedience to Us and to the Holy See, persuaded, doubtless, that it will then be possible for them to sully Italy with the impiety of their teaching and to spread there the moral contagion of their new systems.

(*Authority and liberty.—Formation of priests, of religious, of the young.—Warnings given to heads of States.—Invitation to prayer.*)

TEMPORAL POWER

All. to the Consistory, May 20, 1850.

(*The Pope, on his return from exile, thanks those who have assisted him.*)

209 (179) Everyone must admire the sovereign Providence of God which disposes all things and directs them to their ends with strength and sweetness. Is it not Providence which, in this very troubled and hostile epoch, has made of the Princes separated from the Roman Church the stay and support of the civil power of that Church? a power which the Roman Pontiff, in virtue of a special disposition of the same Divine Providence, has enjoyed in all its fullness for long centuries; and that, so that he could exercise over the entire world his sovereign apostolic authority in the government of the universal Church confided to him by God with that total liberty so necessary for the exercise of the Sovereign Pontificate, and for the salvation of the entire flock of the Lord.

(*Duty to defend the Church, under attack from all quarters.*)

OBEDIENCE TO THE HOLY SEE

Letter *Redditae sunt*, January 6, 1851, to the Archbishop of Palmira.

(*Submission of the Archbishop of Goa.*)

In fact, Venerable Brother, you are not ignorant of the truth that nothing should be nearer to a Catholic Bishop, nothing is more obligatory for him, than heartfelt respect for the supreme power of this Chair of St. Peter, whence flows sacerdotal unity, the ordination of bishops, and the government of the Church; than to defend with all his strength the rights of this See and to honor them, splendid as they are with an authority, not human, but divine; than to attach himself firmly to the Sovereign Pontiff, to recognize him, faithfully to render to him all respect and obedience, this Pontiff, placed in this See, who has received from Our Lord Himself in the person of the Blessed Prince of the Apostles, all power to feed the sheep and the lambs, to confirm his brethren, to rule and govern the whole Church throughout the world. 210 (*145, 149, 151, 153-154, 190*)

Revive and defend unity

You well know with what care and zeal a Catholic bishop must apply himself to the task of reviving, maintaining, and defending with all his strength the unity of the Catholic Church, which cannot subsist without the respect and obedience due to the Holy See and to the Sovereign Pontiff, in whom, everyone knows, this unity principally resides, so that, although there are in the people of God both many priests and many pastors, nonetheless, it is properly Peter who governs all of them, over whom Christ reigns in the highest place. You are not ignorant how unworthy, perverse, and wretched it is to turn the faithful from Catholic unity, above all to deflect ecclesiastics, and how severely they should be reproved and condemned who do not fear—no matter what the method—to oppose this unity and to dissuade others from it by their words and examples. 211 (*145, 153, 155, 175, 190*)

(*Exhortation.*)

LIBERTY OF CONSCIENCE

Apost. Let. *Multiplices inter*, June 10, 1851.

(*The Pope's duty to proscribe dangerous books.—The work of Francis de Paul G. Vigil: Defense of the authority of the*

government and of the bishops against the pretensions of the Roman Court.—This book reiterates the errors condemned at Pistoia.)

212 (2, 40, 61, 107) In fact the author, even though he is a Catholic, and even (so it has been said) engaged in the sacred ministry, desirous of abandoning himself with impunity and security to indifferentism and rationalism (with which errors he shows that he is tainted), denies the Church the power of defining as a dogma that the religion of the Catholic Church is the only true religion, and teaches that each one is free to embrace and profess whatever religion reason tells him is the true one.

(*His errors against celibacy; against ecclesiastical immunity.*)

213 (92, 193) He attributes to the secular government the right to depose from the pastoral ministry the bishops established by the Holy Spirit for the government of the Church. He attempts to persuade those in authority in the State to disobey the Roman Pontiff in the matter of the institution of bishops and bishoprics.

(*Errors on the relation between Church and State.*) (a)

Finally, added to a great number of other errors, he pushes temerity and impiety to the length of pretending that the Roman Pontiffs and Ecumenical Councils have overstepped the limits of their power, that they have usurped the powers of Princes and even that they have erred in defining matters of faith and morals.

(*Condemnation of this work.*)

THE EXTERIOR FORUM

Apost. Let. *Ad Apostolicæ Sedis*, August 22, 1851.

(*The Pope's duty to condemn error.—The errors of J. P. Nuytz in his* Institutions of Ecclesiastical Law: *repetition of errors "already condemned by the Roman Pontiffs."*

214 (57, 92, 120, 138) Books published by him state openly and formally: "that the Church has not the power to employ force, or any temporal power, either direct or indirect; that the schism which divided the Church into East and West was caused by the excesses of the power of the Roman Pontiffs; that beyond the power inherent in

213a Cf. CHURCH AND STATE

the episcopacy there is another, temporal, power, (originating by virtue of the State's express or tacit concession, and hence revokable at the good pleasure of the State; that the State, even when governed by an infidel, enjoys an indirect and negative power over things sacred; that if the Church wrongs the State, the State can defend its own interests by means of this indirect and negative power over things sacred; that not only the law known as *exequatur* enters into its competence, but also the appeal from an abuse; that in the conflicts between two powers the State is the more powerful; that there is no reason why, as a result of a decree of a General Council, or at the will of the people, the Sovereign Pontificate should not be taken from the Bishop and the See of Rome (and given) to another bishop and another see; that a definition stemming from a National Council is not subject to ratification, and that civil administration can put the definition into effect; that the doctrine of those who compare the Roman Pontiff to a monarch whose power extends to the universal Church is a doctrine born in the Middle Ages whose effects are still with us; that the compatibility of the temporal and the spiritual power is a controverted question among the sons of the Christian and Catholic Church." (143, 177-178, 193)

(*Errors concerning marriage.—Condemnation of the book.*)

DEFENDERS OF THE HOLY SEE

Encycl. *Inter multiplices*, March 21, 1853, to the Archbishops and Bishops of France.

(*Congratulations to the Bishops on the progress of religion in France, a subject of consolation for the Holy Father.*)

215 (152, 161, 184) This consolation is increased in a special way by the very respectful letters which you write Us, and in which We see ever more plainly with what filial piety, with what love, with what ardor you glory in your devotion to Us and to this Chair of Peter, "the center of Catholic truth and unity, the head, Mother, and Mistress of all the churches" (a), to which "all obedience and honor are due" (b), with which, "by reason of her eminent primacy every church must of necessity agree, that is to say, the faithful of every region" (c).

215a St. Augustine, *Epist.* 43; *epist.* 105. 215b Council of Ephesus, Actio IV. 215c St. Irenaeus, *Adv. hær.* III, iii, 2.

(*Provincial Councils.–Return to the Roman Liturgy.–Dissensions among bishops.–The Pope invites them to have recourse to the Holy See to ensure their agreement.*)

Catholic writers should be supported

216 (198, 222) Watch also–We urgently beg this of you–and foster with all your kindness and all your predilection those men who, animated with a Catholic mentality and versed in learning and science, consecrate their labors to writing and publishing books and newspapers to the end that Catholic teaching may be propagated and defended; that the venerable rights of the Holy See and its teachings may not be eviscerated; that the darkness of error may be dispelled and minds flooded with the gentle light of truth. Your charity and your episcopal solicitude must therefore excite the zeal of Catholic writers animated with the correct outlook so that they will continue to defend the cause of the Catholic truth with attentive care and skill. And if in their writings there should be any deficiency, you must point it out to them with prudence and in a fatherly way.

Union with the Holy See

217 (139, 161, 181, 190) For the rest, you are surely not ignorant that the most bitter enemies of the Catholic religion have ever–though in vain–directed their most violent attacks against this Chair of the Blessed Apostle Peter, knowing well that religion itself will never fail, never falter, so long as this Chair founded on Peter remains standing; against it the gates of hell will never triumph, in it is whole and entire "the solidity of the Christian religion" (a). That is why, Beloved Sons and Venerable Brothers, We beg you with all Our strength, conformably with the greatness of your faith in the Church and the ardor of your piety for this Chair of Peter, never cease with one mind and one heart to apply all your care, all your vigilance, all your labor to this point before all else: that the faithful of France, avoiding the errors and pitfalls set for them by perfidious men, will make it their glory to adhere firmly and constantly to this Apostolic See by increasing love and filial devotion, and to obey it, as they should, with the greatest respect. Therefore, in all the ardor of your episcopal vigilance, neglect nothing, either in word or deed, that will redouble and

217a John of Constant., *ad Hormisdas Pont.*

multiply the love and veneration of the faithful for this Holy See, so that they will receive, and carry out with the most perfect obedience, all that the Holy See teaches, establishes, and decrees.

(*The Pope deplores the diffusion of the work,* On the Present Situation of the Gallican Church, with respect to Customary Law.–*Appeal for union.–Blessing.*)

ONE SINGLE FLOCK

Encycl. *Neminem vestrum,* February 2, 1854, to the Armenian Catholics.

(*Discord in the Armenian Church.–Measures taken to stop it.–Seminary at Constantinople.–Exhortation to peace and concord.*)

218 (141, 142, 175, 178, 181, 195, 203, 214, 217, 231) We beg you urgently to be each day more ardent in your love for religion, to employ your zeal for the maintenance of peace, and not only never to undertake anything against the Church or against your pastors–as those are accustomed to do who have severed themselves from Catholic unity–but still more to lend the support of your counsel and your efforts so that the Catholic Church will grow and prosper among you, and all will be animated by those sentiments of respect, devotion, and docility, which they ought to have, whether towards the authority of Peter and his successors the Roman Pontiffs, divinely charged by Christ Our Lord to feed–that is to say, to rule and govern–the Church in its entirety, or to the sacred and venerable authority which bishops have over their own flocks, realizing that neither of them can in any way be made dependent upon or subject to any civil power whatsoever.

(*The problem of the return of the dissidents.*)

219 (40, 161, 181, 184) May it please God that your entire nation, yielding to the impulse of heavenly grace and adjuring its errors, may return, in a spirit of union and docility, to the one fold of Christ, outside of which is surely to be found anyone not united to this Holy See of Peter. It is from this See that flow all the rights of that venerable communion (a), to it that are due all obedience and all honor (b), to it, by reason of its eminent dig-

219a St. Ambrose, *Epist.* XII *ad Damas.*, Nos. 2, 4.
219b Council of Ephesus, Actio IV.

nity that the whole Church must be attached, that is to say, all the faithful of the whole world (c).

(*Charity to the Schismatics.—Differences in the rites are not to be overlooked.— Wishes for peace.*)

THE ROMAN TRADITION

Apost. Const. *Incffabilis*, December 8, 1854.

(*The Blessed Virgin, free from original sin.—This has always been recognized by the Church.*)

220 (*161, 165-166*) But although all these things, everywhere known and practiced by the faithful, give evidence of the zeal which the Roman Church, Mother and Mistress of all the churches, has proved with regard to the Immaculate Conception of the Virgin, nonetheless is it only right and fitting to recall in detail the most striking actions of that Church. For such are the eminent dignity and authority which belong to her that she is the center of Catholic unity, that unity in which alone is inviolably guaranteed the deposit of religion, from which all the other churches must receive the tradition of the faith (a).

(*The acts of the Roman Church in favor of the doctrine of the Immaculate Conception.—Opportune character of the definition.—The definition.*)

CONFIRM THY BRETHREN

All. *Singulari quadam* to the Consistory, December 9, 1854.

221 (*142, 155, 160, 180*) It is with a very special consolation that We rejoice in the Lord seeing you today, Venerable Brothers, gathered here in such great numbers about Us, you whom We can in all truth call Our joy and Our crown. You are in fact a part of those who share Our labors and Our cares to feed that universal flock which the Lord has entrusted to Our weakness, to guard and defend the rights of the Catholic Church, to rally to her side new disciples who will serve and adore the God of justice and of truth with a sincere faith. This word of Christ Our Lord to the Prince of the Apostles: *Tu aliquando conversus confirma fratres tuos*, "Thou,

219c St. Irenaeus, *Adv. Hær.*, C. III, iii, 3.
220a Cf. St. Irenaeus, *Adv. Hær.*, III, iii.

being once converted, confirm thy brethren," (a), seems, therefore, in the present circumstance, to invite Us—We have, by divine grace, in spite of Our own unworthiness, been put in his place—to speak to you, Venerable Brothers, not to recall to you your duties, or to ask you to employ more zeal in that office where We see that you are already on fire to extend God's glory, but rather so that strengthened by the very voice of Blessed Peter who lives and will always live in his successors, you may find here as it were a new force to work for the salvation of your flock, and to support the interests of the Church with courage and firmness in the face of all the difficulties of the present hour.

(*The evil issue of rationalism.*)

THE CHURCH IS UNIQUE

Letter *Singulari quidem*, March 17, 1856, to the Austrian Episcopate.

(*The Convention between the Pope and the Emperor.—Combat indifferentism.*)

222 (*5, 40, 53, 56, 61, 139*) The true Church is one, Holy, Catholic, Apostolic, and Roman; unique: the Chair founded on Peter by the Lord's words (a); outside her fold is to be found neither the true faith nor eternal salvation, for it is impossible to have God for Father if one has not the Church for Mother, and it is in vain that one flatters oneself on belonging to the Church, if one is separated from the Chair of Peter on which the Church is founded. There could be no greater crime, no more detestable injury than opposition to Christ, than the rending of the Church purchased and engendered in his divine Blood, (b) than the furious attacks of pernicious discord against the peaceful and single-minded people of God, to the detriment of evangelical charity.

(*Combat rationalism.*)

223 (*61, 71, 102, 121*) The Church declares openly that all man's hope, all his salvation, is in Christian faith, in that faith which teaches the truth, dissipates by its divine light the darkness of human ignorance, works through charity; that it is at the same time in the Catholic Church, who, because she keeps the true worship, is

221a Luke 22:32.
222a Cf. Matt. 16:18.
222b Cf. Acts 20:28.

the inviolable sanctuary of faith itself and the temple of God, outside of which, except with the excuse of invincible ignorance, there is no hope of life or of salvation.

Progress in the Church

224 (226) Nevertheless, we must not conclude from this that in the Church of Christ religion makes no progress; it certainly does, and very considerable progress; but this has to be progress in, not changes in, faith. Let knowledge, science, wisdom of all men and of each man grow—as they must—and increase like the whole Church in extent and strength in the course of centuries and ages. Let man see more clearly what before he believed in a confused manner. Let posterity congratulate itself on understanding what antiquity venerated by faith alone. Let men polish the precious stones of divine teaching, adapt them with fidelity, set them with prudence, so that they will shine with grace and beauty: for all this, nothing must be changed in dogma, in meaning, or in thought, so that in expressing ourselves in a new manner, we shall not advance new matter.

(*Exhortation to the bishops.—Formation of the clergy.*)

POLITICAL LIBERTY

Apost. Let. *Cum Catholica Ecclesia,* March 26, 1860.

225 (12-13, 77, 91, 178-179) The Catholic Church which was founded and instituted by Our Lord Jesus Christ to procure the eternal salvation of men, has, by reason of this divine institution, the form of a perfect society. Therefore, she must possess liberty such that she cannot be subject to any civil power in the execution of her sacred ministry. To act with freedom, as it is just she should, she has always needed the assistance which was suitable to the conditions and the necessities of the age. It is, therefore, by a particular decree of Divine Providence that, at the fall of the Roman Empire and its partition into separate kingdoms, the Roman Pontiff, whom Christ made the head and center of his entire Church, acquired civil power. Certainly, it was by a most wise design of God Himself that in the midst of so great a multitude and variety of temporal princes, the Sovereign Pontiff enjoyed political liberty, which is so necessary for him to exercise his spiritual power, his authority, and his jurisdiction over the whole

world. This served admirably to remove from the Catholic world any pretext for thinking that the action of civil powers or private interests would ever influence the decisions of this See, with which "because of its eminent dignity every church must necessarily be in agreement" (a).

226 (178-179) Now, it is easy to understand how this primacy of the Church, though temporal in nature, nevertheless has a spiritual character in virtue of its sacred end and by reason of the close bond uniting it to the most important interests of Christendom. This does not prevent it, moreover, from taking every means conducive even to the temporal felicity of peoples; the history of the pontifical government through so many centuries is a striking witness to this.

(*Adversaries of the temporal power of the Holy See.—The Congress of Paris,* 1856.—*Machinations of the Piedmontese government against the Holy See.—Excommunication of the principals.*)

TRIUMPHS OF THE CHURCH

All. to the Consistory, July 13, 1860.

(*Sad state of religion in Italy.—Exhortation to prayer and to courage.*)

227 (228) Heaven and earth will indeed pass away, but the words and the promises of the Savior will never pass away (a). As you well know, the most prosperous empires, kingdoms, nations, cities, and provinces can see ruin, be destroyed and annihilated, while the Church founded by Christ Our Lord, constantly supported and increased by his all-powerful strength, cannot possibly be overturned or destroyed. Far from being vanquished or diminished by persecution, she is, on the contrary, increased in size and embellished with new and more magnificent triumphs.

"In fact, it is proper to the Church to emerge victorious when she is wounded, to be more manifest when she is attacked, to conquer when she is abandoned" (b).

(*The Pope thanks clergy and people for their devotion to him.*)

225a St. Irenaeus, *Adv. Hær.* III, iii, 2.
227a Cf. Matt. 24:35.
227b St. Hilary, *de Trinitate,* VII, 4.

All. *Multis gravibusque* to the Consistory, December 17, 1860.

(*Errors on the rights of the Church.—Violation of the Concordat with the Grand Duchy of Baden.*)

228 (13, 77, 91, 131-132) We understand that these infringements stem from the false doctrine of the Protestants, which holds that the Church exists within the State as a sort of assembly which enjoys no other rights than those which are granted to her by the temporal power. Is there anyone who does not understand that such propositions are far from the truth? In fact, the Church, inasmuch as she is a true and perfect society, was made so by her Divine Founder; she is not circumscribed by the limits of any earthly territory, she is not subject to any secular government, and she must freely exercise her power and her rights for the salvation of men in every quarter of the globe. It is impossible to understand in any other sense these solemn words of Our Lord Jesus Christ to his Apostles: "All power has been given to me in heaven and upon earth; going, therefore, teach all nations . . . teaching them to observe whatsoever I have commanded you" (a). Supported by these words, the Apostles, the heralds of the Gospel, set out joyously to the accomplishment of their heavenly commission, despite the will of kings and princes, dreading neither threats nor torture.

(*Contempt of the government of the Grand Duchy for the claims of the Holy See.*)

The indivisibility of the Church

(*The tract published in Paris, proposing the establishment in France of a Church separated from Rome.*)

229 (57, 161) What else is this, except to rend and to destroy the unity of the Catholic Church, that necessary unity which Jesus Christ had before his eyes when, addressing his Father, He said: "Not for them only do I pray, but for them also who through their word will believe in me, that they all may be one, as thou, Father, in me, and I in thee" (a). Moreover, the reason, the strength of this unity absolutely require that, just as the members are united to the head, so all the faithful of the whole world must be united to and supported by the Roman Pontiff, the Vicar of Christ on

228a Matt. 28:18-20.

229a John 17:20-21.

earth. Therefore, St. Jerome, Doctor of the Church, wrote to Our predecessor Damasus of holy memory: "I am united to and in communion with Your Beatitude, with the Chair of Peter, because I know that the Church is built upon this rock, and that he who eats of the Lamb outside this holy dwelling is reprobate" (b). What injury the author of this tract does to the illustrious French nation when he thinks that this portion of the Christian people, so solicitous to conserve Catholic unity, can be enticed into schism!

(*Revolutionary movements in Europe.—Martyrs in the Far East and in Syria.—Appeal for prayer.*)

THE ONLY TRUE RELIGION

All. *Iamdudum cernimus* to the Consistory, March 18, 1861.

(*Struggle between the partisans of modern civilization and the defenders of the rights of the Church.*)

230 (5, 167) The former demand that the Roman Pontiff be reconciled with and come to terms with *Progress* and *Liberalism*—these are their expressions—in one word, with modern civilization. The latter maintain, and with reason, that the immutable and unshakable principles of eternal justice be kept without alteration; they insist that We keep intact the salutary force of our divine religion which alone can extend the kingdom of God and bring remedies to the ills which afflict humanity, which is the one true norm by which the children of men can, in this mortal life, acquire all virtue and make their way to the harbor of a blessed eternity. But the proponents of modern civilization do not understand this opposition, although they claim to be true and sincere friends of religion. We would wish to believe them, if the sad events happening every day in the sight of everyone did not prove to Us the contrary.

In fact there is only one true and holy religion, founded and instituted by Christ Our Lord. Mother and Nurse of the virtues, Destroyer of vice, Liberator of souls, Guide to true happiness, she is called Catholic, Apostolic and Roman.

(*The misdeeds of modern civilization.—The Pope cannot align himself with them.*)

229b *Epist. XV ad Damasum.*

Letter *Ad plurimas,* December 19, 1861, to the Bishops of Belgium.

(*Controversy raging over the philosophical theories of the University of Louvain.—Peaceful intervention of the Bishops.*)

231 (111) But in the midst of the very great satisfaction which the happy end of this controversy has been to Us, it is not without profound sorrow that We have been informed that steps are being taken to revive it, whether by articles inserted in public journals or by recently published writings, and that to this end, decisions emanating from Our Congregations and approved by Us have been invoked, though these do not exist in any sense. This has happened because some have pretended to attribute to a certain document an importance which it absolutely cannot claim, since its context and its terms obviously exclude any idea of a 'decision of a Congregation', and they do not furnish any indication of an intervention of Our pontifical authority, which, in fact, did not intervene.

232 (111, 173) Therefore, having in mind the immense and innumerable benefits which clearly result from mutual agreement of minds, agreement without which neither religion nor science can ever have happy results, We ardently desire, dear Sons and Venerable Brothers, to see cease and disappear all occasions which, in any manner whatsoever, can either trouble or diminish union, no matter how slightly. And so, without delivering anything like a decision on the merits of the teaching which has given rise to the present controversy, whose definitive examination and judgment belong to the Holy See exclusively, We will and ordain that the proponents and the opponents of these doctrines refrain, until the time when the Holy See judges it proper to issue a definitive judgment, either from teaching, or disseminating writings of any nature whatever—either printed or otherwise published and distributed—with or without the name of the author, and from proposing or defending either by act or by counsel any one of these philosophical or theological doctrines as the unique, the true, and the only admissible teaching, and as proper to the Catholic University. Moreover, We ordain that, under any pretext whatsoever, they abstain from raising, where this matter is concerned, any new discussions very contrary to Christian charity and the salvation of souls. (*Measures to be taken by the Bishops.*)

Encycl. *Amantissimus,* April 8, 1862, to the Bishops of the Eastern Churches.

233 (19, 23, 32, 40, 43, 46, 48-50, 70-73, 131, 137) The most loving Savior of the human race, Christ Our Lord, the only-begotten Son of God, willing, as you well know, Venerable Brothers, to redeem all men from the slavery of the devil and the yoke of sin, to call them from darkness into his admirable light and procure their salvation, destroyed the decree of our damnation by nailing it to the Cross; then He instituted and established the Catholic Church, purchased at the price of his Blood, as the one *dwelling-place of the living God* (a), the one *kingdom of heaven* (b), the one *city set on a hill* (c), the one *fold* (d), the one body animated and vivified by the one Spirit, maintained in peace and unity by singleness of faith, hope, and charity, by the bonds of the sacraments, of worship, and of doctrine (e). He endowed this Church with governors chosen and named by Him. Thus constituted and formed to his image, He determined that it should last as long as the world should endure, and it would embrace all the peoples and nations of the earth, so that men of every land could receive his divine religion and grace to be the source for them, if they are faithful, of eternal salvation and glory.

Peter

234 (139, 149, 161) So as to maintain forever in his Church that unity of faith and doctrine, He chose one man out of all others, Peter, whom He named Prince of the Apostles, his own Vicar on earth, the Head and impregnable foundation of his Church. He gave him, together with primacy of honor, fullness of authority, of power, and of jurisdiction, with sovereign freedom to feed his lambs and sheep, to confirm his Brethren, to guide and govern the whole Church.

Peter's successors

235 (142, 227) And because Christ willed his Church to remain one and holy to the end of time, because He commanded her to keep the unity of faith, of teaching, and of government, this fullness of dignity, of power, and of jurisdiction, this integrity of faith

233a 1 Tim. 3:15. 233b Matt. 13:24 et passim.
233c *Ibid.* 5:14. 233d John 10:16. 233e Ephes. 4:4 ff.

and stability given to Peter, He conferred likewise on Peter's successors, the Roman Pontiffs, seated on the very Chair of Peter at Rome: in the person of the Blessed Prince of the Apostles Christ Our Lord, by his divine authority, confided to them the supreme duty of safeguarding the entire flock and governing with sovereign authority the whole Church.

The constant tradition

236 (56, 58, 137, 142, 144, 152, 161, 174) And you are very well aware, Venerable Brothers, of how this dogma of our divine religion has always been preached, defended, affirmed, singleheartedly and unanimously, by the Fathers and the Councils of every age. Thus, they have never ceased to teach that "there is one God, one Christ, one Church, and one Chair, founded on Peter by the Lord's words (a), upon which, as upon an immovable rock, the entire edifice of the Christian people was divinely established (b). And in fact this Chair of Peter has always been recognized and proclaimed unique, the first by reason of the gifts received (c), preeminent in splendor over the whole earth (d), source and mother of the one Priesthood (e), with respect to all other churches not only the head, but the mother and mistress (f), center of religion, source of perfect integrity and stability for Christendom (g); in this Chair the primacy of the Apostolic See continues to live (h), it rests upon this rock which the proud forces of hell cannot overturn (i); for it the Apostles have poured out their whole doctrine with the shedding of their blood (j); from it flows to all men the right to divine union (k); to it is due all honor and all obedience (l); he who leaves this See cannot hope to remain within the Church (m); he who eats of the lamb outside it has no part with God (n).

236a St. Cyprian, *Epist.* XL.
236b St. Cyril of Alexandria, *in Joann.*, Bk. II.
236c St. Optatus of Mila, *contra Parmen.*, II. 236d Council of Nicæa, II, act. 2. 236e St. Cyprian, *Epist.* L and LV.
236f Pelagius II, *Epist. I ad Episcop. Oriental.*; Council of Trent, sess. VII *de Baptismo*, can. 3.
236g John of Constantinople, *let. synod. ad Hormisd.*; Sozomenius, *Historia*, Book III, 8. 236h St. Augustine, *Epist.* XLIII.
236i St. Augustine, *in Psalm. contra part. Donat.*
236j Tertullian, *de præscriptione*, XXXVI.
236k St. Ambrose, *Epist. XI ad imperatores.*
236l Council of Ephesus, *act.* IV. 236m St. Cyprian, *De Unitate Ecclesiæ.* 236n St. Jerome, *Epist. LI ad Damasum.*

"Let us cite further: Peter, always living and residing in his own See, dispenses the truth of faith to those who seek it (a); Peter, always living in our own time in the person of his successors, gives judgment (b), it is he who spoke through Leo (c). The Roman Pontiff, who has the highest dignity in the world, is the successor of Blessed Peter, the Prince of the Apostles; he is the true Vicar of Christ, the Head of the entire Church, the Father and Doctor of all Christians" (d). It would be possible to multiply indefinitely citations from the best witnesses, all of whom declare openly and clearly the nature of the attachment, the veneration, the submission and obedience which must be accorded to the Apostolic See and to the Roman Pontiff by those who wish to belong to the one, true, holy Church of Christ, to obtain eternal salvation. 237 (144, 165, 181)

(*The Papacy is the center of unity.—Solicitude of the Pope for the Churches of the East.—Admonition to bishops and religious.—Approaching ceremonies of canonization.—Exhortation.*)

THE IMMACULATE CHURCH

Homily *Exsultat cor*, June 8, 1862.

(*Canonization of the 26 Martyrs of Japan.—Of Blessed Michael de Sanctis.*)

238 (128, 229) God, as He is ever almighty and admirable, in manifesting within the one Catholic Church the eminent sanctity of his servants of every age, of both sexes, and of every rank and condition, and confirming this sanctity with wonderful miracles, never ceases, by this splendid proof, to give evidence of the fact that this Catholic Church, divinely founded and established by Him for the salvation of all men, enriched with every heavenly treasure, is the only true Church; that she is the pillar and ground of truth; that she has neither spot nor wrinkle, but that holy and without sin, she is the one with whom He has promised to remain all days even to the end of time.

(*The example of the Saints.—Their protection.—Prayer.*)

237a St. Peter Chrysologus, *Epist. ad Eutychen.*
237b Council of Ephesus, *act.* III.
237c Council of Chalcedon, *act.* II.
237d Council of Florence, *in Decreto union. Græcorum.*

THE RIGHTS OF THE CHURCH

All. *Maxima quidem* to the Consistory, June 9, 1862.
(*Attacks on the Church.*)

239 (12, 14, 36, 81, 91-92, 103, 106, 145, 179) No one of you is ignorant of the fact, Venerable Brothers, that men are completely destroying the necessary cohesion which, by God's will, unites the natural and the supernatural order, and that at the same time they are changing, upsetting, and abolishing the proper, true, and legitimate character of Divine Revelation, and the authority, constitution, and power of the Church. And the temerity of their thinking goes so far that they do not fear boldly to deny all truth, all law, all power, and every right of divine origin. They are not ashamed to assert that the science of philosophy and moral, as well as civil law, are not, and need not be anchored in Revelation and in the authority of the Church; that the Church is not a true and perfect society, entirely free; that she cannot claim permanent and proper rights conferred upon her by her Divine Founder; that it belongs to the civil power to define the rights of the Church and the limits within which she can exercise them. Hence, they conclude, but wrongly, that the civil power can interfere in matters which pertain to religion, morals, and spiritual government, and even prevent prelates and faithful from free access to the Roman Pontiff, who has been divinely established the Supreme Pastor of the whole Church. They do this in order to dissolve that necessary and very close union which, by the divine institution of Our Lord Himself, must exist among the members of the Mystical Body of Christ, and with its venerable head. Neither do they fear to proclaim, dishonestly and falsely, and before the multitudes, that the ministers of the Church and the Roman Pontiff must be stripped of all rights in and power over temporal affairs.

(*Condemnation of the above-mentioned errors as contrary "not only to faith and Catholic doctrine" but "to natural law and justice and to right reason."*)

THE STRENGTH OF MARTYRS

Letter *Quanto conficiamur mœrore*, August 10, 1863, to the Italian Episcopate.

(*Persecution and moral corruption in Italy.*)

240 (128, 182, 228) Although the Heavenly Father allows his holy Church militant, in the course of this miserable mortal pilgrimage, to be tormented by diverse calamities and afflictions, nevertheless, as she was founded by Our Lord Jesus Christ on a most solid and immovable rock, not only can she never be shaken or destroyed by any force, by any violence, but even, "far from diminishing, she increases by the very fact of persecution, and the vineyard of the Lord yields an ever more abundant harvest, as the seeds which fall one by one are reborn, multiplied" (a). Very dear Sons and Venerable Brothers, this is what We see happening in these deplorable times, by the special blessing of the Lord. For, although the Immaculate Spouse of Christ endures great affliction at the hands of the impious, she is, nevertheless, triumphing over her enemies. Yes, she is herself triumphing over her enemies, and she shines forth in an admirable manner by reason of the incomparable faith, respect, and obedience you show, you and Our other Venerable brothers, the Bishops of the whole Catholic world, towards Our Person, and the Chair of Peter, as also by your remarkable constancy in defending Catholic unity. The Church is triumphing by the very great number of good works, religious and charitable, which, with God's help, are everywhere and daily being multiplied through the Catholic world; by the most holy light of faith which shines over such wide areas, by the love and zeal of Catholics for the Church herself, for Us, and for the Holy See, and, finally, by the signal and immortal glory of martyrdom.

241 (128) In fact, you know that, especially in Tonkin and in Cochin-China, bishops, priests, and laymen, and even frail women, youths and girls, imitating the example of the martyrs of antiquity, are facing the most atrocious tortures with invincible spirit and heroic virtue, happy to be able to give their lives for Christ. All these things, surely, must be for Us as for you a great consolation in the midst of the grave afflictions which beset Us.

(*Recall the preceding condemnations of those who violate the rights of the Church.*)

The Church, the sole means of salvation

242 (61- And here, beloved Sons and Venerable Brothers, We must once more recall and condemn the very grave error into which,

240a St. Leo, *Sermon* LXXXII, *in Natal. Apost.*

62) unfortunately, some Catholics have fallen, who embrace the belief that persons living in error and outside the true faith and Catholic unity can reach eternal life. This is absolutely contrary to Catholic teaching. We know and you know that those who are invincibly ignorant of our most holy religion, and who, carefully observing the natural law and its precepts placed by God in the hearts of all men, and, disposed to obey God, lead an honest and upright life, can, with the help of divine light and grace, merit eternal life; for God, who has perfect knowledge, examines and judges the minds, the souls, the thoughts and deeds of all men, and does not permit, in his sovereign goodness and mercy, any man not culpable of willful sin to be punished with eternal torment. But this Catholic dogma is equally well known: that none can be saved outside the Catholic Church, and that those who knowingly rebel against the teaching and authority of the Church cannot obtain eternal salvation, nor can those who willfully separate themselves from union with the Church and with the Roman Pontiff, the successor of Peter, *to whom the Savior has entrusted the safe-keeping of his vineyard.*

243 (61) The words of Jesus Christ are in fact extremely clear: "If he will not hear the Church, let him be to thee as a heathen and a publican" (a). "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me" (b). "He that believeth not will be condemned" (c). "He that believeth not is already judged" (d). "He that is not with me is against me, and he that gathereth not with me, scattereth" (e). So the Apostle Paul says that men are *subverted and condemned by their own judgment* (f), and the Prince of the Apostles calls "lying teachers them who shall bring in sects of perdition, and deny the Lord who bought them: bringing upon themselves swift destruction" (g).

Charity to all

244 (59) God forbid, nonetheless, that the sons of the Catholic Church should ever be at enmity with those who are not united to Us by the same bonds of faith and charity. On the contrary, let them strive to assist and help them with all the solicitude of Christian charity if they are poor, or sick, or afflicted in any

243a Matt. 18:17. 243b Luke 10:16. 243c Mark 16:16.
243d John 3:18. 243e Luke 11:23. 243f Cf. Tit. 3:11.
243g 2 Peter 2:1.

way; let them be ingenious before all else in drawing them out of their darkness and the wretched errors in which they are plunged, and bring them back to their most loving Mother the Church, who never ceases to stretch out to them with affection her maternal hands, so that, rooted and founded in faith, hope, and charity, and "fruitful in every good work" (a), they may merit eternal life.

(*Pernicious eagerness for the goods of this world.— The lack of discipline and the heterodoxy of certain priests.—Appeal for the vigilance of bishops.—Praise for those who have remained faithful.*)

OBEDIENCE TO THE TEACHING POWER

Letter *Tuas libenter,* December 21, 1863, to the Archbishop of Munich.

(*The theological and philosophical Congress at Munich.— Laudable intentions of its organizers.*)

It was impossible for Us not to be extremely surprised to 245 see that the convocation of the aforesaid Congress was issued and (97, published in the name of certain private individuals, such that 197, nothing appeared which came from the impulsion, the authority, 214- and the mission of the ecclesiastical power, to which alone it 215) belongs by a proper and natural right to supervise and direct teaching, particularly in matters which relate to theological questions. Certainly, as you know, this is a state of affairs entirely new and contrary to the custom of the Church. This is why, Venerable Brother, We wished to communicate Our thoughts to you, so that you and your Venerable Brothers, the Bishops of Germany, will be in a position to judge accurately whether the end proposed by the Congress is of a nature to be useful to the Church. At the same time, We were certain, Venerable Brother, that in your pastoral solicitude, you would employ all the wisdom and efforts of your zeal to prevent, during this Congress, any harm resulting either to the integrity of the faith and Catholic teaching, or to the entire obedience which Catholics of every rank and condition owe to the authority of the Church and to the teaching mission which she has received.

For the rest, We cannot hide from you that We have been 246 made rather anxious: for We feared that the example of this (98)

244a Coloss. 1:10.

Congress, assembled independently of the ecclesiastical authority, might little by little do damage to the right of spiritual government and legitimate teaching which, in virtue of the divine institution, belongs properly to the Roman Pontiff and to the bishops who are in union and agreement with the Successor of St. Peter; and that, as a consequence of this harm done to the government of the Church, the principle of unity and obedience in matters of faith might eventually be weakened in many souls. We feared also lest, in the same Congress, opinions and systems might be aired and supported which, by reason above all of the publicity given to them, would imperil the purity of doctrine and the duty of obedience.

(*Recent errors of German writers on the subject of revealed faith.*)

Science and the teaching authority

247 (*99, 102, 106*) We knew also, Venerable Brother, that among the Catholics devoted to the study of the higher sciences, there are some who, counting too much on the powers of the human mind, have not allowed themselves to be checked by the fear of lapsing into error, and who, desirous of a deceptive and hardly sincere liberty for science, have been drawn beyond the limits which cannot be exceeded without renouncing the obedience due to the divine authority which the Church has received to teach and preserve intact the entire deposit of revealed truth. Whence it happens that these Catholics, dupes of unfortunate illusions, are often to be found in agreement with those who rant against the decrees of this Apostolic See and of Our Congregations, saying that these decrees are an obstacle to the free progress of science, and they are thus exposed to the rupture of those sacred bonds of obedience which, in the order of the Divine Will, ought to attach them to this same Apostolic See, instituted by God Himself as the interpreter and defender of truth.

248 (*102*) We are not ignorant either that in Germany false prejudices have prevailed against the ancient school and against the teaching of the great Doctors whom the universal Church reveres for their admirable wisdom and the sanctity of their lives. This false estimate which has been made impugns the very authority of the Church itself, since it is the Church who, for so many centuries on end, not only has permitted theological science to be cultivated according to the method of these Doctors and according to the

principles made sacred by the unanimous agreement of all the Catholic Schools, but has moreover often given the highest praise to their theological learning and has strongly recommended it as offering the best means of defending the faith and of supplying the most effective arms against her enemies.

(*Usefulness of the Congress.—Science and revelation, reason and faith.*)

The extent of obedience

249 (*96, 108-110, 173*) We address to the members of this Congress well-merited praise, because, rejecting, as We expected they would, this false distinction between the philosopher and the philosophy of which We have spoken in earlier letters, they have recognized and accepted that all Catholics are obliged in conscience in their writings to obey the dogmatic decrees of the Catholic Church, which is infallible. In giving them the praise which is their due for confessing a truth which flows necessarily from the obligation of the Catholic faith, We love to think that they have not intended to restrict this obligation of obedience, which is strictly binding on Catholic professors and writers, solely to the points defined by the infallible judgment of the Church as dogmas of faith which all men must believe. And We are persuaded that they have not intended to declare that this perfect adhesion to revealed truths, which they have recognized to be absolutely necessary to the true progress of science and the refutation of error, could be theirs if faith and obedience were only accorded to dogmas expressly defined by the Church. Even when it is only a question of the submission owed to divine faith, this cannot be limited merely to points defined by the express decrees of the Ecumenical Councils, or of the Roman Pontiffs and of this Apostolic See; this submission must also be extended to all that has been handed down as divinely revealed by the ordinary teaching authority of the entire Church spread over the whole world, and which, for this reason, Catholic theologians, with a universal and constant consent, regard as being of the faith. But, since it is a question of the submission obliging in conscience all those Catholics who are engaged in the study of the speculative sciences so as to procure for the Church new advantages by their writings, the members of the Congress must recognize that it is not sufficient for Catholic savants to accept and respect the dogmas of the Church which We have been speaking about: they must, besides, submit themselves, whether to doctrinal decisions

stemming from pontifical congregations, or to points of doctrine which, with common and constant consent, are held in the Church as truths and as theological conclusions so certain that opposing opinions, though they may not be dubbed heretical, nonetheless, merit some other form of theological censure.

(*Hope that the members of the Congress will admit all these points.—Their protestations of fidelity to the Holy See.*)

250 (165, 167) Since these are the sentiments with which they recognize Our supreme authority and the power of the Apostolic See, since at the same time, they understand the gravity of the office which Our Lord Jesus Christ Himself has imposed upon Us to govern and direct the entire Church, to lead his flock into pastures of healthful doctrine and to watch incessantly that holy faith and his teaching receive not the slightest alteration, We cannot doubt but that in devoting themselves to the study and teaching of the higher sciences and the defense of sound doctrine, they will recognize also their duty to follow most religiously the rules constantly observed in the Church, and to obey all the decrees handed down in doctrinal matters by Our supreme pontifical authority.

(*Final directives.—Exhortation.*)

SOCIAL INFLUENCE

Letter *Quum non sine*, July 14, 1864, to the Archbishop of Fribourg (Bresgau.)

(*His resistance to the new school system.—The deChristianization of institutions.*)

251 (12, 83, 93, 96, 99-100, 119, 123) And because the Church was established by her Divine Founder as the pillar and ground of truth to teach divine faith to all men and to keep in all its integrity the deposit entrusted to her, to direct society and the actions of men, to stabilize them in upright conduct and honesty of life according to the rule of revealed truth, falsifiers and propagators of evil doctrines use all their endeavor to strip ecclesiastical authority of its power with respect to human society. That is why they neglect nothing which will confine this authority to progressively narrower limits or remove it entirely from social institutions; it is the same for the salutary action which the Church, in virtue of her divine institution, has always exercised and must always

exercise on these institutions; they seek by every means in their power to subjugate these human institutions themselves to the absolute power of civil and political authorities, according to the good pleasure of those who shape the changing opinions of the day.

(*Secularization of teaching.—The Church and the education of the masses.—Blessing.*)

THE SEARCH FOR UNITY

Letter from the Holy Office, September 16, 1864, to the English Episcopate.

(*Foundation at London of a society "for the promotion of the unity of Christendom."*)

252 (37) In effect, formed and directed by Protestants, the society draws its inspiration from the expressly formulated idea that the three Christian communions, Roman Catholic, Greek Schismatic, and Anglican, although separated and divided among themselves, have equal rights to the use of the name *Catholic*. The Society is, therefore, open to anyone, no matter where he is, be he Catholic, Greek Schismatic, or Anglican, on this condition only, that no one is permitted to raise a question on the diverse points of doctrine which separate them, and that each one shall be free to conform with complete tranquillity to the precepts of his own religious confession. The Society prescribes for all of its members the prayers to be recited, and for priests the sacrifices to be celebrated, for its intention: namely, that the three Christian communions in question which together form, as it is supposed, the Catholic Church, may in the end be united to form a single body.

(*The Holy Office forbids membership in the Society to the faithful.*)

False conception of unity

253 (37) This novelty is all the more dangerous in that it is presented under the appearances of piety and eager solicitude for the unity of Christian society. The foundation on which it is built is such that it destroys at one stroke the divine constitution of the Church.

It can be summed up in this proposition, that the true Church of Jesus Christ is made up of one part Roman Church,

established and propagated throughout the world, and one part the schism of Photius, and the Anglican heresy, both of which have, with the Church of Rome, one same Lord, one same faith, one same baptism (a). To bring about the disappearance of the dissensions which rend these three Christian communions to the great scandal of all men and to the great harm of truth and charity, the Society orders prayers and sacrifices to obtain from God the grace of unity.

254 (59-61) Surely, Catholics desire nothing so much as the disappearance from among Christians of all schisms and dissensions, and that all should be eager to keep unity of the spirit in the bond of peace (a). That is why the Catholic Church prays and invites the faithful to pray to Almighty God that all those who have left the holy Roman Church may be converted to the true faith, may abjure their errors, and return in grace to her fold, outside of which there is no salvation. Moreover, she prays and orders prayers that all men may come, with the help of God's grace, to the knowledge of the truth. But that Christians and ecclesiastics should pray for Christian unity under the direction of heretics, and, what is worse, according to an intention which is radically impregnated and vitiated by heresy, this it is absolutely impossible to tolerate.

Notes of the true Church

255 (5, 12, 40-41, 46, 48, 52, 161) The true Church of Jesus Christ is established by divine authority and is to be recognized by the four marks which we profess in the Creed; and each of these marks is so bound up with the others that they cannot be separated; hence it follows that the Church which is said to be and is truly catholic, must shine at the same time by reason of the prerogatives of unity, of holiness, and of apostolic succession. The Catholic Church is therefore *one*, with the visible and perfect unity which is world-wide and of all nations, *one* with that unity whose principle, the indefectible source and origin, is the supreme authority and preeminent primacy of Blessed Peter, the Prince of the Apostles, and of his successors in the See of Rome. And there is no other Catholic Church than this one which, built on Peter alone, rises a compact body, united by bonds of faith and charity. This is what St. Cyprian professed in all sincerity when he addressed himself in these terms to Pope Cornelius: *ut Te collegæ nostri et communionem tuam, idest catholicæ Ecclesiæ unitatem pariter et caritatem probarent firmiter ac tenerent* (a).

253a Cf. Ephes. 4:5.

254a *Ibid.*, 4:3.

Pope Hormisdas insisted that the same thing should be affirmed by the bishops abjuring the schism of Acacius in a formula approved by the whole of Christian antiquity, where it is said that "they are separated from the communion of the Church who are not in agreement with the Apostolic See" (a). And far from it being the case that communions separated from the See of Rome have the right to call themselves and to be regarded as catholic, it is rather by this separation and this want of agreement that one can recognize which are the societies, which are the Christians who do not keep the true faith, nor the true teaching of Christ, as St. Irenaeus demonstrated in luminous fashion already in the second century of the Church (b). Let Christians be on guard, therefore, and with the greatest care avoid entering those societies which they cannot join without detriment to their faith. Let them hear St. Augustine teaching us that there can be neither truth, nor piety where Christian unity and the charity of the Holy Ghost are lacking. 256 (56)

Indifferentism

Another reason for the faithful to remain outside of the London Society is to be found in the fact that its members favor indifferentism and are a cause of scandal. 257 (37, 61,

This Society, or at least its founders and directors, profess that Photianism and Anglicanism are two forms of the true Christian religion in which it is possible to please God, as in the Catholic Church; that, if these differing Christian communions are a prey to dissensions, it is without loss to the faith, for the faith remains one and the same for all communions. This is the scourge of religious indifferentism pure and simple; in our times above all it is on the increase, with great damage to souls. Therefore, there is no need to demonstrate that Catholics affiliating themselves with this Society become an occasion of spiritual ruin for Catholics and non-Catholics alike, above all if one considers that the vain hope of seeing these three 161)

255a *Epist.* 45.
256a *Libellus professionis fidei*, April 2, 517; Denz. No. 172.
256b Cf. *Adv. Hær.*, III, 3.

communions—which will remain themselves and persistent in their viewpoints—unite, will come to this, that this Society will deflect conversions to the faith and endeavor to prevent them by the papers it will publish (a).

(*Catholics must be turned away from this Society.*)

PRINCIPAL ERRORS CONCERNING THE CHURCH

Syllabus, December 8, 1864.

The Church and Science

258 (106) XI. The Church not only ought never to pass judgment on philosophy, but ought to tolerate the errors of philosophy, leaving it to correct itself.

259 (106) XII. The decrees of the Apostolic See and of the Roman Congregations impede the true progress of science. (Above, No. 247.)

Indifferentism

260 (61) XV. Every man is free to embrace and profess that religion which, guided by the light of reason, he shall consider true. (Above, No. 213.)

261 (61) XVI. Man may, in the observance of any religion whatever, find the way of eternal salvation, and arrive at eternal salvation. (Above, Nos. 193, 196, 222.)

262 (61) XVII. Good hope at least is to be entertained of the eternal salvation of all those who are not at all in the true Church of Christ. (Above, Nos. 242, 243.)

263 (57) XVIII. Protestantism is nothing more than another form of the same true Christian religion, in which form it is given to please God equally as in the Catholic Church. (Above, No. 208.)

The authority of the Church

264 (12-13, XIX. The Church is not a true and perfect society, entirely free; nor is she endowed with proper and perpetual rights of her own, conferred upon her by her Divine Founder; but it

257a A decision of the Holy Office (July 4, 1919) affirmed the need in the present time for this instruction, and republished it, adding a letter from Cardinal Patrizi. (Cf. L.N.R., 1919 pp. 518-522.)

appertains to the civil power to define what are the rights of the Church, and the limits within which she may exercise those rights. (Above, Nos. 228, 239.) (91-92)

265 (91) XX. The ecclesiastical power ought not to exercise its authority without the permission and assent of the civil government.

266 (2, 40) XXI. The Church has not the power of defining dogmatically that the religion of the Catholic Church is the only true religion. (Above, No. 213.)

267 (110) XXII. The obligation by which Catholic teachers and authors are strictly bound is confined to those things only which are proposed to universal belief as dogmas of faith by the infallible judgment of the Church. (Above, No. 249.)

268 (171, 193) XXIII. Roman pontiffs and ecumenical councils have wandered outside the limits of their powers, have usurped the rights of princes, and have even erred in defining matters of faith and morals. (Above, No. 213.)

269 (208) XXIV. The Church has not the power of using force, nor has she any temporal power, direct or indirect. (Above, No. 214.)

270 (208) XXVI. The Church has no innate and legitimate right of acquiring and possessing property.

271 (208) XXVII. The sacred ministers of the Church and the Roman pontiff are to be absolutely excluded from every charge and dominion over temporal affairs. (Above, No. 239.)

272 (203) XXVIII. It is not lawful for bishops to publish even Apostolic Letters without the permission of Government.

273 (178) XXIX. Favors granted by the Roman pontiff ought to be considered null, unless they have been sought for through the civil government.

274 (91) XXX. The immunity of the Church and of ecclesiastical persons derived its origin from civil law.

275 (105) XXXIII. It does not appertain exclusively to the power of ecclesiastical jurisdiction by right, proper and innate, to direct the teaching of theological questions. (Above, No. 246.)

276 (147) XXXIV. The teaching of those who compare the Sovereign Pontiff to a prince, free and acting in the universal Church, is a doctrine which prevailed in the Middle Ages. (Above, No. 214.)

277 (143) XXXV. There is nothing to prevent the decree of a general council, or the act of all peoples, from transferring the supreme pontificate from the bishop and city of Rome to another bishop and another city. (Above, No. 214.)

278 (193) XXXVI. The definition of a national council does not admit of any subsequent discussion, and the civil authority can assume this principle as the basis of its acts. (Above, No. 214.)

279 (152) XXXVII. National churches, withdrawn from the authority of the Roman pontiff and altogether separated, can be established. (Above, Nos. 228, 229, 230.)

280 (57) XXXVIII. The Roman Pontiffs have, by their too arbitrary conduct, contributed to the division of the Church into Eastern and Western. (Above, No. 214.)

Church and State

281 (92, 177, 178) XLI. The civil government, even when in the hands of an infidel sovereign, has a right to an indirect negative power over religious affairs. It therefore possesses not only the right called that of *exsequatur*, but also that of appeal, called *appellationis ab abusu*. (Above, No. 214.)

282 (92) XLIV. The civil authority may interfere in matters relating to religion, morality and spiritual government: hence, it can pass judgment on the instructions issued for the guidance of consciences, conformably with their mission, by the pastors of the Church. Further, it has the right to make enactments regarding the administration of the divine sacraments, and the dispositions necessary for receiving them. (Above, No. 239.)

283 (92) XLIX. The civil power may prevent the prelates of the Church and the faithful from communicating freely and mutually with the Roman Pontiff. (Above, No. 239.)

284 (92) L. Lay authority possesses of itself the right of presenting bishops, and may require of them to undertake the administration of the diocese before they receive canonical institution, and the Apostolic Letters from the Holy See.

285 (92) LI. And, further, the lay government has the right of deposing bishops from their pastoral functions, and is not bound to obey the Roman Pontiff in those things which relate to the institution of bishoprics and the appointment of bishops. (Above, No. 213.)

286 (94) LV. The Church must be separated from the State, and the State from the Church (a).

Competence in science and moral

287 (106) LVII. The science of philosophical things and morals and also civil laws may and ought to keep aloof from divine and ecclesiastical authority. (Above, No. 239.)

Powers of the Pope

288 (179, 180) LXXV. The children of the Christian and Catholic Church are divided amongst themselves about the compatibility of the temporal with the spiritual power. (Above, No. 214.)

289 (179) LXXVI. The abolition of the temporal power of which the Apostolic See is possessed would contribute in the greatest degree to the liberty and prosperity of the Church.

290 (167) LXXX. The Roman Pontiff can, and ought to, reconcile himself, and come to terms with progress, liberalism and modern civilization. (Above, No. 230.)

THE INTERPRETERS OF ROME

Letter *Ita venerabilis*, February 4, 1865, to Bishop Dupanloup of Orleans.

(*Congratulations on his defense of the rights of the Holy See.*)

291 (197) And so We were delighted, though not, certainly, surprised, both with the diligence which you give evidence of in reaching all of the pastors of your diocese with copies of your letter, and with the little work itself which you have offered to Us in homage. In it, after praising the courageous protest of your brothers you declare that you unite yourself to them with your whole heart. Now, as We read this publication with eagerness, We have been happy to see that you not only itemize and justly condemn the calumnies and error of the journals which have in such an unworthy fashion distorted the meaning of Our teachings, but, still more, that you have risen with great strength against the outrageous prohibition in virtue of which, while inept and hostile

286a For other propositions concerning the relations of the Church and State, cf. CHURCH AND STATE.

writers are given full liberty to be heard, it has been thought fitting to deprive of the right to publish and explain Our letter those who alone are its legitimate interpreters and to whom, alone, it was addressed.

(*The Holy Father thanks the Bishop and expresses the hope that he will publish the exact meaning of the Roman teaching all the more accurately and zealously* [studiosius atque accuratius] *as he has inveighed more strenuously against its calumnious interpretations.*)

UNIVERSAL BISHOP

Letter *Ex Epistola*, October 26, 1865, to Archbishop Darboy (a).

(*The Holy Father's kindness, manifested by his letter of November 24, 1864; he did not wish to allude to the letter* [September 1] *of the Archbishop of Paris.*)

The errors professed by the Archbishop

292 (151-152) Coming from you, a letter like this was for Us no small subject of surprise and sorrow, for, contrary to all Our expectations, We understood as We read it that you had opinions quite at variance to the divine Primacy of the Roman Pontiff over the universal Church. In fact, you do not hesitate to advance the opinion that the power of the Roman Pontiff over episcopal dioceses is neither *ordinary* nor *immediate*. You think that the Pontiff of Rome cannot interpose his authority in a diocese other than his own, save only in the case where the diocese is so manifestly in disorder and distress that the intervention of the Sovereign Pontiff becomes the sole remedy to provide for the salvation of souls and to compensate for the negligence of pastors. You think that the divine right in virtue of which the bishop is the sole judge in his diocese is completely misunderstood as soon as—outside the aforementioned case of evident necessity—the Sovereign Pontiff concerns himself with the affairs of the diocese, and you hold that a diocese canonically erected, with an

292a When in 1878 the *Acta Sanctæ Sedis* published this letter because of its historical importance, the *Acta* pointed out at the time how, as much by his "simple and entire adhesion" to the definition of infallibility as by his glorious death, Archbishop Darboy disavowed in practice and made reparation for the errors alluded to in this letter of Pius IX.

established hierarchy, returns to the status of a mission country, if the Roman Pontiff, except in the above case, exercises his power over it. Moreover, and chiefly in a discourse pronounced by you before the French Senate, you have stigmatized as abuses, appeals to the Apostolic See, and you attack the right of each of the faithful to appeal to the Sovereign Pontiff, saying that this right impedes and makes almost impossible the administration of a diocese.

(*Inadmissible procedures to substantiate these pretended theories.*)

The Organic Articles

In the same discourse you did not scruple to put forward 293 measures quite contrary to the supreme authority of the Roman (178) Pontiff and this Apostolic See, namely, retaining Apostolic Letters, submitting them to the good pleasure and decision of the civil authority, and appealing to the secular arm. In this discourse, which was subsequently printed and published, treating at the same time of the Organic Articles, you have been of the opinion that they should be granted a certain authority and respect, because they correspond to a condition and to a grave and preexisting necessity of society, although you are not ignorant of the fact that the Apostolic See has never ceased to protest against these Articles, published by the secular power, and contrary to the teaching, the rights, and the liberty of the Church.

No, Venerable Brother, We could never have imagined you 294 entertaining such ideas if, by your previously mentioned letter (178) of the month of September and by the discourse We have cited, We had not had proof of it, to Our very great sorrow. It is impossible for Us not to be prey to the most acute anguish and affliction, as We see you (contrary to what We had believed and thought) giving support by your manner of thinking and acting, to the false and erroneous doctrines of Febronius, which the Holy See has reproved, condemned—as you very well know—and which Catholic writers in very learned works have refuted and brought to nought. You yourself, Venerable Brother, can easily understand the astonishment which overwhelms Us when We think within Ourselves that you are advancing propositions opposed to Catholic doctrine, which, by that very fact, as Bishop of the Catholic Church, you should hold in the utmost horror.

The ordinary power of the Pope over all the Churches

295 (151-153) In stating that the power of the Roman Pontiff over each diocese is not *ordinary* but *extraordinary*, you are enunciating, in fact, a proposition absolutely contrary to the definition of the Fourth Council of the Lateran in which are to be found these extremely clear and decisive words: "The Roman Church, by the disposition of the Lord, possesses over all other Churches, the primacy of *ordinary power*, as Mother and Mistress of all the faithful of Christ" (a), that is to say, of all those who belong to Christ's flock. These very grave words of the Council ought to be very well known and present to you, Venerable Brother. On the other hand, you cannot be ignorant of the fact that this same proposition which you are formulating, is entirely contrary to the most constant usage, and to the doctrine received and transmitted by the whole Catholic Church and by all her Bishops with the utmost respect. According to this doctrine, the Church, whether in the present or in the past, has always held and taught, teaches and holds that these divine words "Feed my lambs, feed my sheep" were said by Christ our Lord to the blessed Prince of the Apostles, so that, in virtue of these same words, all the faithful in general and each one of them in particular must remain immediately subject to Peter and to his successors, as to the Supreme and ordinary Heads of the whole Church and its Universal Bishops, as to Our Lord Jesus Christ, of whom the Roman Pontiff is the true Vicar on earth, the Head of the entire Church, Father and Doctor of all Christians (b).

The immediate jurisdiction of the Holy See

296 (195) We are not a little astonished also to see (perhaps you have not adverted to it) that, in conformity with the opinions of Febronius and following the teaching We have already mentioned, you have held that the dioceses have been transformed into mission countries and the bishops into Vicars Apostolic. And yet no one is ignorant how Catholics would respond, and rightly, that such an assertion is as false as any assertion in the civil order which would refuse to judges and other magistrates the title of ordinary magistrates from the fact that the King or the Emperor has jurisdiction, whether direct, or immediate and ordinary, over each one of his subjects. In fact, the Angelic Doctor employs this very exact comparison when he says, "The Pope has the plenitude of pontifical power as the King does in his kingdom; but the bishops are called to share a part of his solicitude, as judges set over each city" (a).

295a "*Romana Ecclesia, disponente Domino, super omnes alias Ordinariæ Potestatis obtinet Principatum utpote Mater Universorum Christi fidelium, et Magistra.*" *Conc. Later.* IV, c. 5; Denz. 436.

295b *Ecclesia . . . docet ac tenet Divina illa verba "pasce agnos meos, pasce oves meas" Beatissimo Apostolorum Principi ita a Christo Domino dicta fuisse, ut eorumdem verborum vi, omnes et singuli fideles Petro, ejusque successoribus velut supremis et ordinariis totius Ecclesiæ, omniumque Sacrarum Antistitibus immediate subjecti esse debeant, sicuti ipsi Christo Domino, cujus Romanus Pontifex verus est his in terris Vicarius, ac totius Ecclesiæ Caput, omniumque christianorum Pater et Doctor.*

The right to appeal to the Pope

297 (157) Nor can we help but be astonished, Venerable Brother, at your complaint relative to petitions and appeals addressed to the Roman Pontiff and which he receives. And yet, inasmuch as you are a Catholic Bishop, you must know perfectly well that the right of appeal to the Apostolic See, as Our predecessor of immortal memory, Benedict XIV, said, "is so necessarily bound up with the Primacy of jurisdiction of the Roman Pontiff over the universal Church, that no one can question it unless he wish obstinately to deny this Primacy" (a). This right is so well known to all the faithful that St. Gelasius, again, one of Our predecessors, was able to write: "The whole Church throughout the world knows that the Chair of Blessed Peter has the divine right to loose what has been bound by any bishop whomsoever, since it belongs to this See to pass judgment on the whole Church, and no one is permitted to pass judgment on its sentence: it is to this See that the Canons indicate that appeals be made from all parts of the world, and no one has the right to appeal from this See itself" (b).

298 (154, 180) Therefore, you surprise Us very much when you state that the custom of this Apostolic See in receiving the briefs of those who appeal to it from the judgment of bishops makes impossible for you the administration of your diocese. Such an impossibility has never been experienced, whether in the present or in the past, by any of the Bishops of the Catholic Church. If this impossibility

296a *Sum. Theol., suppl.* q. 26, a. 3.

297a *De Synodo dioc.*, Book IV, c. 5.

297b *Epist. 7 ad Epis., Dardan.*

which you refer to could ever have existed, it is the Roman Pontiff who ought to have known it, that Pontiff who, weighed down in every sense by the very grave care of all the churches, is held to receiving the petitions of all the dioceses, to examining them with care, and to rendering judgment on them. It would never have been an individual Bishop, obliged to answer merely for the affairs of his own diocese, always a small portion of the universal Church.

The strength of the episcopate

299 Similar complaints from you against the right of appeal to *(152,* the Roman Pontiff and against the ordinary and direct jurisdiction *155)* of this same Pontiff over all dioceses, excite Our astonishment all the more in that every bishop animated by religious spirit derives from this right and this jurisdiction, as you could experience for yourself, Venerable Brother, a very great alleviation in his cares, as well as consolation and strength before God and the Church, and in the face of the very enemies of the Church. Before God: for in thus disengaging himself in part from the account to be rendered of his administration, invested with the light of the Apostolic See, he is better directed from one day to the next for the prosperous administration of his diocese; before the Church: for he sees her thus flourishing and growing stronger in a cohesiveness, a firmness, and a unity ever increasing in her government; before the enemies of this same Church: for in this way the bishop grows stronger and more constant in his resistance to them. It is, in fact, demonstrated and proven to all that a bishop is not only weakened, but that he becomes an object of contempt for his enemies in the measure in which he less firmly adheres to this motionless Rock on which Christ our Lord built his Church, and against which He has promised that the gates of hell will never prevail (a).

300 As for your declaration that you intend to resist, to agitate *(155)* among the other French Bishops, to appeal to the public, you no doubt see that by these plainly seditious measures, already proposed by Febronius against the Apostolic See, you gravely

299a *Omnibus enim probatum exploratumque est Episcoporum, non solum debilem, verum etiam adversariorum ludibrium tunc majorem in modum fieri, cum ipse minus adhæret immobili illi Petræ super quam Christus Dominus suam ædificavit Ecclesiam et adversus quam inferi portæ nunquam prævalituras esse promisit.*

offend against the Divine Author of the Church's constitution, and you do the greatest injury to your colleagues and to the Catholic people of France!

The Pope's warnings to the Bishops

Coming now to the question of the regular clergy, We wish 301 you to know first, that the Regulars have themselves brought *(155)* nothing to Our notice; We were informed by other means of the visit you paid them. On this head, We gave you an affectionate warning in Our above-mentioned letter of the 26th of April, and this warning which you are pleased to call *a sentence passed without having heard the case*, this, you say, is contrary to the legal presumption which you hold always exists in favor of the superior, when there is question of a dispute between superior and inferior, as is the case between yourself and the Regulars.

We can scarcely believe you could have said such a thing, 302 Venerable Brother, given that the book of the Decretals of Our *(155,* predecessors is very familiar to you. Thus, you must know that in *190)* every age the Roman Pontiffs, when they have learned that a bishop has done something which seems to be irregular, have been in the habit of writing to him in perfect liberty to express to him their own grief. How many Canons there are which begin with these words: "It has been brought to Our attention . . . , The complaint has been addressed to Us . . . , At the audience . . . , At Our audience . . . , There has reached Our ears . . . , etc., etc." And never have bishops considered these Letters from the Roman Pontiffs as so many *sentences handed down without having heard the case*, never have they grown indignant over them. On the contrary, they have received them in the sense in which they were written, that is, as invitations to justify one or another measure, or to recognize their error and to repair it. Any other manner of acting would render too difficult for the Vicar of Christ on earth the government of the whole Church, and would not be sufficiently conformable to episcopal meekness.

The exemption of religious

It is a cause of affliction to Us, Venerable Brother, to see the 303 various equivocations into which you have fallen in the matter *(157,* of the regular clergy: first, We would wish to have you consider *189)* seriously with yourself that here it is a question of the episcopal visit made to the religious of the Society of Jesus, or to the Capu-

chins, who, living for many years in Paris under a number of your Archiepiscopal predecessors, have enjoyed the peaceful possession of their exemption; and that, consequently, the Holy See also was in the full exercise of its particular and exclusive jurisdiction over these same Regulars. Therefore, the point at issue is the spoliation perpetrated by an effective act against a possession enjoyed by the Apostolic See and the Regulars. Such is the true state of the question: from it, it will be easy for you to conclude that the Holy See will still be within its rights even if it were pleased to convert into a legal decision and into a sentence the words with which We judged it fitting to admonish you. For, Venerable Brother, even if you were fully in the right, you are certainly not ignorant of the fact that according to the norms of both laws (civil and ecclesiastical) no man can be deprived of his possessions by force. That is why, before stripping the Regulars and the Holy See of their own possessions and their rights, it was your place, whether from the point of view of decorum or of justice, to inform this See and to await its response.

(*The arguments of the Bishop against the exemption of the Regulars are without foundation*—[a]. *The Pope reproaches him further with having given solemn absolution to one of the high dignitaries of the Free Masons* [b].)

The exsequatur *of the civil power*

304 (178, 214) Now We cannot pass over in silence that it has reached Our ears that in your diocese there is an opinion current—as false as it is pernicious—that the acts of the Holy See do not engender any obligation if they have not received a mandate for their execution given at the discretion of the civil power. Certainly there is no one who does not see how erroneous this doctrine is, how injurious to the authority of the Church and of this Apostolic See, and how opposed to the spiritual welfare of the faithful. For the supreme authority of the Church and of this same See can never in any way be subject to the ordinances and to the good pleasure of the civil power in anything which regards in any way whatsoever ecclesiastical affairs and the spiritual direction of souls; and all who glory in the name of Catholic are bound

303a This part of the letter can be read in the volume **STATES OF PERFECTION.**

303b This part of the letter can be read in the volume on sects.

absolutely to obey this same Church in a religious manner, as also this Apostolic See, and to show to both the respect and devotion which are their due.

(*True interpretation of the historical facts alleged by Archbishop Darboy.—The Pope's affection for him.—Hope for his amendment.*)

FRUITS OF THE HOLY SPIRIT

All. to the Consistory, June 26, 1867.
(*The canonization of several Beati.*)

305 (32, 41) We desire nothing more, nothing can be so agreeable to Us as to find Ourselves in your midst to reap the fruit of your union with Us, above all in the celebration of the solemnities whose external splendor proclaims the unity of the Catholic Church, the unchangeable foundation of that unity, the admirable zeal which the Church employs to preserve it, and finally, its glory. These ceremonies display this marvelous unity whence flow as from a source the graces and the gifts of the Holy Spirit, pouring out in the Mystical Body of Christ, calling into being in each of the members so many examples of faith and charity that they compel the admiration of the whole human race.

(*The crisis of the age.—Bishops must courageously defend the Church.—The duty of instructing the faithful.—Exhortation to prayer.*)

THE SOLIDITY OF THE ROCK

All. to the bishops present in Rome, June 30, 1867.
(*The Pope's joy at the testimony to concord and obedience given by the Bishops' presence.*)

306 (48, 126, 142, 223-224) In fact, why have you responded with such eagerness to Our desire? Why, without weighing the obstacles, have you come to Us from all parts of the globe? Because the solidity of the rock on which the Church is built is known to you; you have experienced her life-giving power, you cannot ignore the striking testimony to this solidity and this power which comes from the canonization of Christian heroes. Therefore, you have come from all parts to the celebration of this double feast, not only to add splendor to these sacred solemnities, but, representatives of the whole family of the faithful, you have come to bear witness by your presence no less than by a conscious profession of faith to the fact that today we have the same faith they had eighteen

centuries ago, that it is still full of strength and life, that the same bond of charity still unites us all, that the same power still emanates from this Chair of truth.

(*Announcement of the approaching Ecumenical Council.*)

THE AUTHORITY OF THE PATRIARCHS

Letter *Reversurus*, July 12, 1867, to the Armenian Patriarch of Constantinople.

307 (137, 140-141, 153, 161, 188) On the point of returning from this world to his Father, the Only-begotten Son of God established the divine constitution of his Church in such wise that there was, as Our predecessor blessed Leo I teaches, among all the holy Apostles, with equality of honor, certain differences of power: the same election for all, but to Blessed Peter alone was given primacy over the others. To him alone was given the supreme power of feeding, not merely the lambs, but also the sheep, that is to say, to rule and govern the universal Church so that in Christ's flock there was to be none who would not acknowledge Peter as Shepherd. "From this institution," says the same Leo, "there resulted also the distinctions among the bishops, and, by a very prudent disposition, it was laid down that all could not claim for themselves every power, but that in each province there would be one who would have the primacy among his brothers; finally, that those located in capitals would have a more extensive responsibility, and that by them the administration of the universal Church would be centralized in the See of Peter only and nothing would ever be separated from its Head" (a). It is evident that in these words is to be found a clear indication of the institution of metropolitans and patriarchs.

308 (155, 167, 170, 175, 188) It follows from this that in ancient times the patriarchal dignity was established only in the more important cities whose church had been founded by St. Peter. A further result was that as soon as they were elected the patriarchs had nothing so much at heart as to obtain letters of confirmation from this See of St. Peter, knowing that, by the Lord's decree, the dignity of all priests is confirmed by this See and that from it emanates the patriarchal authority itself. It follows also that the more important and the more thorny questions concerning faith or

307a *Epist. ad Anastas. Thess.*

discipline are submitted to this See which, by its own authority, condemns all heresies, even before the definitions of General Councils, and which, with great foresight, ensures by its laws, when need arises, the discipline of the universal Church. That this institution has always been religiously guarded by the Church is clearly proved by the acts of the Councils, the teachings of the holy Fathers, and the historical documents of the universal Church. So true is this that no one, before the Eastern Schism, would have presumed to cast doubt on the supreme authority of the Roman Pontiffs.

The Primacy

309 (140, 147-149) On the other hand, although this schism separated from the center of unity almost all the Eastern Churches, it did not, for all that, obscure in the Church, this Catholic truth, or at least, it could not entirely eradicate it from the soul of the faithful of the East. In fact, not only innumerable multitudes, called from the darkness of idolatry or of heresy to the knowledge of the truth, have come from all sides to this Roman Church because of her preeminent authority, and others continue to come every day, but the Eastern Churches themselves, each time they have reformed themselves under the impulse of divine grace, have solemnly recognized not only a primacy of honor but also of jurisdiction conferred by Our Lord Jesus Christ on St. Peter and on his successors in the Roman See. This primacy, constantly recognized and honored by the most ancient Councils and by the universal Church, was solemnly affirmed in a dogmatic decree of the Ecumenical Council of Florence which united all the Greek and Latin bishops (a). So true is this that it is inexcusable to wish to deny so evident a truth.

310 (58, 124, 190-191, 203) Would to God that the Eastern Bishops had ever kept this dogma of the Catholic faith! Then their churches would not have fallen into that unfortunate situation in which they have found themselves since the inauguration and formalization of the schism. For above and beyond the very sad calamities which resulted from their separation from the Apostolic See, they have witnessed the disappearance within their ranks of the force of the sacred canons, the benefit of ecclesiastical discipline, the order and dignity of the sacred hierarchy. And by an inscrutable judgment of

309a Cf. Denz. no. 694.

God it has happened that the bishops of those churches who have contemned the authority divinely instituted by the Supreme Pastor, have fallen under the dominion of seculars and even of infidels, so that it was impossible to safeguard either the ordinary and immediate jurisdiction of the bishops in their dioceses, or the canonical authority of the patriarchs over their suffragans. And while the latter exercised over their clergy a domination contrary to the recommendations of the Apostle and the canonical regulations, the clergy themselves, and the people, in their turn violating canon law and giving an example which it is impossible to deplore sufficiently, stripped the bishops of their dignity or obliged them to renounce it.

(*Regulation of diverse questions concerning the patriarchate.*)

NECESSITY OF COUNCILS

Apost. Let. *Æterni Patris*, June 29, 1868, convoking the episcopate to the Ecumenical Council of the Vatican.

(*The mysteries of the Incarnation and the Redemption.*)

311 (77, 86, 139-142, 145, 149) Before returning in triumph to heaven to his Father's right hand, Christ sent his Apostles into the whole world to preach to every creature, and He gave them the power to rule the Church purchased with his blood and established by Himself, the Church which is "the pillar and ground of truth" (a), and rich with heavenly treasures shows to all men the sure road to salvation and the light of true doctrine, "sailing like a ship on the high seas of this world, preserving those who come to her safe and sound, while the world without perishes" (b). And so that the government of this same Church may act always with order and rectitude, so that the whole Christian people may persevere in unity of faith, of doctrine, of charity, and of one communion, He promised that He Himself would be with her forever to the end of time, and He chose among the Apostles Peter alone, constituting him the Prince over them all, the Head, the foundation and center of the Church, so that in this elevation of rank and honor, and by the fullness of his authority, power, and sovereign jurisdiction, he would be able to feed the sheep and the lambs, to confirm his brethren, to govern the whole Church, to be the "guardian of the gates of heaven and the arbiter of what should be bound and

311a 1 Tim. 3:15. 311b St. Maxime, *serm.* 89.

loosed, whose decree would remain in all its force, even in heaven" (c). And because the unity and integrity of the Church and her government instituted by Christ Himself were to remain stable forever, the same supreme power of Peter over the whole Church, his jurisdiction, his primacy, would endure and remain in vigor absolutely and in all their plenitude in the person of the Roman Pontiffs his successors, placed after him in this Roman See which is his Chair.

(*The Popes' fidelity in accomplishing their mission.*)

312 (153, 192-193) When they have judged it timely and above all during the most troubled eras when our holy religion and civil society are prey to disaster, these same Pontiffs have not neglected to convoke General Councils in order to act with and unite their strength to the strength of the bishops of the whole Catholic world, "whom the Holy Spirit has established to rule the Church of God" (a), to provide, in their foresight and their wisdom, for taking the most efficacious means to procure in the first place the definition of the dogmas of the faith, the destruction of widespread errors, the defense, illumination, and development of Catholic doctrine, the maintenance and reestablishment of ecclesiastical discipline, and moral reform among peoples overtaken by corruption.

(*In the present calamities, the Pope decides to convoke the Council.*)

APPEAL TO THE DISSIDENTS

Letter *Jam vos omnes*, September 13, 1868, to Protestants and other non-Catholics.

(*The Pope announces to them his intention to convoke a Council, which will have as its end:*)

313 (193) on the one hand to dissipate the darkness of so much pernicious error which grows greater from day to day and is unleashed to the detriment of souls; on the other, to establish each day more firmly and to increase among the Christian people confided to Our vigilance the kingdom of the true faith, of justice, and the true peace of God.

(*Hope in the success of the Council.—In convoking the dissidents to it, the Pope asks them to examine whether or not they are walking in the way of salvation.*)

311c St. Leo, *serm.* 3. 312a Acts 20:28.

The Church founded by Christ for the salvation of all men

314 (5-6, 77, 99, 102, 116, 139, 224) No one can deny or cast doubt on the fact that Jesus Christ Himself, in order to apply to all generations the fruits of his redemptive work, has here on earth built on Peter his one Church—that is, the one, holy, Catholic, apostolic Church—and that He has conferred on her all necessary power to keep in its integrity and its purity the deposit of faith, so as to transmit this same faith to all men, to every race, and to every nation, so that all men would become by baptism members of his Mystical Body, and that in them the new life of grace would ever be kept and made more perfect, since without it no one can ever merit or obtain eternal life; finally, so that this same Church, which constitutes his Mystical Body, would remain stable and unchanged in her own nature to the end of time, so that she would ever prosper and be able to furnish all her children the means to work out their salvation.

Dissident religious societies do not constitute the true Church

315 (37, 57, 58, 96, 223) Now, anyone who wishes to examine with care and to meditate on the condition of the different religious societies divided among themselves and separated from the Catholic Church, who, since the time of Our Lord Jesus Christ and his Apostles has always exercised by her legitimate pastors and still exercises today the divine power which was given to her by the same Lord, will easily be convinced that no one of these societies nor all of them together in any way constitute or are that one Catholic Church which Our Lord founded and established and which He willed to create. Nor is it possible, either, to say that these societies are either a member or a part of this same Church, since they are visibly separated from Catholic unity. Since in fact these sects are lacking that living authority established by God especially to teach men the truths of faith and the norms of morality, to guide and direct them in all that concerns their eternal salvation, it follows that there is a continual variation in their teaching. This is also why mobility and instability are never at an end in these same societies (a).

315a ... *neque aliquam peculiarem, neque omnes simul conjunctas ex eisdem societatibus ullo modo constituere, et esse illam unam et catholicam Ecclesiam, quam Christus Dominus ædificavit, constituit, et esse voluit, neque membrum aut partem ejusdem*

316 (58, 89, 224) Therefore, everyone will understand, everyone will see clearly and without hesitation, that this is in complete opposition to the Church instituted by Our Lord, since in this Church the truth must always remain stable and inaccessible to every change so as to keep absolutely intact the deposit confided to her and for whose safeguard the presence and assistance of the Holy Spirit have been promised to her forever (a). Nor is there anyone ignorant of the fact that dissension in doctrine and opinion has given rise to social cleavages, which in their turn have spawned numberless sects and communions which are constantly spreading to the great detriment of Christian and civil society.

317 (80, 96, 231) Whoever in fact recognizes that religion is the foundation of human society cannot fail to see the influence of or to admit the force of this division of principles, this opposition, and this rivalry of religious societies upon civil society, or with what violence this denial of the authority established by God to govern the beliefs of the human mind and to direct the actions of men—in their private as well as in their social life—has raised up, propagated, and kept alive these deplorable changes, these disturbances which today trouble and crush almost every nation.

Exhortation to return to the Church

318 (57, 62, 100, 115) Let all those therefore, who do not possess the unity and the truth of the Catholic Church (a) seize upon this occasion of the Council, where the Catholic Church to which their ancestors belonged is going to give again a striking proof of her unity and her invincible life-force, to strive, conformably with the needs of their hearts, to disengage themselves from a state where they cannot

Ecclesiæ ullo modo dici posse, quandoquidem sunt a catholica unitate visibiliter divisæ.

Cum enim ejusmodi societatis careant viva illa, et a Deo constituta auctoritate, quæ homines res fidei, morumque disciplinam præsertim docet, eosque dirigit, ac moderatur in iis omnibus, quæ ad æternam salutem pertinent, tum societates ipsæ in suis doctrinis continenter variarunt, et hæc mobilitas ac instabilitas apud easdem societates nunquam cessat.

316a *Quisque vel facile intelligit, et clare aperteque noscit, id vel maxime adversari Ecclesiæ a Christo Domino institutæ, in qua veritas semper stabilis, nullique unquam immutationi obnoxia persistere debet, veluti depositum eidem Ecclesiæ traditum integerrime custodiendum, pro cujus custodia Spiritus Sancti præsentia, auxiliumque ipsi Ecclesiæ fuit perpetuo promissum.*

318a St. Augustine, *Epist.* LXI, al. CCXXII.

be assured of their own salvation. And let them not cease to offer the most fervent prayers to the God of mercies so that He will break down the wall of division, dissipate the clouds of error, and bring them back to Holy Mother Church, in the bosom of which their fathers found the saving food of life, in which alone is kept and transmitted in its entirety the doctrine of Jesus Christ, and where alone are dispensed the mysteries of heavenly grace.

319 (59, 133, 159) For Us, to whom the same Christ has confided the charge of the supreme apostolic Ministry, and who must, consequently, carry out with the greatest zeal all the duties of the good shepherd, and love with a paternal love and embrace in Our charity all men over the whole earth, We address this letter to all Christians separated from Us, and We exhort them again and conjure them to return in haste to the one fold of Christ.

(*The Pope's ardent prayer for this return.*)

320 (133) On this so ardently desired return to the truth and to communion with the Catholic Church depends not only the salvation of individuals, but also of the whole of Christian society; the entire world can enjoy no true peace unless it become one flock under a single shepherd.

"THE CASE HAS BEEN STATED"

Letter *Per ephemerides*, September 4, 1869, to the Archbishop of Westminster.

(*Request of Dr. Cumming, inquiring if the dissidents may present their arguments at the Council.*)

321 (96, 101) If in truth the petitioner is not in ignorance about the faith of Catholics regarding the teaching authority confided by Our Divine Savior to his Church, and in consequence her infallibility in matters of faith and morals, he must certainly recognize that the Church herself cannot permit the reopening of a discussion of the errors which she has already examined with care, judged, and condemned.

322 (5, 77, 99, 102, 139) Nor can Our letters persuade him in any other sense. In fact, when We said: "No one can deny or cast doubt on the fact that Jesus Christ Himself, in order to apply to all generations the fruits of his redemptive work, has here on earth built on Peter his one Church—that is, the one, holy, Catholic, apostolic Church —and that He has conferred on her all necessary power to keep

in its integrity and its purity the deposit of faith, so as to transmit this same faith to all men, to every race, and to every nation" (a), We affirmed by that very fact that a supremacy not merely of honor but of jurisdiction had been instituted for Peter which would be beyond the fortunes of all discussion, and that it was conferred on his successors by the Founder of the Church. (144)

323 (58) Now it is precisely on this essential point that there is a divergence of opinion between Catholics and dissidents of every sort, and it is from this disagreement that flow as from their source all the errors of non-Catholics. "Since in fact these sects are lacking that living authority established by God especially to teach men the truths of faith and the norms of morality, to guide and direct them in all that concerns their eternal salvation, it follows that there is a continual variation in their teaching. This is also why mobility and instability are never at end in these same societies" (a).

324 (57, 192) Whether he considers the conviction professed by the Church concerning the infallibility of her own judgment in matters of faith and morals; whether he considers what We have written concerning the incontestable primacy and authority of Peter, the person who has addressed himself to you will understand immediately that there can be no question in the approaching Council of being concerned with any one of the errors already condemned, nor can We invite non-Catholics to come to discuss. "May they only on the occasion of this Council, where the Catholic Church to which their ancestors belonged is going to give again a striking proof of her unity and her invincible life-force, strive, conformably with the needs of their hearts, to disengage themselves from a state where they cannot be assured of their own salvation" (a). If they are themselves, under the impulse of divine grace, conscious of their personal danger, if they seek God with their whole heart, they will easily reject their unfavorable prejudices, and, at the same time renouncing any desire for discussion, they will return to the Father from whom they have, unhappily, so long been separated (b).

(*Blessing.*)

322a Above No. 314. 323a Above No. 315. 324a Above No. 318.
324b In a letter of the 30th of October (1869) the Holy Father proposed to the dissidents that they should expose their difficulties to a commission of theologians meeting outside the Council.

Apost. Const. *Cum Romanis,* December 4, 1869.

325 (144) Since the fullness of power to feed, to rule, and to govern the whole Church has been given by Our Lord Jesus Christ to the Roman Pontiffs in the person of Blessed Peter, the Prince of the Apostles, the peace and unity of this Church would be immediately and gravely compromised if, in the case of the vacancy of the Apostolic See, the election of the Sovereign Pontiff should take place in conditions which would render it doubtful and uncertain.

(*The Pope considers it to be one of the duties of his office to take the measures required to ward off this danger.*)

326 (180) That is why, touched by the example of Julius II, Our predecessor of happy memory, who, as history tells us, (a) being stricken with a mortal illness during the Fifth General Council of the Lateran, assembled the Cardinals before him, and, preoccupied about the legitimate election of his successor, decided in their presence that this election ought to be made not by the aforesaid Council but solely by their College, which in fact took place after the death of Julius II; touched also by the examples of Our predecessors Paul III and Pius IV of happy memory, the first of whom by his Apostolic Letters of the third day before the Kalends of December 1544, the second by similar letters of the tenth day before the Kalends of October 1561, foreseeing that their death might occur during the sessions of the Council of Trent, decreed that in such a case the election of the new Pontiff was to be carried out by the Cardinals of the Holy Roman Church exclusively, without any participation of the aforementioned Council, after having conferred at length with some of Our Venerable Brothers the Cardinals of the Holy Roman Church, and after having examined the matter with care, with full knowledge, by Our own movement, and in virtue of the plenitude of Our Apostolic power:

We decree and We ordain that, if it please God to put an end to our mortal pilgrimage during the process of the Council of the Vatican, in whatever state and at whatever stage of the labors of this Council, the election of the Sovereign Pontiff shall be carried out only by the Cardinals of the Holy Roman Church and not by the Council itself, and that every person, no matter

326a O. Raynaldus, *Annales ecclesiastici,* ad annum 1513, n. 7.

by what authority he be deputed, even if he be named by the authority of the Council, shall be absolutely excluded from all participation in the election, with the exception of the Cardinals already mentioned.

(*To assure the liberty of the election, the Pope decides that if it should take place, the Council will ipso facto be suspended.*)

OPENING OF THE COUNCIL

All. to the Fathers of the Vatican Council, December 8, 1869.

(*The Holy Father's joy; his gratitude to God.*)

327 (192, 195, 228) And you, Venerable Brothers, you have gathered together in the name of Christ to render testimony with Us to the word of God, to teach with Us, to all men, in truth, the Testimony of Jesus Christ and the ways of God, and to judge with Us, under the inspiration of the Holy Spirit, the opposition of a pretended science.

(*Gravity of the ills of Christendom.—Necessity for an extraordinary remedy.*)

328 (139, 190, 193) We who must by Our charge of Vicar of the Eternal Shepherd on earth, be fired with an even greater zeal for the house of God, We resolved to take the path and the means which would appear to Us to be the most suitable and the most timely to repair the damage done to the Church. Then, often meditating on the words of Isaias: "Take a resolution, convoke a council" (a), and considering that this means had been effectively employed by Our predecessors in periods of the gravest nature, after much prayer, after having conferred on the matter with Our Venerable brothers the Cardinals of the Holy Roman Church, after having likewise requested the advice of many bishops, We have judged it fitting to assemble you about this Chair of Peter, Venerable Brothers, you who are the salt of the earth, the guardians and the pastors of the Master's flock, and so it is that today, by the effect of the divine mercy which has removed all the obstacles to so great an enterprise, We celebrate, after the ancient and solemn manner, the opening of the Holy Council.

(*The Pope evokes the whole of Christendom.*)

328a Isaias 16:3.

329 But it is principally you that We embrace in thought,
(190) Venerable Brothers, you whose solicitude, zeal, and union seem to Us of such great worth for the accomplishment of the glory of God. We know the zealous care you bring to the carrying out of your ministry, and above all the admirable and close union of mind of all of you with Us and with this Apostolic See, a union constantly more precious in Our painful trials, but today more precious to Us than all the rest, and more useful to the Church. And We rejoice greatly in the Lord to see you animated by these dispositions which make Us hope with certainty for the most fruitful and most desirable results from your union in Council. Just as there has never, perhaps, been more diabolical and more open hostility for the Kingdom of God, so there has never been a time when the union of the priests of the Lord with the Supreme Pastor of his flock, union which makes the admirable strength of the Church, was more necessary. And this union, by the particular favor of Divine Providence, and by the effect of your admirable virtue, is so deeply established, that it is, and it will become more and more, We hope, a spectacle for the world, for angels, and for men.

LITURGY AND DISCIPLINE

Apost. Let. *Non sine gravissimo*, February 24, 1870, to the Apostolic Delegate at Constantinople.

(*The controversies and the disputes of the Armenian Church.*)

330 To carry out your mission with exactitude, Venerable
(149, Brother, you will have to recall and to inculcate in the faithful
152, committed to your care this truth which is part of the Catholic
176, faith: namely, that the Roman Pontiff, in the person of Blessed
183) Peter, has received from Our Lord Jesus Christ the full power and authority to feed, to guide, and to govern the universal Church; that the free and entire exercise of this power can recognize no limitation or restriction in point of territories or of nationalities; and that all those who glory in the title of *Catholic* must not only be united to him in matters of faith and dogmatic truth, but also be submissive to him in matters of liturgy and discipline.

331 On this subject, do not fail to teach the Armenians and all
(49, Eastern Catholics the difference which exists between discipline

and rite, for confusion on these two points troubles the minds of *176)* the faithful and constantly gives rise to unjustified complaints. Above all, all those who have the intention of impeding or diminishing in the Eastern Churches the salutary action and the authority of this Apostolic See, draw profit from this confusion to excite hatred against this See. Certainly We have declared, following in this Our predecessors, that the Eastern rites must be maintained insofar as they are not in opposition with Catholic faith and unity or ecclesiastical propriety. But this does not prevent, above all in the matter of the government of the Church, the firm maintenance of canonical discipline and its re-establishment wherever it has been altered or destroyed. On this point We will never deviate, for it is an absolute requirement of Our apostolic ministry.

(*Preceding measures are recalled.—Duties of bishops, of monks, of the faithful.—Confidence in Our Lady and in the Saints of Armenia.*)

THE PONTIFICAL MONARCHY

Letter *Dolendum profecto*, March 12, 1870, to Dom Gueranger, Abbot of Solesmes.

It is certainly a regrettable thing, Dearly beloved Son, that it 332
is possible to meet even among Catholics men who, while they *(110,* glory in the name, show themselves thoroughly imbued with *216)* corrupt principles and adhere to them with such stubbornness that they are no longer able to submit their minds with docility to the judgment of the Holy See when that judgment is opposed to them, even when common opinion and the recommendation of the episcopate have corroborated it. They go even further, and making progress and the happiness of society depend on these principles, they strive to bring the Church round to their way of thinking. Considering that they alone are wise, they do not blush to give the name of "Ultramontane Party" to the entire Catholic family which thinks otherwise.

This folly is carried to the excess of their undertaking to re- 333
make the divine constitution of the Church and to adapt it to the *(138)* forms of civil governments, in order the more easily to debase the authority of the Supreme Head which Christ set over it and whose divine prerogatives they dread. They are to be found putting forward with audacity, as indubitable or at least completely free, certain pernicious doctrines which have been many times

reproved; re-evaluating, in the terms of the ancient defenders of these same doctrines, historical evasion, mutilated passages, calumnies launched against the Roman Pontiff, and sophisms of every kind. With impudence they put these matters once more on the tapis without taking any notice of the arguments by which they have been refuted a hundred times.

The assistance of the Holy Spirit at the Council

334 (*88, 111, 193*) Their intention is to disturb minds and to excite their partisans and ignorant men against the opinion which is commonly professed. Beyond the harm they do in thus sowing unrest among the faithful and handing over to the discussion of the man in the street the most grave questions, they oblige Us to deplore in their conduct an unreason which is only equalled by their audacity. If they believed firmly with other Catholics that the Ecumenical Council is governed by the Holy Spirit, that it is solely by the impulse of this Divine Spirit that the Council defines and proposes what must be believed, it would never have occurred to them that matters which have not been revealed or which could be harmful to the Church could be defined in its sessions and imposed upon their faith; and they would never have imagined that human maneuvers could arrest the power of the Holy Spirit and impede the definition of revealed truths or truths helpful to the Church (a).

335 (*110, 138*) They would never have persuaded themselves that it is forbidden to propose to the Fathers of the Council in a suitable manner, and with the view to demonstrating the truth with greater clarity by means of discussion, the difficulties which they might have to oppose to one or another definition. If they had been led solely by this motive, they would have abstained from all those machinations with whose help it is customary to win votes in popular assemblies, and they would have awaited, in peace and respect, the effect which light from on high must produce.

(*Congratulations on his book: The Pontifical Monarchy.*)

334a *Nam si firmiter cum cæteris catholicis tenerent, œcumenicum synodum a Spiritu Sancto regi, soloque ejus afflatu definire ac proponere quæ credenda sunt, nunquam in animum inducerent, vel ea definiri posse, uti de fide, quæ revelata revera non sunt, aut obsint Ecclesiæ, vel humanas artes impedimento esse posse Spiritus Sancti virtuti, quominus, ea, quæ revelata sint et Ecclesiæ utilia definiantur.*

THE CHURCH, THE GUARDIAN OF FAITH

Apost. Const. *Dei Filius,* April 24, 1870.

Preamble: fruits of the Councils

336 (*88, 192-193*) The Son of God and Redeemer of the human race, Our Lord Jesus Christ, on the point of returning to his heavenly Father, promised to be with his Church militant on earth until the end of time. Therefore, at no time has He ever ceased to be at the side of his beloved spouse, to assist her in her teaching, to bless her works, and to give her succor in times of danger. Now, this salutary Providence, which has constantly shown itself by other innumerable benefits, is principally manifested by the abundant fruits which the Christian universe has derived from the Ecumenical Councils and particularly, though it was held at a very bad time, from the Council of Trent. Thanks to it, in fact, the most holy dogmas of religion were defined with greater clarity and explained at greater length, errors were arrested and condemned, ecclesiastical discipline was reestablished and made firm again, the clergy stimulated to the love of learning and of piety, colleges established to prepare young men for the priesthood, and the moral life of the Christian people restored by more diligent teaching of the faithful and more frequent use of the sacraments. Moreover, from this Council there came a closer union of the members with the visible Head and an increase in vigor in the Mystical Body of Christ; finally, there sprang up a constant zeal, even to the shedding of blood, to spread the Kingdom of Christ throughout the whole world.

At the same time, while We recall in the joy of Our soul these signal benefits and many others which Providence deigned to grant to the Church especially through the last Council, We cannot disguise Our great sorrow at the sight of the very grave evils which have come largely from the fact that many have contemned the authority of this holy synod and have neglected its wise decrees.

(*Development of rationalism, the offshoot of Protestantism.*)

Failures among Catholics

337 (*111*) This impiety has had a destructive effect everywhere; several among the sons of the Catholic Church have in their turn left the road of true piety and in their souls the Catholic sense has been diluted by an insensible lessening of the truth. In fact,

seduced by the variety and the novelty of these doctrines, and wrongly confounding nature and grace, human science and divine faith, they find themselves giving to dogmas a sense which is different from that which their holy Mother the Church holds and teaches, and thus they imperil the integrity and the purity of their faith.

The teaching mission entrusted to the Church

338 (77-78, 96) Before such a spectacle how could it be that the Church would not be profoundly disturbed? For, as God wills the salvation of all men and that all may come to the knowledge of the truth; as Jesus Christ came to save what was lost and to gather into one the scattered children of God; so the Church, established by God as the Mother and Mistress of the nations, knows what she owes to all men, and she is ever attentive, ever disposed to raise up the fallen, to support the weak, to embrace those who are returning to her fold, to strengthen the good and urge them to perfection. And so she can never cease to attest and to preach the divine truth which heals all; for she is ever mindful of what has been said to her: "My spirit is within thee, and my words which I have put on thy lips will never depart" (a).

339 (96, 99-100, 102, 153, 192-193) Therefore, following in the footsteps of Our predecessors, and in pursuit of the duty of Our apostolic office, We have never ceased to teach and to defend the Catholic truth and to reprove dangerous doctrines. But at present, in the midst of the bishops of the whole world, in session and judging with Us, assembled in the Holy Spirit by Our authority in this holy Ecumenical Synod, and relying on the word of God both written and transmitted by tradition, such as We have received it, religiously preserved and faithfully explained by the Catholic Church, We have resolved, from the height of this Chair of Peter, to profess and to declare before all men the salutary teaching of Jesus Christ, by proscribing and condemning contrary errors, in the name of the authority which has been given Us by God.

(*Chapter I: God the Creator.*)

Chapter II: Revelation

(*Necessity and fact of Revelation.—Its sources: Scripture and Tradition.—Decree of the Council of Trent concerning the canon and the interpretation of Holy Writ.*)

338a Isaias 59:21.

340 (102, 111) Renewing the same decree, We declare that its spirit is such that in matters of faith and morals, having regard to the building up of Christian teaching, that must be held to be the true meaning of Sacred Scripture which our Holy Mother the Church has held and still holds, (because) it belongs to her to judge of the true meaning and the interpretation of Holy Writ; in such wise that no one is permitted to interpret Sacred Scripture contrary to this meaning, or even contrary to the unanimous opinion of the Fathers.

Chapter III: Faith

(*The duty of believing.—Rational bases of faith.—Faith is a gift of God; its exercise is a salutary work.*)

341 (109) We must believe with divine and Catholic faith all that is contained in the word of God written or transmitted by tradition, and which the Church, either in solemn judgment, or by her ordinary and universal teaching authority, proposed to be believed as a revealed truth (a).

(*Necessity of faith for justification and salvation.*)

342 (4-5, 19, 96, 102) So that we could fulfill the duty of embracing the true faith and persevering in it with constancy, God, through his only-begotten Son, instituted the Church and provided it with the visible marks of that institution, so that she would be recognizable by all men as the guardian and the mistress of revelation. For to the Catholic Church alone belong all these marks, so numerous and so admirable, established by God to make evident the credibility of the Christian faith. Moreover, in her own right, that is to say by reason of her admirable growth, her eminent sanctity, and her inexhaustible fruitfulness in every kind of good work, by her Catholic unity and her invincible stability, the Church is a great and perpetual argument for credibility, an unshakable testimony to her divine mission.

343 (1, 4) Whence it comes that, like a standard raised in the midst of the nations (a), she invites to her side all those who do not yet believe, and she assures her children that the faith they profess rests upon a most sure foundation.

341a *Porro fide divina et catholica ea omnia credenda sunt, quæ in verbo Dei scripto vel tradito, continentur, et ab Ecclesia sive solemni judicio sive ordinario et universali magisterio tamquam divinitus revelata credenda proponuntur.* Denz., 1792.

343a Isaias 11:12.

(The help of grace to believe.—Christians can have no legitimate motive for questioning their faith.)

Chapter IV: Faith and Reason

(Two orders of truth.—Prudent investigation of the mysteries of faith.—Necessary harmony of faith and reason, since God cannot contradict Himself.)

344 The false appearance of contradiction comes principally from
(98) the fact either that the dogmas of faith have not been understood and explained according to the mind of the Church, or that philosophical opinions have been taken as oracles of reason. We therefore define that every proposition contrary to the truth of enlightened faith is absolutely false (a).

345 In fact, the Church who has received with the apostolic
(97, mission to teach, the command to preserve the deposit of faith,
99, has also received from God the right and the duty to proscribe
106, false learning so that none will be deceived "by philosophy and
109, vain science" (a). Therefore, there is for every one of the Christian
110) faithful, not only the prohibition to defend, as the legitimate conclusions of science, opinions which they know to be contrary to the teaching of faith, above all when they have been reproved by the Church, but also the absolute obligation to consider them as errors which are clothed in the deceitful appearance of truth.

The Church and science

346 And not only can faith and reason never be at odds, but they
(106) lend one another mutual support, right reason demonstrating the foundations of faith and in its light studying the science of divine things; faith on its side delivering reason, guaranteeing it against error, and enriching it with new knowledge. Far from the Church being opposed to the cultivation of the human arts and sciences, she favors them and assists them in a thousand ways. She is not unaware of them, nor does she despise the advantages which result from them for the lives of men. Even more, she recognizes that just as the arts and sciences have their origin in God, when they are pursued as they should be with the help of grace they also lead to God. Nor does she forbid the sciences, each in its proper sphere, to use their own principles and methods. But while she recognizes this just liberty, she watches with care lest

344a V Council of the Lateran, ss. 8.

345a Coloss. 2:8.

opposing divine teaching they admit errors into their teaching, or, lest, overstepping their respective limits, they trespass upon and disturb what is of the domain of faith (a).

The Church is the guardian and interpreter of the deposit

For the doctrine of the faith which God has revealed has not 347
been presented to men as a philosophical system to be perfected, *(99-*
but it has been entrusted as a divine deposit to the Spouse of *102,*
Christ, so that she might keep it faithfully and explain it infallibly. *111)*
Therefore, in the sacred dogmas the meaning which the Church has once declared must always be kept, and it is never permissible, under the pretext or under color of a deeper understanding, to depart from it.

Therefore, let understanding, science, and wisdom grow and vigorously increase in every man and in all men, in individuals as well as in the whole Church, from age to age, but only in its own kind, that is, in the same dogma, the same meaning, the same thought (a).

(Canons on God the Creator.—On Revelation.—On faith.)

Canons on faith and reason

2. If anyone say that the human sciences must be treated 348
with such liberty that their assertions, although contrary to re-*(106)*
vealed doctrine, must be admitted as true and cannot be proscribed by the Church, let him be anathema.

3. If anyone say that with the progress of science, it could 349
happen that we must give to the dogmas proposed by the Church*(111)*
a different meaning from what the Church has understood and does understand, let him be anathema.

All men are invited to fight against error

Therefore, fulfilling the duty of Our supreme Pastoral of- 350
fice, in the bowels of Jesus Christ We supplicate all the faithful*(219)*
of Christ, and those who govern above all, or who have a teaching charge, We ordain by the authority of Our God and Savior that

346a *Sed justam hanc libertatem agnoscens, id sedulo cavet, ne divinæ doctrinæ repugnando errores in se suscipiant, aut fines proprios transgressæ, ea, quæ sunt fidei, occupent et peturbent.*

347a *Sed in suo dumtaxat genere, in eodem scilicet dogmate, eodem sensu, eademque sententia.* (St. Vincent of Lerins, *Comm.*, N. 28.

they shall employ all their zeal and all their solicitude to ward off and to bring about the disappearance of these errors from Holy Church, and to spread abroad the light of the purest faith.

351 (173) But since it is not sufficient to avoid the perversity of error if we do not at the same time avoid with care the errors which more or less approach it, We recall to all men the duty which is incumbent upon them to observe at the same time the Constitutions and decrees by which the Holy See has proscribed and condemned perverse opinions of this nature, which are not here enumerated in detail.

DOGMATIC PROGRESS

All. to the Religious Art Exposition, Rome, May 16, 1870. (*Gratitude to the organizers of the Exposition.*)

352 (101, 106, 224) This splendid Exposition shows that religion is in no sense the enemy of progress and of culture in the area of science and the arts, and that it is not itself either stationary or frozen in inertia. If there is an immobility which in fact she cannot renounce, it is the immobility of the principles and the doctrines which are divinely revealed. These can never change, for Christ is the same yesterday and today: *Jesus Christus heri et hodie,* "Jesus Christ, yesterday and today" (a): they are such as they have always been; they will always be what they are today. For the rest, the present Exposition is enough to demonstrate with abundant evidence how religion and the Catholic Church favor progress, industrial, artistic, or scientific.

(*Projects realized in the Papal States.*)

353 (102, 165, 224, 226) But for religious truths, there is progress only in their development, their penetration, their practice: in themselves they remain essentially immutable. Therefore, We do not Ourselves wish to make new dogmatic definitions, as some people suppose. All the truths divinely revealed have always been believed; they have always been a part of the deposit confided to the Church. But some of them must from time to time, according to circumstances and necessity, be placed in a stronger light and more firmly established. This is the sense in which the Church draws from her treasure new things: *Profert de thesauro suo nova et vetera,* "Who bringeth forth out of his treasure new things and

352a Heb. 13:8:

old" (a); the old, *vetera,* always continuing to teach the doctrines which are now beyond all controversy; the new, *nova,* by new declarations giving a firm and incontestable basis to those doctrines which, although they have always been professed by her, have nonetheless been the object of recent attacks (b).

(*Congratulations to the* laureati.—*Blessing.*)

RITES AND DISCIPLINE

Letter *Quo impensiore,* May 20, 1870, to the Armenian Catholics.

(*The Armenian schism.—Violation of censures.—False allegations of loyalty.*)

354 (61, 156, 184) Men who rise up with such audacity against Our authority, who persist in their offense with such stubbornness, do they deserve Our credit for their words when they say that their thoughts on the Primacy of this Holy See are those which are proper to Catholics, and that they remain united to Us in the limits of obedience? You know the answer. Therefore, if you fear to leave this Catholic unity outside of which there is no salvation, if you desire to provide for the real interests of your nation, beware of the artifices and the subtleties of these men.

355 (49, 147, 175-176, 184) Take care above all that they do not parade before you that confusion of rites and discipline which these men strive skillfully to present to the minds of the ignorant in order to excite them against this Holy See, charging that it tends to substitute the Latin rite for the ancient Eastern rites of the Church, so as little by little to abolish the latter. For if the Roman Pontiffs have always labored to bring about a correspondence, at least on the principal points, between uniformity of discipline and the unity of the Church, they have also held that all those rites should be preserved which deviate neither from accuracy in matters of faith, nor from what is fitting. Now

353a Matt. 13:52.

353b *Ecco il senso onde la Chiesa trae e mette fuori dal suo tesoro ciò che è nuovo:* Profert de thesauro suo nova et vetera; *ciò che è antico,* vetera, *continuando sempre ad insegnare le dottrine già pienamente fuori d'ogni contestazione; ciò che è nuovo,* nova, *ponendo del tutto in sodo con novelle dichiarazioni quelle dottrine che sebbene da lei sempre professate, sono però andate soggette a recenti assalti.*

the defection which We have just had to deplore certainly does not concern rites, but discipline; and if the Vicar of Jesus Christ cannot regulate discipline everywhere, it would be in vain that the government of the entire Church had been confided to him; this is what gives to this defection the character of a deviation in the rectitude of faith which all Catholics must have in what concerns the Primacy of the Sovereign Pontiff.

(*Hope for the submission of the Armenians in the near future.*)

THE ROMAN PRIMACY

Apost. Const. *Pastor Æternus*, July 18, 1870.

Opportuneness of the definition

356 (*46, 48, 71, 75, 86, 139-140, 155, 161*) The Eternal Pastor and Bishop of our souls, in order to continue for all time the life-giving work of his Redemption, determined to build up the Holy Church, wherein, as in the house of the living God, all who believe might be united in the bond of one faith and one charity. Wherefore, before He entered into his glory, He prayed unto the Father, not for the Apostles only, but for those also who through their preaching should come to believe in Him, that all might be one, even as He the Son and the Father are one (a). As then He sent the Apostles whom He had chosen to Himself from the world, as He Himself had been sent by the Father (b); so He willed that there should ever be pastors and teachers in his Church to the end of the world. And in order that the episcopate also might be one and undivided, and that by means of a closely united priesthood the multitude of the faithful might be kept secure in the oneness of faith and communion, He set Blessed Peter over the rest of the Apostles, and fixed in him the abiding principle of this twofold unity and its visible foundation, in the strength of which the everlasting temple should arise, and the Church in the firmness of that faith should lift her majestic front to heaven (c). And seeing that the gates of hell with daily increase of hatred are gathering their strength on every side to destroy the foundation laid by God's own hand, and so, if that might be, to overthrow the Church: We, therefore, for the preservation, safe-keeping, and increase of the Catholic

356a John 17:20 ff. 356b *Ibid.* 20:21.
356c Cf. St. Leo, Sermon IV *de Natali ipsius*, c. 2.

flock, with the approval of the Sacred Council, do judge it to be necessary to propose to the belief and acceptance of all the faithful, in accordance with the ancient and constant faith of the universal Church, the doctrine touching the institution, perpetuity and nature of the sacred Apostolic Primacy, in which is found the strength and solidity of the entire Church; and at the same time to proscribe and condemn the contrary errors so hurtful to the flock of Christ.

Chapter I: Institution of the Primacy in the Person of Blessed Peter

357 (*140-141, 145, 153*) We therefore teach and declare that, according to the testimony of the Gospel, the primacy of jurisdiction over the universal Church of God was immediately and directly promised and given to Blessed Peter the Apostle by Christ the Lord. For it was to Simon alone, to whom He had already said: "Thou shalt be called Cephas" (a), that the Lord, after the confession made by him saying, "Thou art Christ, the Son of the living God," addressed these solemn words, "Blessed art thou, Simon, Bar-Jona, because flesh and blood have not revealed it to thee, but my Father, who is in heaven. And I say to thee that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (b). And it was upon Simon alone that Jesus, after his resurrection, bestowed the jurisdiction of Chief Pastor and Ruler over all his fold in the words, "Feed My lambs, feed My sheep" (c). At open variance with this clear doctrine of Holy Scripture, as it has ever been understood by the Catholic Church, are the perverse opinions of those who, while they distort the form of government established by Christ the Lord in his Church, deny that Peter in his simple person preferably to all the other Apostles, whether taken separately or together, was endowed by Christ with a true and proper primacy of jurisdiction; or of those who assert that the same primacy was not bestowed immediately and directly upon Blessed Peter himself, but upon the Church, and through the Church on Peter, as her minister.

357a John 1:42. 357b Matt. 16:16. 357c John 21:15, 17.

358 *Can.* If anyone, therefore, shall say that Blessed Peter the Apostle
(140- was not appointed the Prince of the Apostles and the visible head
141, of the whole Church Militant, or that the same Peter directly and
148- immediately received from our Lord Jesus Christ a primacy of
149) honor only, and not of true and proper jurisdiction, let him be anathema.

Chapter II: Perpetuity of the Primacy of Peter in the Roman Pontiffs

359 That which the Prince of Shepherds and great shepherd of
(26, the sheep, Jesus Christ our Lord, established in the person of the
139, Blessed Apostle Peter to secure the perpetual welfare and lasting
142, good of the Church, must, by the same institution, necessarily
227) remain unceasingly in the Church, which, being founded upon the Rock, will stand firm to the end of the world.

360 For none can doubt, and it is known to all ages, that the holy
(44, and Blessed Peter, the Prince and chief of the Apostles, the pillar
139, of the faith and foundation of the Catholic Church, received the
142, keys of the kingdom from our Lord Jesus Christ, the Savior and
144, Redeemer of mankind, and lives, presides and judges to this day,
184, always in his successors the Bishops of the Holy See of Rome,
190) which was founded by him and consecrated by his blood (a). Whence, whosoever succeeds to Peter in this See does by the institution of Christ Himself obtain the Primacy of Peter over the whole Church. "This disposition made by Incarnate Truth (*dispositio veritatis*) therefore remains, and Blessed Peter, abiding in the rock's strength which he received (*in accepta fortitudine petrae perseverans*), has not abandoned the direction of the Church" (b). Wherefore it has at all times been necessary that every particular Church—that is to say, the faithful throughout the world—should come to the Church of Rome on account of the greater princedom which it has received; that all being associated in the unity of that See whence the rights of venerable communion spread to all, might grow together as members of one head in the compact unity of the body (c).

361 *Can.* If, then, anyone shall say that it is not by the institution of
(145) Christ the Lord, or by divine right, that Blessed Peter has a

360a Council of *Ephesus*, Acts III.
360b St. Leo the Great, Ser. III, chap. 3.
360c St. Irenaeus, *Adv. Hær.*, bk. III, cap. 3.

perpetual line of successors in the primacy over the universal Church; or that the Roman Pontiff is not the successor of Blessed Peter in this primacy, let him be anathema.

Chapter III: Meaning and Nature of the Roman Primacy

Wherefore, resting on plain testimonies of the Sacred 362
Writings, and adhering to the plain and express decrees both of (142,
Our predecessors the Roman pontiffs, and of the general councils, 144,
We renew the definition of the Ecumenical Council of Florence, 147,
by which all the faithful of Christ must believe that the Holy 151-
Apostolic See and the Roman Pontiff possesses the primacy over 152,
the whole world; and that the Roman Pontiff is the successor of 163,
Peter, Prince of the Apostles, and is true Vicar of Christ, and Head 166,
of the whole Church, and Father and teacher of all Christians; 175)
and that full power was given to him in Blessed Peter, by Jesus Christ our Lord, to rule, feed and govern the universal Church: as is also contained in the Acts of the ecumenical councils and in the sacred canons (a).

Universal Bishop

Hence We teach and declare that by the appointment of our 363
Lord the Roman Church possesses a sovereignty of ordinary power (41,
over all other Churches, and that this power of jurisdiction of the 45-
Roman Pontiff which is truly episcopal, is immediate; to which 46,
all of whatsoever rite and dignity, both pastors and faithful, both 151,
individually and collectively, are bound, by their duty of hierarch- 165,
ical subordination and true obedience, to submit, not only in mat- 175,
ters which belong to faith and morals, but also in those that ap- 183,
pertain to the discipline and government of the Church through- 190)
out the world; so that the Church of Christ may be one flock under one supreme pastor, through the preservation of unity, both of communion and of profession of the same faith, with the Roman Pontiff. This is the teaching of Catholic truth from which no one can deviate without loss of faith and of salvation.

The support of the episcopate

But so far is this power of the supreme pontiff from being any 364
prejudice to that ordinary and immediate power of episcopal (154-
jurisdiction, by which bishops, who have been set by the Holy 155,
Ghost to succeed and hold the place of the Apostles (a) feed 186,

362a Denz. N. 694.

364a Acts 20:28.

195, and govern each his own flock, as true pastors, that this same *203)* power is really asserted, strengthened and protected by the supreme and universal pastor; in accordance with the words of St. Gregory the Great, "My honor is the honor of the whole Church. My honor is the firm strength of my brethren. Then am I truly honored, when the honor due to each and all is not withheld" (b).

Freedom of communication

365 Further, from this supreme power possessed by the Roman *(157,* Pontiff of governing the universal Church, it follows that, in the *178)* exercise of this office, he has the right of free communication with the pastors of the whole Church, and with their flocks, that they may be taught and ruled by him in the way of salvation. Wherefore We condemn and reprobate the opinions of those who hold that the communication between the supreme Head and the pastors and their flocks can lawfully be impeded; or who make this communication subject to the will of the secular power, so as to maintain that whatever is done by the Apostolic See, or by its authority, for the government of the Church, cannot have force or value unless it be confirmed by the assent of the secular power.

Supreme judge

366 And since, by the divine right of Apostolic primacy, the *(153,* Roman Pontiff is placed over the universal Church, We further *175)* teach and declare that he is the supreme judge of the faithful (a), and that in all cases the decision of which belongs to the Church recourse may be had to his tribunal (b), but that none may reopen the judgment of the Apostolic See, than whose authority there is no greater, nor can any lawfully review its judgment (c). Wherefore they err from the right path of truth who assert that it is lawful to appeal from the judgments of the Roman Pontiffs to an ecumenical council, as to an authority higher than that of the Roman Pontiff.

367 *Can.* If then any shall say that the Roman Pontiff has the office *(148-* merely of inspection or direction, and not full and supreme power

364b *Epist. ad Eulog. Alexander., lib.* VIII, c. 30.
366a Brief of Pius VI, *Super soliditate,* November 28, 1786, above, No. 20. 366b Acts of Fourteenth General Council. (Second of Lyons, A.D. 1274).
366c Letter VIII of Pope Nicholas I, to the Emperor Michael.

of jurisdiction over the universal Church, not only in things which *153,* belong to faith and morals, but also in those things which relate *161,* to the discipline and government of the Church spread throughout *176)* the world; or assert that he possesses merely the principal part, and not all the fullness of this supreme power; or that this power which he enjoys is not ordinary and immediate, both over each and all the Churches and over each and all the pastors of the faithful, let him be anathema.

Chapter IV: The Infallible Teaching Authority of the Sovereign Pontiff

Moreover, that the supreme power of teaching (*magisterii*) 368 is also included in the Apostolic primacy, which the Roman *(165,* Pontiff, as the successor of Peter, Prince of the Apostles, possesses *167)* over the whole Church, this Holy See has always held, the perpetual practice of the Church confirms, and ecumenical councils also have declared, especially those in which the East with the West met in the union of faith and charity. For the Fathers of the Fourth Council of Constantinople, following in the footsteps of their predecessors, gave forth this solemn profession: The first condition of salvation is to keep the rule of the true faith. And because the sentence of our Lord Jesus Christ cannot be passed by, Who said, "Thou art Peter, and upon this rock I will build my Church" (a), these things which have been said are proved by events, because in the Apostolic See the Catholic religion has always been kept undefiled, and her well-known doctrine has been kept holy. Desiring, therefore, not to be in the least degree separated from the faith and doctrine of this See, we hope that we may deserve to be in the one communion, which the Apostolic See preaches, in which is the entire and true solidity of the Christian religion (b).

And with the approval of the Second Council of Lyons, the Greeks professed that: "The Holy Roman Church enjoys supreme and full primacy and princedom over the whole Catholic Church, which it truly and humbly acknowledges that it has received with the plenitude of power from our Lord Himself in the person of Blessed Peter, Prince and Head of the Apostles, whose successor

368a Matt. 16:18.
368b Formula of St. Hormisdas, subscribed by the Fathers of the Eighth General Council (Fourth of Constantinople) A.D. 869- Denz., N. 171.

the Roman Pontiff is; and as the Apostolic See is bound before all others to defend the truth of faith, so also, if any questions regarding faith shall arise, they must be defined by its judgment" (c).

Finally, the Council of Florence defined that: "The Roman Pontiff is the true Vicar of Christ, and the head of the whole Church and the father and teacher of all Christians; and that to him in Blessed Peter was delivered by our Lord Jesus Christ the full power of feeding, ruling and governing the whole Church" (d).

Infallibility in practice

369 (89, 99, 102, 171-172) To satisfy this pastoral duty, Our predecessors ever made unwearied efforts that the salutary doctrine of Christ might be propagated among all the nations of the earth, and with equal care watched that it might be preserved genuine and pure where it had been received. Therefore the bishops of the whole world, now singly, now assembled in synod, following the long-established custom of Churches and the form of the ancient rule, sent word to this Apostolic See of those dangers especially which sprang up in matters of faith, that there the losses of faith might be most effectually repaired where the faith cannot fail (a). And the Roman Pontiffs, according to the exigencies of times and circumstances, sometimes assembling ecumenical councils, or asking for the mind of the Church scattered throughout the world, sometimes by particular synods, sometimes using other helps which divine Providence supplied, defined as to be held those things which with the help of God they had recognized as conformable with the sacred Scriptures and Apostolic traditions. For the Holy Spirit was not promised to the successors of Peter, that by his revelation they might make known new doctrine, but that by his assistance they might inviolably keep and faithfully expound the revelation or deposit of faith delivered through the Apostles. And indeed all the venerable Fathers have embraced and the holy orthodox Doctors have venerated and followed their apostolic doctrine; knowing most fully that this See of St. Peter remains ever free from all blemish of error, according to the divine promise of the Lord Our Savior made to the Prince of his disciples: "I

368c Denz., N. 466.
368d Denz., N. 694.
369a Cf. St. Bernard to Pope Innocent II, *Epist.* 190.

have prayed for thee that thy faith fail not; and thou being once converted, confirm thy brethren" (b).

The raison d'être of infallibility

370 (111, 165, 169, 171) This gift, then, of truth and never-failing faith was conferred by Heaven upon Peter and his successors in this Chair, that they might perform their high office for the salvation of all; that the whole flock of Christ, kept away by them from the poisonous food of error, might be nourished with the pasture of heavenly doctrine; that, the occasion of schism being removed, the whole Church might be kept one, and resting in its foundation, might stand firm against the gates of hell.

But since in this very age, in which the salutary efficacy of the Apostolic office is most of all required, not a few are found who take away from its authority, We judge it altogether necessary solemnly to assert the prerogative which the Only-begotten Son of God vouchsafed to join with the supreme pastoral office.

The solemn definition

371 (169-170) Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith for the glory of God our Savior, the exaltation of the Catholic religion, and the salvation of Christian people, with the approval of the sacred council, We teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks *ex cathedra*, that is, when, in discharge of the office of pastor and teacher of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, is, by the divine assistance promised to him in Blessed Peter, possessed of that infallibility with which the Divine Redeemer willed that his Church should be endowed in defining doctrine regarding faith or morals; and that, therefore, such definitions of the Roman Pontiff are of themselves, and not from the consent of the Church, irreformable (a).

372 (169-170) But if anyone—which may God avert!—presume to contradict this Our definition, let him be anathema.

369b Luke 22:32.
371a *Itaque Nos traditioni a fidei christianæ exordio perceptæ fideliter inhærendo, ad Dei Salvatoris nostri gloriam, religionis catholicæ exaltationem et christianorum populorum salutem, sacro approbante Concilio, docemus et divinitus revelatum dogma esse*

THE POPE, DEFENDER OF THE BISHOPS

All. to the Council of the Vatican, July 18, 1870.

(*After the definition of the dogma of the infallibility of the Pope.*)

373 (155) The authority of the Sovereign Pontiff is great, but it does not destroy, it builds up; it does not suppress, it supports; and very often it defends the rights of Our brothers, that is to say, the rights of the Bishops. If some have not voted with Us, let them understand that they have voted in disturbance, and let them recall that the Lord is not in disturbance. Let them remember, too, that a few years ago they concurred in Our sense and in the opinion of this vast assembly. What then? Have they two opinions, two wills on the same point? God forbid! Therefore, We pray God who alone worketh wonders, to enlighten their minds and hearts, so that they may return to the bosom of their Father, that is to say, of the Sovereign Pontiff, the unworthy Vicar of Jesus Christ, so that he may embrace them, and they may labor with Us against the enemies of the Church of God.

THE "OLD CATHOLICS"

Letter *Inter gravissimas*, October 28, 1870, to the Episcopal Assembly at Fulda.

(*The attacks of certain Catholics on the definition of papal infallibility.*)

374 (99, 101-102) Like all the fomenters of heresy and schism, they make false boast of having kept the ancient Catholic faith while they are overturning the principal foundation of the faith and of Catholic doctrine. They certainly recognize in Scripture and Tradition the source of Divine Revelation; but they refuse to listen to the ever-living magisterium of the Church, although this clearly springs from Scripture and Tradition, and was instituted by God

definimus: Romanum Pontificem, cum ex cathedra loquitur, id est cum omnium Christianorum pastoris et doctoris munere fungens pro suprema sua Apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit, per assistentiam divinam ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit; ideoque ejusmodi Romani Pontificis definiones ex sese, non autem ex consensu Ecclesiæ, irreformabiles esse.

as the perpetual guardian of the infallible exposition and explanation of the dogmas transmitted by these two sources. Consequently, with their false and limited knowledge, independently and even in opposition to the authority of this divinely instituted magisterium, they set themselves up as judges of the dogmas contained in these sources of Revelation.

375 (98, 107, 109, 111) For what else are they doing when, apropos of a dogma of faith defined by Us with the approbation of the Holy Council, they deny that this is a truth revealed by God and exacting the assent of Catholic faith, quite simply because in their opinion this dogma is not to be found in Scripture and Tradition? As if there were not an order of faith, instituted by Our Redeemer in his Church and always preserved, according to which the very definition of a dogma must be held to be by itself a sufficient demonstration, very sure and adapted to all the faithful, that the doctrine defined is contained in the double deposit of revelation, written and oral. Moreover, this is why such dogmatic definitions have always been and are necessarily an unchangeable rule for faith as for Catholic theology, to which belongs the very noble mission of showing how the doctrine, in the very sense of the definition, is contained in the revealed depositum.

The full authority of the Council

376 (96, 193, 228) It is the destruction of the Church and the Catholic faith they are seeking, as far as in them lies, when by calumnies and vain pretexts—you have not failed to point these out to your faithful in the pastoral letters signed by you and your venerable brothers, the Bishops of Germany—they dare to state in most pernicious writings that in the definition and the promulgation of the decrees of the Council, notably on the dogma of the infallibility of the Roman Pontiff, there was something lacking to the full value and the full authority of the Ecumenical Council. Now, it is impossible to deny the assistance of the Holy Spirit for the infallibility of the definitions of this sacred Ecumenical Council without invoking principles which undermine all supernatural infallibility and thus assail an essential property of the Catholic Church. But no one is ignorant of the fact that the definitions of other Councils have been attacked under similar pretexts by those whose errors they condemned; as witness the well-known calumnies spread against other Councils, and especially the Councils of Florence and of Trent, by the

schismatics and heretics of the age, to their own loss and the spiritual ruin of a great number. (*Exhortation to vigilance.*)

THE LAW OF GUARANTEES

Encycl. *Ubi Nos arcano*, May 15, 1871.
(*Exposé of the Law of Guarantees.*)

377 (23, 91-92, 145, 165-166, 175) And certainly the granting of the guarantees of which We have spoken, is it not by itself a striking proof that on Us to whom God has given the power to make laws in the moral and religious spheres, on Us who have been set up as the interpreter of the natural and divine law for the whole world, laws have been imposed, and laws which are concerned with the government of the universal Church, and whose maintenance and execution have no other foundation than the law prescribed and laid down by the will of secular powers? And in what concerns the relationship between the Church and civil society, you know well, Venerable Brothers, that all the prerogatives and all the rights of the necessary authority for the government of the universal Church, We have received them directly from God in the person of Blessed Peter, and that these same prerogatives and these rights, as well as the liberty of the Church, are the fruits and the conquest of the Blood of Jesus Christ, and must be prized at the infinite price of this Divine Blood.

(*The Pope cannot receive his 'rights' from Princes, who are the sons, not the masters, of the Church.—The injury done to the Holy See reacts on the whole Catholic world.*)

The temporal power

378 (145, 149, 151, 155, 178) Consequently, no one can doubt but that the conservation of the rights of this Apostolic See are intimately linked to and bound up with the supreme interests and the advantage of the entire Church and the independence of your episcopal ministry.

Having all this present to Our mind and in Our thought, as is Our duty, We felt obliged to confirm anew and to profess with constancy what with your unanimous consent We have several times declared, that the civil power of the Holy See was, by a singular design of Divine Providence, given to the Roman Pontiff, and that it is necessary, so that this same Roman Pontiff, exempt from all dependence on any prince or civil power, may exercise, with absolute liberty, on the entire Church, the supreme power of feeding and governing the whole of the Lord's

flock, and the authority which he has received from Our Lord Jesus Christ Himself, and provide for the greater good of the Church, for her requirements and her needs.

(*Hopes for the restoration of Christendom.*)

INFALLIBILITY OR AUTHORITY

All. to the Academy of Catholic Religion, July 20, 1871.

(*Welcome.—Congratulations to the Academy on its zeal in defending the truth.*)

379 (162, 175) Among the different subjects you will have to treat, there is one in particular which seems to have a major importance: the refutation of the sophisms which people use to refute the infallibility of the Pope. Of all these sophisms, the most perverse beyond any doubt is the one which pretends to include in infallibility the right of deposing sovereigns and dispensing peoples from their obligation of loyalty. No doubt this right has been exercised sometimes by Popes in very grave circumstances; but it has nothing to do with the infallibility of the Pope. The origin of such a right is not *infallibility* at all, but papal *authority*. The latter, according to the public law then in force and reenforced by the agreement of Christian nations who revered in the Pope the Supreme Judge of Christendom, extended even to judging, in civil cases, both Princes and States (a).

380 (169) Conditions today are very different, and only bad faith could confound periods and things so diverse: as if the infallible judgment relative to a revealed principle had some relationship with a right which the Popes, to respond to the peoples' wishes, were obliged to exercise when the common good demanded. It is easy to guess why an idea as absurd as this one is being circulated today, an idea that no one was thinking of, the Sovereign Pontiff least of all. So they are looking for pretexts, even the most frivolous and erroneous, to turn Princes against the Church.

379a *Nè la sua fonte è la* Infallibilità, *ma sì l'autorità pontificia. L'esercizio poi di questo* diritto, *in quei secoli di fede, che rispettavano nel Papa quel che è, vale a dire il Guidice Supremo della Cristianità, e riconoscevano i vantaggi del suo Tribunale, nelle grandi contese dei populi e dei Sovrani, liberamente si estendeva (aiutato anche, com'era dovere, dal* Diritto Pubblico, *e dal comune consenso dei populi) ai più gravi interessi degli Stati e dei loro Reggitori.*

(There is no need to 'explain' the definition, which is sufficiently clear by itself.)

THE NOMINATION OF BISHOPS

All. to the Consistory, October 27, 1871.

(The persecution in Italy.—Bishoprics have been vacant since 1870 as a result of the ill-will of the Italian State.)

381 (149, 154, 169) It is therefore in the name of Jesus Christ the Son of God that We assign today their respective bishops to some of the widowed churches of Italy. We reserve to Ourselves the task of assigning others as soon as possible in the near future, with the confidence that He who has given Us the authority and imposed on Us the duty will remove, in his infinite mercy, all the difficulties which will be placed in the way of even this part of Our ministry; with the hope, too, that the Lord will bless and will second Our efforts, whose only object is the salvation of souls. At the same time We protest before the whole Church that We entirely reject the so-called 'Guarantees', as We have already clearly stated in our Encyclical of May 15 of this year (1871): We declare openly that to exercise this grave obligation of Our ministry We are using the power which has been given to Us by Him who is the Prince of Pastors and the Bishop of our souls, namely, the power which has been given to Us by Jesus Christ Our Lord in the person of blessed Peter, from whom derives, as Our predecessor St. Innocent says, the episcopate itself and all the authority of this name.

(Attacks set on foot in other countries against the definitions of the Council: papal primacy and infallibility.)

Widespread calumnies

382 (169) In order to rouse secular powers to persecute the Catholic Church, these sons of perdition do everything in their power to persuade them, falsely, that the decrees of the Vatican Council have effected a change in the ancient teaching of the Church and gravely imperiled governments and civil societies. But, Venerable Brothers, is it possible to imagine or to conceive anything more wicked and at the same time more absurd than calumnies like these?

(Congratulations to the Bishops for their zeal in defending the Church.—Exhortation to prayer.)

PERSECUTED, BUT VICTORIOUS

All. to Roman pilgrims and pilgrims from abroad, November 27, 1871.

(Consolation given to the Pope by the loyalty of the Church's children.)

383 (130, 227) The life of the Church of Christ, dearly-beloved children, is always the same: storms, a continual passion by reason of persecution and impious attacks, now from one side, now from another, in some periods more, in others, perhaps, less; but always under attack, always persecuted. That is the way it is: the Church of Christ was born and grew up in the midst of persecution; and though she has always been resisted, always attacked, she has nonetheless spread throughout the whole world, she has grown, she has remained in existence, she will remain in existence to the end of time, always struggling, always winning new victories, forever acquiring new strength by new assaults, and achieving more numerous and more splendid victories as the attacks she has to sustain are more multiplied and more fierce.

Jesus founded the Church upon the cross

384 (21, 139, 22) It cannot be otherwise, because Jesus Christ established his Church on a foundation which will never give way. He established it on this firm Rock which cannot crumble; and since He decreed that it would be so, He wills and effects that the gates of hell will never prevail. Nevertheless hell and the world have sworn together, and they believed it possible to destroy the Church in her cradle by turning persecution against her divine Founder Himself. The wickedness of men, excited by devils, raised up on Golgotha Jesus Christ nailed to the cross: but it was precisely on that cross that Christ established his Church by completing the work of the world's salvation. That was not a defeat: it was the first victory. It was there that the triumph of grace began its work; and when Christ was still nailed to the cross, a Roman soldier at the foot of that 'infamous tree' recognized and confessed his divinity. Even the curious mob come to witness the great spectacle could not gainsay the evidence, and they came down from the mount of Calvary *percutientes pectora sua,* "striking their breasts," and confessing in their turn that the crucified one was truly the Son of God!

Persecution of the first centuries

385 From that time there has been no truce in the contradictions
(128) and struggles of the Church, but each struggle has marked a triumph. In the first three centuries after the Redeemer's death, the Church had to face the barbarity of pagan emperors. Bearing atrocious persecution, harassed in every way by jealous and cruel despots, she triumphed in the constancy of her confessors and in the blood of millions of martyrs. For this blood which flowed everywhere and watered the soil of Rome in particular, far from weakening the Church, gave her new strength, far from destroying her disciples, only multiplied them; that is why it was called *semen Christianorum*, the seed of Christians! What, in fact, was the result? The result was that in the end the tyrants disappeared, the torturers themselves grew weary of putting the innocent to death, innocents of every age, and all of them invincible; but the Church, and the Church alone, pursued her triumph and found peace.

Heresies

386 To the barbarity of the first tyrants succeeded the long and
(99, stubborn struggle against heresy, all the more terrible because the
228) heresies were kept alive by the malice of degenerate Emperors who thought to impose them on the Church. Here again the Church triumphed: by her Doctors, real models of learning and holiness, who, by their indefatigable zeal and their invincible constancy, spread everywhere the light of sane doctrine and of true civilization. The arms of heresy grew weak and at last dropped off, so much so that today heresy has no power, or almost no power, to harm.

Eternal struggle

387 Today the Church no longer needs to combat heresy or
(99) bloody persecution; it is against intellectual and moral aggression that she must speak out. Today the attack is not turned against a single part of the Church, a single article of her faith, one of her dogmas: it is the universal Church they wage war on today. It is against unbelief, atheism, materialism that the Church must struggle. Today (it must be repeated) the Church does not need to combat heresies which no longer exist or which have no influence; it is against that indifference, that impiety which attempts to uproot faith in the Christian heart, which seeks only to sap the foundations of the Church of Christ; and this beloved Rome, purpled with the blood of so many martyrs, they want to cast it

once more into the pit of that old corruption, make it return to the times of Nero, or better, of Julian the Apostate; this beloved Rome, sacred center of truth, they would like to make it become again the center of all errors.

But they will not succeed: God is fighting for his Church. 388
They will not succeed because the Church of Christ, built upon *(88)*
a rock, will never be shaken, whatever be the violence of the storm. She has the guarantees of this in the words of the God who said: *Portæ inferi non prævalebunt*, "The gates of hell shall not prevail" (a).

(*The Pope is comforted by the affection of his children; he invites them to make their union stronger.*)

Yes, dear children, be more and more united; and let not the 389
lying whispers of an impossible "conciliation" stop you. It is use- *(99,*
less to talk of conciliation. The Church can never be reconciled *145)*
with error, and the Pope cannot be separated from the Church.

ONE OF THE CHURCH'S SUPPORTS

All. to the religious Superiors, June 24, 1872.

There is no doubt, and I have always been persuaded of it, 390
that the religious Orders are walking in the way of perfection *(209)*
and are a support to the Church who, *circumdata varietate*, as she is, makes it her glory to be assisted by them, by their works, by their writings, and by their prayers. Religious congregations have always been necessary to the Church, and that for several reasons. In the early centuries (I have in mind the centuries following the persecution of pagan emperors) the Sovereign Pontiffs were often chosen from the monasteries: they left the solitude of the cloister to assume the government of the Church. It is for this reason that We believed it necessary to let the usurpers know that this suppression of religious Orders was another means of destruction employed against the Church. Destruction, because it obliges seminarians to military service; destruction, because it deprives convents and monasteries of so many young candidates who should be, as it were, the arms of the Pope; destruction from every point of view: it was therefore just for me to speak and to unmask the truth.

388a Matt. 16:18.

391 For the rest, have confidence in God and do not be troubled.
(139, Use every possible means of defense; assert your rights by word
209) and by writing. Speak respectfully, but frankly; tell the truth, say it openly; no imprudence, but constancy; no rashness, but energy. Submit your hearts and your desires to the good pleasure of God for him to direct them in the paths of justice, and may He give you the grace necessary to defend the rights of the Sovereign Pontiff and of the Holy See; for without the Pope there is no Church, and there is no Catholic Society without the Holy See.

CONSEQUENCES OF THE PRIMACY

Encycl. *Quartus supra,* January 6, 1873, to the Armenians.

(*Origins and development of the recent Armenian schism.— The false declaration of faith of February* 6, 1870.)

The Roman Communion

392 In fact, it is as contrary to the divine constitution of the
(44, Church as it is to perpetual and constant tradition for anyone to
56, attempt to prove the catholicity of his faith and truly call himself
161, a Catholic when he fails in obedience to the Apostolic See. For
181, it is necessary for all the other churches, that is, for all the faith-
184) ful of the entire world, to be in agreement with this See by reason of its sovereign primacy (a), and he who abandons the Chair of Peter on which the Church is founded, is falsely persuaded that he is in the Church (b), since he is already a sinner and a schismatic who raises up a chair against the one Chair of Peter (c), from which flow to all others the sacred rights of communion (d).

Communion with Rome

(*Roman communion was recognized by the ancient Churches of the East as a criterion for belonging to the Church.*)

393 All these declarations are so emphatic that we must conclude
(55) from them that a man who has been declared schismatic by the Roman Pontiff must cease absolutely to claim the name of *Catholic* so long as he fails to recognize and does not expressly revere that Pontiff's power in its fullness.

392a Cf. St. Irenaeus, *Adv. Hæres.*, cap. III, 3.
392b St. Cyprian, *Lib. de Unitate.*
392c Optatus of Mila, *De Schis. Donat.*
392d St. Ambrose, *Ep. XI, ad Imperatores.*

Unjust excommunication

But since the neo-schismatics cannot reap any advantage 394
from it, they have applied themselves to follow in the footsteps of (55,
modern heretics; they have excused themselves by saying that the 157,
sentence of excommunication pronounced against them in Our 172,
name by Our venerable Brother the Archbishop of Tyana, 175)
Apostolic Delegate to Constantinople, was unjust and therefore null and void. They have even gone so far as to say that they could not submit to it for fear that the faithful, once deprived of their ministry, would espouse the cause of the heretics. Here is surely a new kind of reason, absolutely unheard of, quite unknown to the Fathers of the Church! In fact, the entire Church in every part of the world knows that the See of St. Peter the Apostle has the power to loose the bonds imposed by the sentence of any bishop, no matter who he may be, since this See has the right to judge the affairs of the Church and no one may lawfully appeal against that judgment (a).

(*Here is cited the condemnation by Clement XI of a proposition affirming that a sentence of excommunication, unjustly incurred, may be disregarded, even if it derives from legitimate authority*) (b).

The people are to be instructed, not followed

As for the charity with which priests above all must seek 395
out the faithful, it must spring from a pure heart, from an (109,
upright conscience and a sincere faith, as the Apostle St. Paul 197,
teaches us (a); elsewhere, when he enumerates the qualities 203)
which should distinguish us as ministers of God, he adds: "in charity unfeigned and in the word of truth" (b). Now, Our Lord Jesus Christ Himself, Our God "who is charity" (c), has clearly commanded us to regard as heathen and publicans those who will not hear the Church (d). For the rest, Our predecessor St. Gelasius, replying to Euphemius, Bishop of Constantinople, who had proposed to him similar difficulties, said: "It is the part of the flock to follow the shepherd when he wishes to take them back to healthful pastures; it is not the shepherd's role to follow the flock when it goes astray" (e). "Finally, we must

394a St. Gelasius, *Ep.* 13, *ad Episc. Dardaniæ.*
394b Const. *Unigenitus,* prop. 91, 92, 93; Denz., 1441-1443.
395a I Tim. 1:5. 395b 2 Cor. 6:6-7. 395c I John 4:8.
395d Matt. 18:17. 395e *Epist. I ad Euphem.*, n. 15.

instruct the people, not follow them; it is our duty to make known to them, if they know it not, what is permitted and what is forbidden, and not to surrender to their desires" (f).

Dogma and discipline

396 (56) But the neo-schismatics say that there is no question of dogma, but only of discipline, because it is discipline which is concerned in Our Constitution *Reversurus* of July 12, 1867 (a), and consequently the name of *Catholic* cannot be forbidden those who refuse to recognize it. But you understand without difficulty, We are convinced, how useless and vain such a subterfuge is. For the Catholic Church has always considered schismatic all those who obstinately resist the authority of her legitimate prelates, and especially her Supreme Pastor, and any who refuse to execute their orders and even to recognize their authority. The members of the Armenian faction of Constantinople having followed this line of conduct, no one, under any pretext, can believe them innocent of the sin of schism, even if they had not been denounced as schismatic by Apostolic authority.

397 (74, 121, 185, 203) In fact, the Church, as the Fathers have taught us, "is the people united to the priest and the flock adhering to its shepherd; whence it follows that the bishop is in the Church and that the Church is in the bishop; and if a man be not with his bishop, he is no longer in the Church" (a). Moreover, as Our predecessor Pius VI pointed out in his Apostolic Letters (b) in which he condemned the Civil Constitution of the Clergy in France, discipline is often so closely united to dogma, it has such an influence on its preservation and on its purity, that the sacred Councils have not hesitated in many cases to pronounce anathemas against those guilty of disciplinary violations, and separated them from communion with the Church.

(*The schismatics have accused the Holy See of overstepping its powers in regulating the discipline of the Eastern Churches.*)

398 (176) Now, such teaching is not only heretical after the definitions and declarations of the Ecumenical Council of the Vatican

395f St. Celestine, *ad Episc. Apul. et Calab.*, No. 3.
396a Cf. Above, No. 307.
397a St. Cyprian, *Ep.* 69, *ad Flor. Pupianum*, No. 8.
397b Cf. Above, Nos. 65 ff.

on the nature and the reasons for the primacy of the Sovereign Pontiff, but it has always been considered to be such and has been abhorred by the Catholic Church. It is for this reason that the bishops of the Ecumenical Council of Chalcedon, openly confessing in their acts the supreme authority of the Apostolic See, humbly requested Our predecessor St. Leo to deign to confirm and sanction their decrees, even those treating of discipline.

The universal power of the Pope the bishops' support

399 (141, 145, 154, 155, 194, 195) And in truth "the successor of Peter, by the very fact that he holds the place of Peter, has, by right divine, the whole flock of Christ confided to his care, so that he receives, at the same time with the episcopacy, the power of universal government, while to the other bishops it is necessary to assign a special part of the flock, so that they may exercise over that portion the ordinary power of government; and they do so, not by divine right, but by ecclesiastical right, not by virtue of an order from Jesus Christ, but by a disposition of the hierarchy. If the supreme power of St. Peter and his successors to assign in this manner the various parts of the flock were to be disputed, the very foundations of the churches (above all, of the principal ones) as well as their prerogatives would be shaken"; "for if Christ willed that the other princes of the Church were to have something in common with St. Peter, it is only through the intermediary of Peter that He has given them what He did not refuse to them" (a).

400 (141, 195) In fact, "it was St. Peter who made illustrious the See of Alexandria by sending to it the Evangelist, his disciple; he it is who founded the See of Antioch and occupied it for seven years, though he was later obliged to leave it" (a). As to the decrees enacted in the Council of Chalcedon relative to the See of Constantinople, Anatolius himself, bishop of that city (b), and the Emperor Marcian (c) publicly recognized that they had an absolute need of being approved of and confirmed by the Apostolic See.

399a St. Leo, *Serm.* 3 *in ann. assumpt. suæ;* cited by Pius VI, *Super soliditate;* cf. Above, No. 20, ff.
400a St. Gregory the Great, *Ep.* 7 *ad Eulog. episc. Alexandriae.*
400b *Anatolius, ad S. Leon., Ep.* 132, no. 4.
400c *Ep.* 100, *ad S. Leon.*

401 (54, 147) And so the neo-schismatics pride themselves in vain on being Catholic; they will never be able to persuade themselves of it unless they succeed in discrediting the constant and perpetual tradition of the Church, confirmed in the most striking manner by the testimony of the Fathers. And if the subtleties and ruses of the heretics were not sufficiently well-known and established beyond a doubt, it would be impossible to understand how the Ottoman government could consider as Catholics those men whom they know to be banished from the Catholic Church by a judgment emanating from Our authority. And if it be desired that the Catholic religion be able to maintain itself in full security and in entire liberty in the Ottoman Empire—as is guaranteed by the decrees of His Imperial Majesty—there must be admitted all that belongs to this same religion, the primacy of jurisdiction of the Roman Pontiff just as it is, and the right to determine who are and who are not Catholics, according to his judgment, in his role of Head and Universal and Supreme Pastor of that religion, for this is a right universally accorded to every purely human and private society.

(*The schismatics throw the responsibility of the schism on the Pope.—Refutation of this calumny on historical grounds.*)

The election of bishops

402 (203) For what concerns the exclusion of laymen from the election of bishops, it is necessary, in order not to say anything which is contrary to the Catholic faith, to distinguish with care the right to elect bishops from the right to give testimony regarding the life and conduct of those who are to be elected. To recognize as belonging to the laity the right to elect bishops would be to renew the false positions of Luther and Calvin who stated that this power belonged to the laity by divine right. Now, no one is ignorant of the fact that the Catholic Church has always reproved this teaching, and that the people have never had, either by divine right, or by ecclesiastical right, the power to elect bishops or other ministers of divine worship.

(*History of the concession made to the faithful to give their opinion of the person of the proposed bishop.—Suppression of this custom following upon abuses.*)

The strength of the churches

403 (137, 141, 147, 150-152) It is the canons themselves, in fact, which recognize the full divine authority of St. Peter over the entire Church, and which state, as was noted in the Council of Ephesus, that St. Peter, now and forever, governs in his successors (a). Therefore, it was with justice that Stephen, Bishop of Larissa, could boldly answer those who imagined that the intervention of the Roman Pontiff diminished, up to a certain point, the privileges of the Churches of the imperial city of Constantinople: "The authority of the Apostolic See which was given to the Prince of the Apostles by Our Lord and Savior Jesus Christ is superior to all the privileges of the holy churches, and all the churches of the whole world rest upon this authority which they recognize" (b).

(*Intervention of the Roman Pontiffs in the Eastern Churches. —Witness of history.*)

404 (154, 204) Therefore, the motives are very grave, and they have been weighed with maturity and for a long time, as God is witness, which compel Us, after an examination of facts both recent and remote, to come at last to these determinations, and that without having been urged to this by others, but by our own volition and with full knowledge of the subject. No one, really, can fail to see that on the regular election of bishops depends the eternal happiness of the people; sometimes even their temporal felicity; and it is for this reason, that with a special view to the circumstances of time and place, We have been obliged to see that the power of instituting bishops be returned in its entirety to the Apostolic See whence it proceeds.

(*Present moderation of the Pope in laying claim to his power. —He grants the synod the right to present three candidates.*)

The free choice of the Holy See

405 (138, 203, 224) As for Our right to choose a subject not of the number of the three candidates proposed, We believed We should not be silent on that score, so that in the future the Apostolic See would never be forced to reassert the exercise of this right. For the rest, even even if We had not spoken of it, this right and this duty would have remained in all their integrity to the Chair of St. Peter. In fact, the rights and privileges granted to this Chair by Christ himself can be assailed, but they can never be taken from it, and it is not in a man's power to yield up a divine right which he may sometimes be obliged to exercise by the will of God Himself.

403a Council of Ephesus, *act.* 3.
403b Stephen of Larissa, *In Libel. oblat. Bonif. II, et Rom. Syn.*, an. 351.

(*The Holy See has never had to exercise this power and hopes never to have to do so.*)

The Holy See and the patriarchs

406 (188) The most ancient documents attest the fact that the election of the patriarchs was never held to be valid and ratified without the consent and the confirmation of the Roman Pontiff, whence it follows that this confirmation was always requested with supplications, even on the part of the Emperors, by those who had been elected to the patriarchal see. (*Witness of History.*)

407 (188) Doubtless it has happened that the Patriarchs-elect have exercised their authority before being confirmed by the Sovereign Pontiff; but this was only the result of the Holy See's toleration, motivated, as it was, by the distance of the countries, the perils of the journey, and the misfortunes with which they were often threatened by the tyranny of the schismatics of the same rite. (*Happy fruits of Rome's confirmation.*)

408 (155, 190) It is certain that if an attentive examination be made of matters as they really are, it will be evident that all the prescriptions of Our Constitution tend to the conservation and increase of the Catholic faith, as well as to the defense of the true liberty of the Church and the authority of the bishops; an authority whose rights and privileges the firmness of the Apostolic See consolidates, strengthens, and supports, which have always been vigorously defended by the Roman Pontiffs against the heretics and the ambitious at the urging of bishops of every rank, every nation, every rite.

The so-called "national rights"

409 (92, 109, 131, 159) As for the "rights" which are called "national", it is not necessary for Us to say very much to answer this charge. In fact, if it be a question merely of civil rights, We say that they are subject to the power of the ruler who has every right to judge of them and to decide in their regard according as he sees fit for the good of his subjects. If, on the contrary, by "national rights" are to be understood "ecclesiastical rights", We answer then that no one can be ignorant of the fact that Catholics have never recognized nations or peoples to have any right over the Church, her hierarchy, and her government. And if it is true that peoples and nations have entered the Church from every quarter of the globe, God has nonetheless so firmly joined them in the unity of his

name under the guidance of him whom He has placed at the head of his Church, that there are no longer as the Apostle said, either Gentiles, or Jews, Barbarians, or Scythians, bond, or free; there is only Christ who is all in all (a). "It is from him that the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity" (b). In fact, the Lord not only has not given to peoples and nations any power over the Church, but He has enjoined upon them to believe the Apostles charged with their instruction (c). Whence comes it that St. Peter himself declared openly, in the presence of the Apostles and the assembled Ancients, that God had chosen him that the nations might receive the teaching of the Gospel from his mouth, and might believe in it (d).

(*Calumnious accusation that the Sultan's rights have been violated.*)

Render unto Caesar . . . and to God

410 (14, 92, 121, 201, 206) The doctrine of the Catholic Church, received from Christ Himself and taught by the Apostles, is, therefore, that we must render unto Caesar the things that are Caesar's, but also to God the things that are God's: that is why Our predecessors have never failed to inculcate, when there was need, the loyalty and obedience due to princes. From this we must conclude that the administration of civil affairs belongs to the Emperor, and that ecclesiastical affairs belong exclusively to priests. Now, among ecclesiastical affairs are to be counted everything necessary for the establishment and maintenance of what is called the exterior discipline of the Church; and it would be heretical, as has already been defined by Our predecessor Pius VI of happy memory, to maintain that the use of this God-given power is an abuse of the authority of the Church (a).

(*The Holy See's care to maintain the distinction of the two powers.—Witness of the Fathers and of the Councils in this same sense*) (b).

409a Coloss. 3:2. 409b Eph. 4:16.
409c Matt. 28:19. 409d Acts 15:7.
410a Apost. Const. *Auctorem fidei*, prop. 4, Above No. 107.
410b St. Athanasius, *Hist. Arianor. ad Monachos, No.* 52; St. John Damascene, *Orat. II de Sacris imagin.*, No. 16; Council of Chalcedon, *act. IV*

Episcopal elections

411 (92, 94, 154, 203) What can be said to enter more completely into the order of ecclesiastical affairs than the election of bishops? We read nowhere in sacred history that these elections were ever subject to the decisions of princes or people. On the contrary, the Fathers of the Church, the Ecumenical Councils, the Apostolic Constitutions have ever recognized and defined that they belong to the ecclesiastical authority. If therefore, when it is a question of installing an ecclesiastical shepherd, the Apostolic See determines the norms to be followed in these same elections, how can it be accused of violating the rights of His imperial Majesty, since the Holy See is exercising the rights not of another's authority, but of its own? Doubtless the authority of the bishop over the people entrusted to him is great and venerable; but the civil power has no reason to fear it, for it will always find in the bishop not an enemy, but a defender of the legitimate rights of the prince.

(*Contrary fears of the secular power are groundless.*)

Ecclesiastical property

412 (13, 201) We were, moreover, profoundly astonished when We learned that, apropos of the reestablishment and confirmation of the law on the alienation of ecclesiastical property, We were accused not only of wishing to usurp imperial rights, but even of claiming for Ourselves the property of the Armenian Churches. Ecclesiastical property belongs to the churches, and is under their control, absolutely in the same way that civil property belongs to citizens. This is a principal which reason alone would suggest to any man, even if it had not been established by the sacred canons.

(*History of ecclesiastical discipline in this matter.*)

The Pope is not "a Foreign Power"

413 (144, 158, 162) No less calumnious an invention is the one imagined by certain men of modern times and welcomed eagerly by Eastern dissidents, who have not blushed to represent the Roman Pontiff, as Vicar of Christ, as a foreign power intruding himself in the domestic government of States and Nations. It is absolutely necessary to prevent this (they say), so that the rights of the Imperial government can be maintained in all their integrity, and so that every door may be closed to the encroachments which other princes might permit themselves at the sight of such an example.

414 (121, 138, 176, 224) But it is easy to understand how false these suppositions are, and how contrary to good sense and to the divine organization of the Catholic Church. First of all, it is false that the Roman Pontiffs have ever exceeded the limits of their power or have ever intruded on the civil government of States, or have usurped the powers of princes. If people do not fear to launch such calumnies against the Roman Pontiffs because the latter make laws concerning the election of bishops and the sacred ministers of the Church, concerning their cases and concerning all other matters which concern ecclesiastical discipline (even what is called exterior discipline), the conclusion must necessarily follow either that people who talk like this have no understanding at all of the divine—and therefore, unchanging,—organization of the Catholic Church, or that they reject it.

415 (41, 138, 144, 152-153, 163, 224) Now this organization has always been a stable one and will always be stable; it is impossible that it should be in any way subject to change, in those countries above all where the liberty and security necessary to the Catholic Church have been ensured by the imperial decrees of the reigning Prince. But it is a dogma of the Catholic Faith that the Church is one, and that the Roman Pontiff is its head and at the same time the father of all Christians. Therefore, no one can say that he is a "foreigner" either to any Christian, or for any one of the individual Churches of Christians, unless at the same time he wish to maintain that the head can be a stranger to the members, the father to his children, the master to his disciples, the shepherd to his flock.

416 (40-46, 56-57, 91, 139, 158, 184) For the rest, they who do not fear to call the Apostolic See "a foreign power" rend the unity of the Church by speaking in this manner, or at least they furnish a pretext for rending it, since by words like these they deny to the successor of St. Peter the title and the rights of Universal Pastor. Therefore, they fail in that loyalty which they owe to the Catholic Church if they are numbered among her children, or they assail the liberty which is necessary to her if they are not of her fold, for Our Lord Jesus Christ plainly taught (a) that the sheep must know and hear the voice of the Shepherd and follow him, while they flee the voice of the stranger because they know not the voice of strangers. If, therefore, the Sovereign Pontiff is called a stranger

416a John 10:4-5.

by any one of the Churches, that Church will be, in consequence, a stranger to the Apostolic See, that is, to the Catholic Church which is one, and which alone was founded on Peter by the Lord's word. Whoever separates the Church from this foundation no longer preserves the divine and Catholic Church, but is striving to make a human church (b). Now a church like that, united solely by human bonds, bonds that are called national, would not be united by the bond of priests firmly attached to the Chair of Peter, would not be made firm by the solidity of that same Chair, and would not belong to the universal and perfect unity of the Catholic Church (c).

417 (139, 141, 147) We have believed it Our duty, Venerable Brothers and dearly beloved Sons, in the present state of affairs to write all this to you, you who have received as your inheritance the same faith as Ourselves in the justice of Our God and Savior Jesus Christ, so as to make still more firm the sincerity of your minds by these teachings. You see in fact verified among you what the holy Apostles long ago foretold, namely, that in the last days men would rise up producing illusion by their deceits, walking according to their own desires. Take care, therefore, that you leave not the Gospel which called you in the grace of Christ for another one; and this other 'Gospel' is the men who harass you and wish to change the Gospel of Christ. Yes, truly, they wish to change the Gospel of Christ when they endeavor to remove the foundation which Christ Himself gave to his Church, and deny or suppress the universal office of feeding the sheep and the lambs entrusted to Peter in the Gospel.

(Calumnies spread by the schismatics to give credit to their statements.—The Pope protests against these calumnies.—Paternal invitation to return.)

THE TRULY WISE

Letter *Per tristissima*, March 6, 1873, to the St. Ambrose Circle of Milan.

(Open persecution of the Church.—The compromises and the tolerance preached by the "liberal Catholics" are to be condemned.)

418 (53. These men are more dangerous and more pernicious than declared enemies, first, because, without drawing attention and

416b St. Cyprian, *Epist.* 52 *ad Antonianum.*
416c *A quo fundamento qui eam sejungunt, non jam divinam et*

perhaps even without being aware of it, they favor the enterprises of the enemy; secondly, because, keeping well to this side of the known limits of condemned opinions, they give a certain air of irreproachable probity to a teaching which attracts imprudent 'amateurs' of conciliation and deceives honest men who would repudiate any manifest error: so they divide hearts, rend unity, weaken the forces which should band together to oppose the adversary (a). But you will be able to avoid their snares with ease if you have before your eyes the divine warning, "by their fruits you shall know them" (b); if you notice that they grow indignant at anything which savors of devotedness which is fully and absolutely at the service of the desires and the counsels of the Holy See; that they speak rarely of this Holy See except in terms of "the Roman Curia"; that without discernment they criticize its acts of 'imprudence' or 'inopportuneness'; that they dub its most zealous and most obedient sons Ultramontanes or Jesuits; and that, swollen with pride, they believe themselves to be wiser than this Chair to which has been promised a special, permanent, divine assistance. *177)*

419 (53, 182) But you, dearly beloved Sons, remember that in all that concerns the faith, morals, and government of the Church, the words which Christ said of Himself: "he that gathereth not with me scattereth" (a), can be applied to the Roman Pontiff who holds the place of God on earth. Ground your whole wisdom therefore, in an absolute obedience and a joyous and constant adherence to this Chair of Peter. Thus, animated by the same spirit of faith, you will all be perfect in one manner of thinking and judging, you will strengthen this unity which we must oppose to the ene-

catholicam servant, sed humanam conantur ecclesiam facere; *quæ utpote humanis tantum nationalitatis uti aiunt vinculis colligata, neque sacerdotum cathedræ B. Petri firmiter adhærentium glutino copularetur, neque in ejusdem solidaretur firmitate, neque esset juxta connexam et ubique conjunctam Ecclesiæ catholicæ unitatem.*

418a *Hi vero periculosiores omnino sunt et exitiosiores apertis hostibus, tum qui inobservati, et fortasse etiam necopinantes, illorum conatibus obsecundant; tum qui intra certos improbatarum opinionum limites consistentes, speciem quamdam probitatis inculpabilis doctrinæ præferunt, quæ imprudentes alliciat conciliationis amatores, et decipiat honestos, qui apertum adversarentur errorem: atque ita dissociant animos, unitatem discerpunt, vires-que conjunctim opponendas adversariis infirmant.*

418b Matt. 7:16, 20.

419a Cf. Matt. 12:30.

mies of the Church, you will make your charitable works more agreeable to God and more profitable to your neighbor, and you will offer real consolation to Our heart so afflicted by the ills of the Church.

(*Blessing.*)

THE FAITH OF PETER

All. to an international Catholic deputation, March 7, 1873.

(*Remain confident in the midst of the present trials of the Church.*)

420 (139, 144) Such was Peter's faith; such must be our own. Faith was the strongest characteristic of the Prince of the Apostles. This it was which made him answer Christ: *Tu es Christus Filius Dei vivi*, "Thou art Christ, the Son of the living God"; this it was which won for him the title of *blessed*: *Beatus es, Simon Bar-Jona, quia caro et sanguis non revelavit tibi*: Blessed art thou, because neither flesh nor blood has put on your lips the confession of my divinity, but because it is my eternal Father who has revealed it to you from heaven: *quia caro et sanguis non revelavit tibi, sed Pater meus qui in coelis est* (a). From this comes the order establishing Peter as the foundation of the Church. It is true that Jesus Christ is the foundation of the Church, that He is the cornerstone on which this majestic temple is built; but Jesus Christ willed to associate with Himself his Vicar; and in the contact of the two foundation stones Peter the Apostle obtained a share in the greatness of Christ: *Quæ mihi potestate sunt propria, sint tibi mecum participatione communia*, to borrow the very words of St. Leo (b).

421 (139, 144, 149) Therefore, it is on this rock that the Church is founded. The Church rises majestically, and in her majesty she overtops the clouds and reaches heaven where she hears the words which still today repeat: *Quodcumque solveris super terram erit solutum et in coelis, et quodcumque ligaveris super terram erit ligatum et in coelis*, "Whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (a). These are the words which roused the fury of hell and which have given rise to the wicked and ungrateful schemes of the sons of Satan who roam the paths of

420a Matt. 16:16-17. 420b *Serm.* IV, c. 2. 421a Matt. 16:19.

this earth and cannot bear to hear tell of this sovereign power given by God to his Vicar.

(*Forms of the present persecution.—Necessary vigilance.*)

INTERPRETATION OF THE LAWS

Apost. Const. *Romanus Pontifex*, August 28, 1873.

422 (161, 176) The Roman Pontiff, in conformity with the office which God has entrusted to him to guide and govern the universal Church of Christ, must not only zealously watch over the observance of the laws, but also make known their true and Catholic meaning, if any doubt arise on this subject, and lest they be the object of differing interpretations and the unity of ecclesiastical discipline be destroyed, to the great detriment of the government of the Church.

(*Jurisdiction of Vicars Capitular.—Meaning of the Tridentine decree concerning them.—The sanction which is provided.*)

THE ROMAN COMMUNION

Encycl. *Etsi multa*, November 21, 1873.

(*Present ills afflicting the Church.—Discriminatory laws in Switzerland and Germany.—The "Old Catholics" of Germany and their false bishop.*)

423 (44, 56, 152, 154, 161, 191) The very first elements of Catholic doctrine teach that no one can be considered a legitimate bishop if he is not united by the communion of faith and charity with the Rock on which the Church of Christ is built, if he does not adhere to the Supreme Pastor to whom are confided all the sheep so that he may feed them, and if he is not bound to him who has the office of confirming his brethren who are in the world. In fact, "Our Lord spoke to Peter; he spoke to one alone to establish unity on one alone" (a); again: "The divine favor granted a great and admirble participation of its power" to Peter, and "if it willed that the other princes should receive something from it, it never granted concessions to others except by means of Peter" (b). Whence it follows that from this Apostolic See where Peter lives and pre-

423a St. Pacien, *Epist.* 3 *ad Sympron.*, No. 11.
423b St. Leo, *Serm.* 3 *in sua assumpt.*

sides and grants to all those who seek it the truth of faith (c), emanate all the rights of holy communion (d); and this same See "is certainly to the other churches spread through the world what the head is to the other members of the body, and who so separates himself from this See becomes a stranger to the Christian religion, since he ceases to be part of its structure (e).

(*The Pope supports his statements by a text from St. Cyprian* [f].—*He pronounces excommunication against the schismatics.—He encourages the faithful bishops by a text from St. John Chrysostom* [g].)

THE KINGDOM OF CHRIST

Encycl. *Vix dum a Nobis*, March 7, 1874, to the Bishops of Austria.

(*The projected laws submitting the Church to the State.*)

424 (73, 96, 113-116, 120) In fact, the Creator and Redeemer of the human race has certainly founded the Church as his visible Kingdom on earth, and He has endowed it not only with the supernatural gift of infallible teaching for the propagation of his holy doctrine, a holy priesthood for the performance of divine worship and for the sanctification of souls by means of the Holy Sacrifice and the sacraments; but He has also given it as proper faculties, full power to make laws, to judge, to exercise a salutary coercive power in all matters connected with the true end of the Kingdom of God upon earth.

425 (13-14, 91-92, 200-203, 214) But since the supernatural power of ecclesiastical government, founded on the disposition of Jesus Christ, is entirely distinct from and independent of the secular power, so the Kingdom of God upon earth is the kingdom of a perfect society which regulates itself and governs itself according to its own laws and by its own power and by its own rulers, who are on the watch to give an account of souls, not to earthly sovereigns, but to the Prince of Pastors, to Jesus Christ, who has made them pastors and doctors, and they, in the exercise of their spiritual office, are not

423c St. Peter Chrys., *Ep. ad Eutych.*
423d Conc. Aquil., *Inter ep. Ambros., ep. XI*, No. 4.
423e St. Boniface I, *Ep.* 14, *ed episc. Thess.*
423f *Contra Novatian., Epist.* 52, *ad Antonian.*
423g *Hom. ante exil.*, No. 1, 2.

subject to any secular power. In the same way that sacred pastors have the duty to govern, so also it is the duty of the faithful, as the Apostle tells them, to obey them and to be submissive to them; and it is for this reason that the Catholic people have the sacred right not to be interfered with by the civil power in the exercise of this sacred and divine duty which obliges them to observe the teaching, the discipline, and the laws of the Church.

(*The Austrian government arrogates to itself rights over the constitution and the laws of the Church.—The Pope answers it in the words of St. Ambrose: "The palaces belong to the Emperor, the churches to the Priest"*) (a).

LIBERTY OF BISHOPS

Letter *Quod numquam*, February 5, 1875, to the Bishops of Prussia.

426 (92, 153, 203) To discharge the duties of this Apostolic See, We declare publicly by this letter, to all those concerned in the matter as well as to the whole Catholic world, that these laws are null and void because they are entirely opposed to the divine constitution of the Church. It was not to the powerful ones of this world that Christ subjected the bishops of his Church in what concerns his holy service, but to Peter, to whom He confided sheep and lambs (a). It is for this reason that no earthly power, be it ever so high, has the right to strip of their episcopal dignity those who have been made bishops by the Holy Spirit to rule the Church of God (b).

(*Refuse to obey, in spite of persecution.*)

EPISCOPAL AUTHORITY

All. to the Consistory, March 15, 1875.

(*Persecution of the Church in the field of the education of youth, and the training of the clergy.—Priests have been encouraged to rebel against episcopal authority.—Impediments placed in the way of the dissemination of Pontifical Acta and of preaching.*)

427 (165- Certainly threats like these give evidence of the spirit and force behind certain laws which, pretending a sort of respect in

425a *Epist.* 20, no. 19. 426a John 21:15-17. 426b Acts 20:28.

166, order to deceive the faithful, seemed to protect Our liberty and
178) Our dignity. They prove all the more how necessary to Us is that complete and supreme power, independent of the authority and the good will of any man, which divine Providence conferred on the Roman Pontiffs so they could exercise with ease and in complete liberty their spiritual ministry to the whole world.

In the meantime, these conditions threaten to stifle the very voice of the supreme Master of truth so that it will no longer be heard abroad, this voice which by divine right is raised for the common good of society throughout the world, and which can neither be limited nor hindered without at the same time interfering with all the rights of the faithful. Let those who subject the Church to so great servitude consider that they are provoking against themselves the severity of God's judgment, and that they will, in their turn, have to submit to masters all the harsher, to tyrannical conditions all the harder to bear, as the authority of their Mother the Church, which they rejected when they put her in chains, was gentle and sweet.

(*Writings disseminated throughout Germany with the intention of misinterpreting the Vatican definitions, so as to justify the interference of the civil power in the election of the Pope,* "which is a wholly ecclesiastical matter.")

428 The God of mercies, who presides over and watches over his
(154- Church, has, in his Providence, enabled the very courageous
155) Bishops of Germany to publish a remarkable declaration which will remain memorable in the annals of the Church; with great wisdom they have refuted the erroneous teaching and the sophisms broadcast in this affair, and having thus raised a monument to the truth, they have rejoiced Our heart no less than the whole Church (a). And at the same time that, before you and before the whole Catholic world, We pay this splendid tribute to each and every one of these Bishops, We ratify their luminous declarations and the protests worthy of their courage, their dignity, and their religious spirit, at the same time that We confirm them with the fullness of Our Apostolic authority.

(*Nomination of Cardinals.*)

428a In the letter *Mirabilis illa* (March 2, 1875) the Pope had already, in almost the same terms, congratulated the German Bishops on their courageous initiative. In a common pastoral they had branded false an article in which the *Indicateur de l'Etat* had stated that the Vatican definitions had changed the constitution of the Church, substituting pontifical jurisdiction for the jurisdiction of bishops, the latter have been reduced to the rank of "simple functionaries". Cf. *Irenikon*, vol. XXIX, p. 131, ff.

THE SURE GUIDE

All. to German pilgrims, May 13, 1875.

(*Impotence of the Church's enemies.—The lesson of the catacombs.—To accept it, a light is needed [faith], and a sure guide.*)

This guide is to be found in the Church's pastors, from 429
whom men should receive holy counsel, useful teaching, which *(96,*
they should accept with docility and openness of heart. At this *203)*
very moment your pastors, yours especially (a), are giving an example of constancy, of firmness, which has evoked general admiration.

But, you may say, it could happen that one or another of 430
these guides might not point out the true path. Yes, that could be, *(157,*
for the Catholic Church is spread over the entire surface of the *225)*
globe, and since it occupies an expanse which I can only call immense, it could happen that someone might forget the truth, and, having forgotten it, would be unable to teach it to others. In that case as in every other, you have the Holy See, you have the Supreme Pastor, who will recall to the truth him who strays and who will say to those who call themselves "Old Catholics", as also to 'deformed' and 'halting' Catholics, to those who wish to subject the inalienable laws of religion to the exigencies of politics, and to those who, without being rationalists in the strict sense, nonetheless refuse to submit to authority—to all of them he will say, in the very words of Christ: *Qui non colligit mecum dispergit* "He that gathereth not with me, scattereth" (a). He will say to all of them that he who is not united to the Pope cannot hope to reap: he is sowing the wind and will never harvest fruit, unless it be the fruit of iniquity (b).

429a Cf. Above No. 428a. 430a Luke 11:23.

430b *Voi direte però che puo darsi alcuna volta che qualche guida non additi la buona via. E ciò può accadere, perchè essendo la Chiesa cattolica così sparsa in tutto l'orbe occupando uno spazio direi quasi immenso, può darsi che vi sia qualcuno che abbia di-*

(*The example of the saints.—Invitation to follow the Pope with lively faith and to remain united to him so as to form "an impregnable fortress".*)

RIGHTS OF PATRIARCHS

Letter *Responsum ad te,* September 15, 1875, to the Chaldean Patriarch.

(*Invitation to obey the Holy See.—Errors of the Patriarch.—Scandals which result.—Refutation of his arguments.*)

431 (157, 188) It is in vain that you say in your letters that you recognize and venerate the primacy of the Roman Pontiff, if you do not wholeheartedly share in his regard the belief so clearly expressed and confirmed by the Vatican Council. To hold that the primacy of jurisdiction is of divine institution and at the same time to oppose to it the pretended patriarchal 'rights', founded on an ecclesiastical institution, which the Roman Pontiff could not act contrary to by reason of the times, places, and circumstances,—this certainly is not Catholic.

Furthermore, it is certainly unworthy of a bishop to insist upon rights and privileges which would tend to remove these same prerogatives from the control and from the full, supreme, and legitimate authority of St. Peter and his successors.

(*Precedents recalled.—Threat of censure.*)

AUXILIARIES OF THE CLERGY

Letter *Exortæ in ista,* April 29, 1876, to the Bishops of Brazil.

(*Masonic penetration of Catholic associations.—Tendentious interpretation of Pontifical condemnations.—Major excommunication is incurred by all Freemasons.*)

menticato la verità, e avendola dimenticata non può insegnarla ad altri. In questo caso e sempre avete la Santa Sede, avete il Pastore supremo, il quale richiamerà l'errante e dirà al sedicente vecchio-cattolico, e al cattolico claudicante, e a quello che vuol sottomettere i diritti inalienabili della religione alle esigenze della politica mondana, e a quello che non essendo pretto razionalista ricusa ciò non ostante a sottomettersi all'autorità, dirà colle parole di Gesù Cristo: Qui non collogit mecum, dispergit. Dirà a tutti che, chi non è unito col Papa, non raccoglie, ma getta il seme al vento e non otterrà mai frutto, e comparendo il frutto sarà frutto d'iniquità.

After having treated these matters, We are likewise constrained to deplore the culpable abuse of power on the part of the presidents of these organizations, who, We are told, subject everything to their whim, attribute to themselves undue power over sacred persons and objects, or boldly insist on the right to direct spiritual matters, to such a point as almost to make ecclesiastics and pastors dependent upon them for the accomplishment of the duties of their ministry. This is absolutely contrary not only to ecclesiastical law but also to the very order established by Christ within his Church. In fact, laymen have not been appointed directors in ecclesiastical matters by Christ. For their participation (in them) as well as for their salvation they are subject to their legitimate pastors. It is their duty—each one according to his station—to become the assistants of the clergy, but not to interfere in matters which have been entrusted to the sacred ministry by Christ (a). 432 (197, 203, 211, 214, 217)

(*Reform of the statutes of the associations so as to preserve them from similar infiltrations.*)

INCONSISTENCY

Encycl. *Quæ in patriarchatu,* September 1, 1876, to the Clergy and faithful of the Chaldean rite.

(*History of the recent Chaldean Schism.—The Constitution* Cum ecclesiastica.—*Though professing his submission, the Patriarch refuses to obey.*)

433 (152, 153, 190) What good is it to proclaim aloud the dogma of the supremacy of St. Peter and his successors? What good is it to repeat over and over declarations of faith in the Catholic Church and of obedience to the Apostolic See when actions give the lie to these fine words? Moreover, is not rebellion rendered all the more inexcusable by the fact that obedience is recognized as a duty? Again, does not the authority of the Holy See extend, as a sanction, to the measures which We have been obliged to take, or is it

432a In the Letter *Tuæ Litteræ* (December 1, 1875) addressed to the Bishop of Ghent, the Pope had stated: "It is Our hope that in all things which concern the common good of the Catholic religion the faithful will be ruled by the counsel and the direction of their bishops, and that they will never waver in their role of most faithful interpreters and defenders of the teaching and salutary prescriptions emanating from this Apostolic See."

enough to be in communion of faith with this See without adding the submission of obedience,—a thing which cannot be maintained without damaging the Catholic faith?

(*Longanimity of the Holy Father.—Contumacy of the Patriarch.*)

434 (152-153, 190) Consequently, you ought not, you cannot obey him in anything which he may prescribe which is contrary to Our decrees and to those of this same Apostolic See. Do not allow yourselves to be deceived by lying reports and calumnious statements which are the spawn of hatred, as if it were a question of rite or of nationality, as they try to pretend. In fact, Venerable Brothers and beloved Sons, it is a question of recognizing the power (of this See), even over your churches, not merely in what pertains to faith, but also in what concerns discipline. He who would deny this is a heretic; he who recognizes this and obstinately refuses to obey is worthy of anathema. Therefore, let those who have gone astray from the right path under the impression that things were otherwise, hasten to repent; let all, if they entertain a sincere charity for their patriarch (as they should), make every effort to bring him back to the right path, either by petition, or by exhortation, or by prayers to God, each one as the Lord shall inspire him.

(*A delay of forty days is granted to the Patriarch.—Threat of immediate sentence if he does not submit.—Exhortation.*)

THE WHEAT AND THE COCKLE

All. to pilgrims from Savoy, September 15, 1876.

(*Necessity of carrying the cross.*)

435 (9, 126-130, 228) However, it is always true that the Church is made up of men, and it is true that often "*de humano pulvere sordescunt*"; and although one of the Church's marks is *holiness* because she is holy in her Founder, holy in her teaching, holy in the sanctity of a great many of her members, nonetheless she has also within her bosom many members who are not holy, who afflict and persecute and misjudge her. Then God sends his scourges to bring the wanderers back to the right path. For nineteen centuries such has always been the order of divine Providence.

(*Persecutions of the Church.—Pray to Our Lady and defend the Church.—Blessing.*)

INSUFFICIENT MOTIVES FOR ADHESION

Letter to a German Bishop, November 6, 1876.

(*Congratulations on having given salutary warnings.*)

436 (170, 193) What is more painful to Us is the rumor which has reached Our ears on the subject of some of the German clergy who, after deferring for a long time to give any sign of their adhesion to the dogmatic definition of the Ecumenical Council of the Vatican on the infallible teaching authority of the Roman Pontificate, have finally made profession of their adhesion, but declare at the same time either that they have come to this decision because they have seen that those of the German bishops who defended the contrary position in the Council accept the definition, or that they admit the truth of the dogma defined but do not admit its opportuneness. Now since the definitions of General Councils are infallible by the fact that they proceed from the inspiration of the Holy Spirit who assists the Church according to the promise of Jesus Christ, they cannot fail to teach the truth; but truth derives neither its force nor its character from the assent of men. More than this, since it proceeds from God, it requires a full and entire adhesion, and this is not dependent on any condition. Certainly, up to the present time, no heresy could have been proscribed in an effective manner if the faithful had been allowed to wait for the assent of those opposed to the definition and condemned by it, before submitting on their part to the definition of truth. This teaching, which holds for the definitions of Ecumenical Councils and for the definitions of Sovereign Pontiffs, was clearly formulated by the Vatican Council when it taught, in terminating the definition, that "the definitions of the Roman Pontiffs are irreformable in themselves, and not in virtue of the consent of the Church" (a).

Opportuneness

437 (109, 111, 169, 171, 178) But it is still more absurd to accept the definition and at the same time to persist in holding that it is inopportune. Certainly the vicissitudes of our time, the errors—as numerous as all those of the past put together—and the new errors which hell daily engenders for the ruin of the Church: freedom stripped from the Vicar of Jesus Christ, liberty taken from bishops, not only for

436a *Session IV*, 4 *in fine*. Cf. above No. 371.

193) assembly but even for teaching,—these bear witness how timely is the disposition of Divine Providence which has permitted the definition of papal infallibility at the moment when, in the midst of so many difficulties, the rule of faith and conduct seemed on the point of being deprived of all support.

But putting all this to one side, if the definitions of Ecumenical Councils are infallible by reason of the fact that they flow from the wisdom and counsel of the Holy Spirit, surely nothing is more absurd than to hold that the Holy Spirit really teaches the truth, but that He can at the same time teach it inopportunely.

438 (109) If, therefore, any of these priests are to be found in your diocese, give them serious warning that they are in no sense allowed to impose these limitations on their adhesion, or to make it depend conditionally on the action—however praiseworthy it may be—of one or another of the bishops, rather than on the authority of the Church, and that it is absolutely necessary for them to adopt the definition with a full and entire consent of the intelligence and will, if they wish not to deviate from the truth.

(*Blessing.*)

BALANCE SHEET OF A PONTIFICATE

Letter *Didicimus, non sine dolore*, January 21, 1878, to the President of the Italian Catholic Youth Council.

439 (177, 228) It is not without grief, dearly beloved son, that We have learned that some of those who until now have been one with you in the obedience with which they have observed the counsels of the Holy See, have been deceived by the inventions of the "Conciliators", and have preferred the opinion of men to Our judgment, and have gone over to their side. Certainly, if all had been one with Us, if all thought and spoke in the same way as this Chair of truth, the Church would have suffered much less harm. But from the very beginnings of the Church, Paul was constrained to exhort the Corinthians to avoid division among themselves, to be perfect in the same mind and the same judgment (a), for he had learned of their discord. Divine Providence permits this so that it may appear all the more clearly that the Church established by God cannot be destroyed by violence from

439a Cf. 1 Cor. 1:10.

without or by discord from within. And all history has shown very well that the ills she suffers have no other result than a more striking manifestation of the truth, a firmer and more effective faith on the part of those who have held to the truth, a more docile and more zealous union with this Chair of truth. We congratulate you, therefore, on the fact that although you suffer, doubtless, at the defection of your brothers, separated from you by the breath of perfidious teaching, you are not troubled for all that, and are even being stimulated by their error to receive with greater willingness and to follow with more zeal not only the orders, but even all the directives of the Apostolic See; and by so doing you are certain that you cannot be deceived or betrayed.

(*Joy in this fidelity.—Blessing.*)

LEO XIII
(1878-1903)

Encycl. *Inscrutabili Dei consilio*, April 21, 1878.

(On his elevation to the Pontifical office, the Holy Father is struck by the sight of the evils which afflict contemporary society.)

Now We are convinced that the principal source of these evils is the contempt and rejection of the holy and august authority of the Church, which presides in the name of God over the human race, and which is the support and maintenance of all legitimate authority. The foes of public order are perfectly well aware of the fact. They consequently conclude that nothing could aid more in overturning the foundations of society than to wage an incessant war on the Church of God; to render her odious and hateful by scandalous calumnies, representing her as the enemy of true civilization. They labor to weaken her strength and authority by continual attacks; and to destroy the supreme power of the Roman Pontiff, who is here below the protector and interpreter of the eternal and immutable principles of right and justice. 440 *(83, 94, 120, 137, 149, 165, 179, 231)*

In accordance with this belief We find, unhappily, laws which are subversive of the divine constitution of the Catholic Church promulgated in the greater number of states. Such is the reason for the contempt of the episcopal authority and the difficulties thrown in the way of the exercise of the ecclesiastical ministry, the dispersion of the religious orders and the confiscation and public sale of the property which served to support the servants of the Church and feed the poor. From this cause arise the measures leading to the removal of public institutions devoted to charity and beneficence from the salutary direction of the Church, as well as the unbridled freedom of teaching and publishing all that is evil. On the other hand, the right of the Church to instruct and bring up youth is violated and obstructed in every possible manner. No other cause than this has led to the usurpation of the temporal Principality which divine Providence accorded centuries ago to the Bishop of Rome, so that he might exercise freely and without hindrance the power conferred on him by Jesus Christ for the eternal salvation of the people.

(The Pope mentions these evils only to enkindle the zeal of Bishops.—Civilization lacks foundation unless it is built on truth, justice, and charity.)

The fruits of the Gospel preaching

441 (80-84, 94, 106, 134) Now, who will dare deny it is the Church that by her preaching of the Gospel among the nations has carried the light of truth into the midst of populations once savage and imbued with shameful superstitions, and it is she that has brought them back to the knowledge of the divine Maker of all things, and to a respect for themselves? Who, indeed, will say it was not the Church that by suppressing the calamity of slavery recalled man to the pristine dignity of his noble nature? Did not the Church, by raising the standard of Redemption in every part of the world, by drawing to herself and shielding with her protection the arts and sciences, by organizing those admirable institutions of charity which offer a solace for every misery, and by establishing her foundations of beneficence, civilize everywhere the human race in its private and public sentiments, lift it out of degradation, and with all care and solicitude, lead it along a way of life conformable to the dignity and hopes of man? And now, if anyone possessed of common sense compares the age in which we live—an age so inimical to religion and to the Church of Jesus Christ—with those happy times in which the Church was honored as a Mother, he will be convinced that our present period, overwhelmed with troubles and ruin, is rushing directly and rapidly to its destruction. He will further realize that former centuries were the more flourishing in the excellence of their institutions, the tranquillity of human life, and the richness and prosperity of their civilization, in proportion as the people showed themselves more submissive to the government of the Church and more observant of its laws.

Now, if the numerous benefits We have here recalled, owing their origin to the ministry of the Church and to her salutary influence, are really the results which human civilization should produce and glory in, then it cannot be said that the Church of Jesus Christ abhors civilization and repulses its advances. It is to the Church, on the contrary, that the honor is wholly due of being its nurse, its patroness, and its mother.

(*The false civilization opposed to the Church.—Its false principles: liberty of error and contempt of authority plunge the nations into every type of misfortune.*)

The works of the Roman Pontificate

442 (161-Holy See) If, on the other hand, we consider the achievements of the

nobly the pontiffs have deserved of all civil society? Desirous (162) of contributing to the welfare of the people, our predecessors engaged in struggles of every description, underwent the severest trials and never hesitated to expose themselves to the most arduous difficulties. With eyes fixed on heaven, they never bowed their heads before the threats of the wicked, or debased themselves so far as to be seduced from their duty by promises or flattery. It was the Apostolic See which gathered up the remains of ancient society that had been destroyed, and reunited them. That See was also the friendly guiding light which illuminated the civilization of Christian times, the anchor of safety in the midst of the most terrible tempest that ever tossed about the human race, the holy bond of concord which united far-distant nations of different cultures, and, in fact, the common center where men sought advice and promises of peace no less than the doctrines of faith and the instruction of religion. Still more, it has been the glory of the Roman Pontiffs that they have constantly and unceasingly opposed themselves as a wall and rampart against the relapse of human society into the degradation of ancient superstition and barbarism.

(*Evils brought on nations by repudiation of the Church.—The Holy See and Italy.—Appeal to the governments to rally to the Church where they will find the principle of their strength.—Exhortation of the Bishops to unite the faithful to the Chair of Peter; to restore marriage and the family.—Hope for the return of better days.*)

CELESTIAL BEACON

Letter *Da grave sventura*, August 27, 1878, to Cardinal Nina.

(*Leo XIII names Cardinal Nina Secretary of State and lays down his program.—The Encyclical* Inscrutabili *is recalled* [a], *where are to be found exposed the decline in natural and supernatural truth and the dangers in contemporary society.*)

443 (83) We have also pointed out the principal reason for so much disaster: the practical apostasy of contemporary society and the attempt to separate from Christ and his Church, where, nonetheless, is the one source of strength sufficient to remedy these very grave ills. In the dazzling light of facts We then showed how the

443a Cf. Above, Nos. 440-442.

Church, founded by Christ to bring about the renovation of the world began, at her very first appearance on this earth, to make the world feel the benefit of her supernatural strength; and how in the darkest ages and in the most somber periods she was the one beacon pointing to the sure way, the one certain refuge of peace and salvation. Hence it was easy to conclude that, if in the past the Church was able to bring such signal benefits to the world, she could infallibly do so again today; that the Church, as every Catholic professes, is always moved by the Spirit of Christ who has promised her his never-failing assistance; that she has been appointed the Mistress of truth and the Guardian of an immaculate and holy law; and that, as such, she still possesses today the necessary strength to oppose the intellectual and moral corruption which contaminates society and to restore society to health.

(*The Holy Father's desire to dispel the prejudices against the Church.—The principles of her government.*)

THE MISSION OF CHRIST

Encycl. *Æterni Patris*, August 4, 1879.

444 (96, 99-100, 144, 155, 166, 192) The only-begotten Son of the Eternal Father, who came down to earth to bring to men salvation and the light of divine wisdom, conferred a great and most marvelous blessing upon the world, when, as He was about to ascend once more into heaven, He commanded the Apostles to "go and teach all nations" (a), and left as the common and supreme teacher of all men the Church which He had founded. For men whom the truth had set free were to be preserved by the truth, and the fruit of heavenly teaching which had been for the human race the fruit of salvation would not long have remained if Christ our Lord had not established a perpetual teaching authority to train the minds of men. Supported by the promises, imitating the charity of her Divine Founder, the Church has faithfully carried out the mandate she received, never losing sight of, ever pursuing with all her energy the one end: to teach religion, to combat error without respite. To this end all the labors and vigilance of the entire episcopate are directed; to this end the laws and decrees of the Councils tend; still more is it the object of the daily solicitude of

444a Cf. Matt. 28:19.

the Roman Pontiffs, who, as successors to the primacy of Blessed Peter, the Prince of the Apostles, have the right and the duty to teach their brethren and confirm them in the faith.

(*The teaching of human sciences must be given in conformity with the good of the faith.—Error, the source of evil.—Philosophy and theology.—Philosophy and faith.—Scholastic philosophy.—St. Thomas Aquinas, Prince of Philosophers.—Philosophy parts company with faith in the 16th century.—The consequences.—Necessary return to Thomism.—Exhortation to the Bishops.*)

THE UNION OF CHRIST AND THE CHURCH

Encycl. *Arcanum divinæ Sapientiæ*, February 10, 1880.

(*The divine plan.—The mission of Christ.—Its benefits.*)

445 (75, 83) In order that these unparalleled benefits might last as long as men should be found on earth, He entrusted to his Church the continuance of his work. Looking to future times, He commanded her to set in order whatever might have become deranged in human society, and to restore whatever might have fallen into ruin (a).

(*Institution of marriage by God.—Decadence of the institution among Hebrews and pagans.—Its restoration by Christ.*)

446 (121) Next, the dignity of the sacrament must be considered, for through addition of the sacrament the marriages of Christians have become far the noblest of all matrimonial unions. But to decree and ordain concerning the sacrament is, by the will of Christ Himself, so much a part of the power and duty of the Church, that it is plainly absurd to maintain that even the very smallest fraction of such power has been transferred to the civil ruler.

(*The Church has constantly exercised her legislative and judicial power over marriage.*)

447 (65) Marriage, moreover, is a sacrament, because it is a holy sign which gives grace, showing forth an image of the mystical nuptials of Christ with the Church.

445a *Quo vero tam singularia beneficia, quamdiu essent homines, tamdiu in terris permanerent, Ecclesiam constituit vicariam muneris sui, eamque jussit, in futurum prospiciens, si quid esset in hominum societate perturbatum, ordinare; si quid collapsum, restituere.*

(*Naturalistic errors on the subject of marriage.—Good fruits of Christian marriage; evil results of civil marriage.—Divorce.—Assistance given to the State by the Church on the subject of marriage.*)

448 (14, 91-94) Yet, no one doubts that Jesus Christ, the Founder of the Church, willed her sacred power to be distinct from the civil power, and each power to be free and unshackled in its own sphere: with this condition, however,—a condition good alike for both, and of advantage to all men—that union and concord should be maintained between them; and that in such questions as are, though in different ways, of common right and authority, the power to which secular matters have been entrusted should happily and becomingly depend on the other power which has in its charge the interests of heaven (a).

In such arrangement and harmony is found not only the best line of action for each power, but also the most opportune and efficacious method of helping men in all that pertains to their life here and to their hope of salvation hereafter.

(*Advantages of harmony between the two powers* [b].—*Christian teaching on marriage.*)

NUNCIOS AND LEGATES

All. to the Consistory, August 20, 1880.
(*The school question in Belgium.*)

449 (156) The Sovereign Pontiff has the right and the power to send Nuncios and Legates to distant countries which profess the Catholic religion and to their rulers: therefore, We protest against those who are guilty of violating this right; and this with all the more reason because in the case of the Roman Pontiff this right has a foundation much more awe-inspiring since it flows from the very extensive primacy which he enjoys, by God's will, in the universal Church. Pope Pius VI of glorious memory has declared this in the following terms: "The Roman Pontiff has the right to be represented, above all in distant countries, by men who exercise his jurisdiction and his authority in virtue of a permanent delegation, and who discharge their functions in his name: and this in virtue of the very nature and the essential properties of his primacy, by the rights and privileges bound to this primacy, by the constant practice of the Church through the centuries" (a).

(*Praise deserved by the faithful for their obedience to the Holy See's directives.*)

448a *Nemo autem dubitat, quin Ecclesiæ conditor Jesus Christus potestatem sacram voluerit esse a civili distinctam, et ad suas utramque res agendas liberam atque expeditam; hoc tamen adjuncto, quod utrique expedit, et quod interest omnium hominum, ut conjunctio inter eas et concordia intercederet, in iisque rebus quæ sint, diversa licet ratione, communis juris et judicii, altera, cui sunt humana tradita opportune et congruenter ab altera penderet, cui sunt cælestia concredita.*
448b Cf. CHURCH AND STATE.

OBEDIENCE TO BISHOPS

Letter *Obsequentissimae*, March 19, 1881, to the Spanish "Catholic Union".

(*Congratulations on the foundation of this association.*)

450 (200, 202, 214, 217) In fact it is the order established by God in the Church that the Bishops lay down the rules and lead the way by their teaching and example, while the faithful make it their duty to follow their pastors, to receive their directives with docility of heart, and to support them like zealous sons with liberal and precious assistance.

(*Good wishes.—Blessing.*)

THE HOLY CITY

Homily to pilgrims assisting at the canonization ceremonies of several Saints, December 8, 1881.

(*Eulogy of the canonized saints.*)

451 (72, 77, 128) But since the dignity and excellence of the sons show the dignity of the Mother, what incomparable glory is due to the Spouse of Christ who has borne such children in her womb, who formed and instructed such disciples with her heavenly teaching! Their glory is such in fact that it floods the Church with a great light which shines before the eyes and in the minds of men, even in spite of themselves. The brilliance of the virtues and the works which made them famous confirms the truth and the divine origin of the Church, and at the same time bears witness once again to the fact that she is that holy city placed on a mountain-top which cannot be hid, and that within her borders are to be found the

449a *Resp. super Nunt. Apost., c. VIII, s. 3, No. 24.*

true faith, the true forgiveness of sin, the true hope, and the sure means of salvation. (*Their intercession.—Imitate them.—Prayer.*)

THE IMMACULATE SPOUSE

Decretal *Hortus conclusus*, December 15, 1881, Canonization of St. Clare of Montefalcone.

452 (63, 77, 126) "She is a garden enclosed, my sister, my spouse, a garden enclosed, a fountain sealed" (a). These words of Holy Scripture are applied, according to the Fathers, to the Catholic Church, the immaculate spouse of Christ: they distinguish her from infidel or heretic sects, so that men will know whom to follow and whom to avoid in their search for eternal life.

(*Virtues of the Saint.—Canonization.*)

DIGNITY OF THE EPISCOPATE

Encycl. *Cum multa sint*, December 8, 1882, to the Spanish Episcopate.

(*Divisions on the subject of the relationship between religion and politics.*)

453 (44) The foundation of the concord We have spoken of is the same in the Church as it is in every well-ordered society: it is obedience to legitimate authority which, by its orders, by its prohibitions, by its direction, procures peace and harmony in a variety of minds. To this end, We intend to recall some things which are very well known; We recall them, nonetheless, so that they will become the object not only of the mind's reflection, but of practice and daily usage, and, as it were, the rule of duty.

454 (186, 190, 195-196, 201) Therefore, just as the Roman Pontiff is the master and head of the entire Church, so the Bishops are the guides and heads of the Churches which they have received to govern canonically. It is to them that belongs, each one in his own jurisdiction, the right to preside, to ordain, to correct, and, generally, to decide on matters which seem to bear on the Church. In fact, the Bishops are participants in the sacred power which Our Lord Jesus Christ left to his Church after having received it from his Father. That is why Our predecessor Gregory IX could say, "We do not doubt that those who are called to a share in Our solicitude hold the

452a Canticle 4:12.

place of God" (a). Moreover, this power of the Bishops has been given them for the greater good of those over whom they exercise it. For, by its very nature, it is ordered to the edification of the Body of Christ, and its effect is to make each Bishop the bond, as it were, which unites among themselves and with the Sovereign Pontiff by the communion of faith and charity, the Christians of whom he is the head, just as head and members of a body are united.

455 (138, 203, 224) On this subject, these are the grave words of St. Cyprian: "The people united to the priest and the flock cleaving to the shepherd, this is the Church" (a), and this other statement, of even greater import: "You must know that the Bishop is in the Church and the Church in the Bishop, so that if a man be not with the Bishop, he is not in the Church" (b). Such is the constitution of the Church; it is immutable and everlasting. And if it is not guarded with holy zeal, there necessarily follows a profound disturbance of rights and duties because of the separation of members which were conveniently united in the body of the Church, "which, compacted and close knit by joints and bands . . . groweth unto the increase of God" (c). Whence it appears that Bishops should receive the respect commensurate with the excellence of their office and they must be obeyed absolutely in matters which fall under their competence.

(*Exhortation to obedience.—Catholic associations.—The Press.—Union with the Holy See.—Prayer.*)

OBEY THE BISHOPS

Encycl. *Nobilissima Gallorum gens*, February 8, 1884, to the French Bishops.

(*Union of France and the Church in the past.—The rise of laicism.—The Church and schools.—Church and State.—Persecution of religious.—Duties of Bishops.*)

456 (185, 208, 217) Let the authority of the Bishops be sacred to the priests, and let priests understand well that the sacerdotal ministry, if it be not exercised under the direction of the Bishops, will be neither holy, nor wholly useful, nor respected. Consequently, the elite among the laity who love the Church, our common Mother, and

454a *Epist.* 198, *Book* XIII.
455b *Ibid.*
455a *Epist.* 69 *ad Pupianum.*
455c Col. 2:19.

who, by their words and writings, can bring a useful support to the rights of the Catholic religion, must multiply their labors for her defense.

(*Necessary unity of action.—Duty of Catholic writers.*)

457 (203) Let their rule of conduct be to submit themselves with filial piety to the Bishops whom the Holy Spirit has established to rule the Church of God; let them respect their authority, let them undertake nothing without their leave, for in combats in defense of religion, it is the leaders who must be followed.

(*Exhortation.*)

THE TEACHING MINISTRY

Letter *In mezzo*, November 4, 1884, to the Nuncio in Paris.

(*Divisions among Catholics in France.—Responsibility of journalists.—Exhortation to union with the Holy See.*)

458 (165, 177, 197, 215) On its side the Holy See, faithful to the mission it has received to teach all men and to preserve the faithful from error, follows with attentive and vigilant eye all that happens within the Catholic fold, and, when it is judged necessary and opportune, it will not fail in the future—any more than it has ever failed in the past—to give appropriate light and direction by its teaching. It is to the Holy See first of all—and also, in dependence upon it, to the other pastors established by the Holy Spirit to rule the Church of God—that belongs by right the teaching ministry. The part of the faithful not in orders is here restricted to a single duty: to accept the teaching given them, to conform their conduct to it, and to second the intentions of the Church.

(*Duties of the press.*)

SHEPHERDS AND FLOCKS

Letter *Epistola tua*, June 17, 1885, to Cardinal Guibert, Archbishop of Paris.

(*Necessity of peace among Catholics and of obedience to authority.—Trouble caused by an article divulging a letter of Cardinal Pitra.*)

459 (136, 153) By certain indications it is not difficult to conclude that among Catholics—doubtless as a result of current evils—there are some who, far from satisfied with the condition of 'subject' which is theirs in the Church, think themselves able to take some part in her government, or at least, think they are allowed to examine and judge after their own fashion the acts of authority. A misplaced opinion, certainly. If it were to prevail, it would do very grave harm to the Church of God, in which, by the manifest will of her Divine Founder, there are to be distinguished in the most absolute fashion two parties: the teaching and the taught, the Shepherd and the flock, among whom there is one who is the head and the Supreme Shepherd of all.

Necessary subordination

460 (85, 181, 190, 203, 214-215) To the shepherds alone was given all power to teach, to judge, to direct; on the faithful was imposed the duty of following their teaching, of submitting with docility to their judgment, and of allowing themselves to be governed, corrected, and guided by them in the way of salvation. Thus, it is an absolute necessity for the simple faithful to submit in mind and heart to their own pastors, and for the latter to submit with them to the Head and Supreme Pastor. In this subordination and dependence lie the order and life of the Church; in it is to be found the indispensable condition of well-being and good government. On the contrary, if it should happen that those who have no right to do so should attribute authority to themselves, if they presume to become judges and teachers, if inferiors in the government of the universal Church attempt or try to exert an influence different from that of the supreme authority, there follows a reversal of the true order, many minds are thrown into confusion, and souls leave the right path.

461 (203) And to fail in this most holy duty it is not necessary to perform an action in open opposition whether to the Bishops or to the Head of the Church; it is enough for this opposition to be operating indirectly, all the more dangerous because it is the more hidden. Thus, a soul fails in this sacred duty when, at the same time that a jealous zeal for the power and the prerogatives of the Sovereign Pontiff is displayed, the Bishops united to him are not given their due respect, or sufficient account is not taken of their authority, or their actions and intentions are interpreted in a captious manner, without waiting for the judgment of the Apostolic See (a).

461a *Qua in re violatur officium non solum abjiciendo palam aperteque obedientiam episcopis summoque Ecclesiæ Principi debitam, sed etiam resistendo per obliquum perque ambages tanto*

462 Similarly, it is to give proof of a submission which is far (172, from sincere to set up some kind of opposition between one 182) Pontiff and another. Those who, faced with two differing directives, reject the present one to hold to the past, are not giving proof of obedience to the authority which has the right and duty to guide them; and in some ways they resemble those who, on receiving a condemnation, would wish to appeal to a future Council, or to a Pope who is better informed (a).

The shepherds, the sole judges of their decisions

463 On this point what must be remembered is that in the govern- (154, ment of the Church, except for the essential duties imposed on all 177, Pontiffs by their apostolic office, each of them can adopt the at- 180) titude which he judges best according to times and circumstances. Of this he alone is the judge (a). It is true that for this he has not only special lights, but still more the knowledge of the needs and conditions of the whole of Christendom, for which, it is fitting, his apostolic care must provide. He has the charge of the universal welfare of the Church, to which is subordinate any particular need, and all others who are subject to this order must second the action of the supreme director and serve the end which he has in view. Since the Church is one and her head is one, so, too, her government is one, and all must conform to this.

periculosiores, quanto magis simulatione tectas. In eodem genere paccant, qui potestati juribusque favent Pontificis romani, episcopos tamen cum eo conjunctos non verentur, eorumque vel auctoritatem minoris faciunt, quam par est, vel acta et consilia, præoccupato Sedis Apostolicæ judicio, in deteriorem partem interpretantur.

462a *Similiter animi est minus sincere in obsequio permanentis, alterum pontificem cum altero committere. Ex diversis duabus agendi rationibus, qui præsentem despiciunt ut præteritæ assentiantur, ii parum se obnoxios potestati impertiunt, cujus imperio ipsos regi jus et officium est: iidemque aliquam habent cum iis similitudinem, qui, sua caussa damnata, ad futurum Concilium vellent, vel ad Pontificem, cui melius de caussa liqueat, provocare.*

463a *Quam ad rem hoc fixum persuasumque sit, in Ecclesiæ gubernatione, salvis officiis maximis, quibus Pontifices omnes apostolicum munus adstringit, unicuique eorum integrum esse eam rationem sequi, quæ, spectatis temporalibus ceterisque rerum adjunctis optima videatur. Idque ad solius Pontificis judicium pertinet.*

Consequences of insubordination

When these principles are forgotten there is noticed among 464 Catholics a diminuation of respect, of veneration, and of confi- (181) dence in the one given them for guide; then there is a loosening of that bond of love and submission which ought to bind all the faithful to their pastors, the faithful and the pastors to the Supreme Pastor, the bond in which is principally to be found security and common salvation.

In the same way, by forgetting or neglecting these principles, 465 the door is opened wide to divisions and dissensions among Cath- (52, olics, to the grave detriment of union which is the distinctive 56) mark of the faithful of Christ, and which, in every age, but particularly today by reason of the combined forces of the enemy, should be of supreme and universal interest, in favor of which every feeling of personal preference or individual advantage ought to be laid aside.

(*Role and duty of journalists.—Congratulations to Cardinal Guibert.*)

THE NATURE OF THE CHURCH

Encycl. *Immortale Dei*, November 1, 1885.

(*Nature of civil society.—Divine origin of political power.—Duties of rulers and subjects.—Public cult due to God from society.—Character of true religion.*)

The only true religion is the one established by Jesus Christ 466 Himself, which He committed to his Church to protect and to (16, propagate. 75,

For the only-begotten Son of God established on earth a 77, society which is called the Church. To it He handed over the 131) exalted and divine office which He had received from his Father to be continued through the ages to come. "As the Father hath sent me, I also send you" (a). "Behold I am with you, all days, even to the consummation of the world" (b). Consequently, as Jesus Christ came into the world that men "might have life and have it more abundantly" (c), so also the Church has for her aim and end the eternal salvation of souls. Wherefore she is so en-

466a John 20:21.
466b Matt. 28:20.
466c John 10:10.

dowed as to open wide her arms to all mankind, unhampered by any limit of either time or place. "Preach ye the gospel to every creature" (d).

467 (137, 165) Over this mighty multitude God Himself has set rulers with power to govern; and He has willed that one should be the head of all, the chief and unerring teacher of truth to whom He has given the keys of the kingdom of heaven. "I will give to thee the keys of the kingdom of heaven" (a); "Feed my lambs . . . feed my sheep"(b); "I have prayed for thee that thy faith fail not" (c).

The Church is a perfect society

468 (3, 9, 12, 13, 79) This society is made up of men, just as civil society itself is constituted. And yet it is supernatural and spiritual, on account of the end for which it was founded, and because of the means by which it aims to attain that end. Hence it is distinguished from civil society and differs from it. And what is of the highest moment, it is a society chartered as of right divine, perfect in its nature and in its title, possessing in itself and by itself, through the will and loving kindness of its Founder, all needful provision for its maintenance and action. And just as the end at which the Church aims is by far the noblest of ends, so its authority is the most exalted of all authority. Nor can it be looked upon as inferior to the civil power, or in any manner dependent upon it.

469 (77, 79, 91, 92, 120) In very truth Jesus Christ gave to His Apostles unrestrained authority in things sacred, together with the genuine and most true power of legislation, as also the twofold right of judging and of punishing, which flow from that power. "All power is given to me in heaven and in earth: going therefore teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you" (a). And in another place, "If he will not hear them, tell the Church" (b). And again, "In readiness to revenge all disobedience" (c). And once more, "That . . . I may not deal more severely according to the power which the Lord hath given me, unto edification and not unto destruction" (d). Hence the Church, and not the State, is to be man's guide to heaven. To the Church has God assigned the charge of seeing to and legislating for all that concerns religion; of teaching all nations; of spreading

466d Mark 16:15. 467a Matt. 16:19. 467b John 21:16-17.
467c Luke 22:32. 469a Matt. 28:18-20. 469b *Ibid.*, 18:17.
469c 2 Cor. 10:6. 469d *Ibid.*, 13:10.

the Christian faith as widely as possible; in short, of administering freely and without hindrance, in accordance with her own judgment, all matters that fall within her competence.

470 (13-14, 179) Now, this authority, perfect in itself, and plainly meant to be unfettered, though long assailed by a philosophy that truckles to the State, the Church has never ceased to claim for herself, and openly to exercise. The Apostles themselves were the first to uphold it. Forbidden by the rulers of the synagogue to preach the Gospel, they courageously answered, "We ought to obey God rather than men" (a). This same authority the holy Fathers of the Church were always careful to maintain by convincing arguments, as occasion arose, and the Roman Pontiffs have never shrunk from defending it with unbending constancy. Nay, more, princes and all invested with power to rule have approved it, both in theory and practice. Obviously, in the making of treaties, in the transaction of business matters, in the sending and receiving of ambassadors, and in the interchange of other kinds of official dealings, they have been wont to treat with the Church as with a supreme and legitimate power. And surely we must all maintain that by a singular disposition of God's providence, this power of the Church was provided with a civil sovereignty as the surest safeguard of her independence.

The two powers

471 (14-15, 79) The Almighty, therefore, has divided the government of the human race between two powers, the ecclesiastical and the civil, the one being set over the divine, and the other over human things. Each in its kind is supreme, each has fixed limits within which it is contained, limits which are defined by the nature and special object of the province of each, so that there is, we may say, an orbit traced out within which the action of each is brought into play by its own native right.

(*Necessary relations between the two societies, in mixed matters.*) (a)

472 (14, 79, 94) The nature and scope of that connection can be determined only, as We have laid down, by having regard to the nature of each power, and by taking into account the relative excellence and nobility of their purpose. One of the two has for its proximate and chief object the well-being of this mortal life; the other the

470a Acts 5:29. 471a Cf. CHURCH AND STATE.

everlasting joys of heaven. Whatever, therefore, in things human is of a sacred character, whatever belongs either of its own nature or by reason of the end to which it is referred, to the salvation of souls, or to the worship of God, is subject to the power and judgment of the Church. Whatever is to be ranged under the civil and political order is rightly subject to the civil authority. Jesus Christ has Himself given command that what is Caesar's is to be rendered to Caesar, and that what belongs to God is to be rendered to God (a).

There are nevertheless, occasions when another method of concord is available, for the sake of peace and liberty. We mean when rulers of States and the Roman Pontiff come to an understanding touching some special matter. At such times the Church gives signal proof of her motherly love by showing the greatest possible kindliness and indulgence (b).

(*The Christian constitution of States.—The "new law".—The duties of Catholics.*)

SUPERNATURAL SOCIETY

Encycl. *Jampridem*, January 6, 1886, to the Prussian Episcopate.

(*The persecution in Germany.—The Pope's intervention.*)

473 (2, 13, 77, 91-92, 95, 140, 144, 188, 195, 201) For your part, Venerable Brothers, you are not ignorant of the true nature of the Church, of the constitution her Divine Founder gave her, what rights flow from it, and that no one can destroy it or even lessen its value. In fact, as We have lately shown in Our encyclical letter *Immortale Dei* (a), the Church is a supernatural society and perfect in her own order. Since it is her end to guide the faithful to eternal blessedness, she has received from God the means and the resources necessary to put the faithful in possession of eternal goods; she begins here on earth and in the struggles of this life an edifice which will receive its final crown and ultimate splendor only in heaven. But it belongs to the Church alone to regulate what belongs to her interior life, whose nature has been determined by Our Lord

472a Cf. Matt. 22:21.
472b The portions of this encyclical herein omitted may be found in **PEACE WITHIN THE NATION**, Nos. 138 ff.
473a Above, Nos. 466, ff.

Jesus Christ, the architect of our salvation. This free and independent power Christ has ordained shall belong to Peter alone and to his successors, and, under the authority and the magisterium of Peter, to the bishops of their respective Churches; within this power of the bishops is comprised naturally and in the first place the discipline of the clergy, both for what concerns the sacred ministry and what concerns the conduct of priests: "for the priests are attached to the bishop as strings to a lyre" (b).

(*Who is responsible for the formation of the clergy.—The role of the seminaries.—The social question.—The colonial question.*)

474 (149, 161, 165) We would wish to draw your attention, Venerable Brothers, to the fact that the trials you suffer are not in any sense the special misfortunes of individual dioceses; they enter rather into the order of the interests of the universal Church; the concern for watching over it, as you know, has been entrusted to the Apostolic See in which resides the supreme power to govern the Church, her sovereign magisterium, and the center of Catholic unity.

(*Exhortation and blessing.*)

TEMPORAL POWER

Letter *Quantunque Le siano*, June 15, 1887, to Cardinal Rampolla.

(*The present government of the Holy See.—The forms required today in different countries.—In Italy: the question pending: the spoilation of the Papal States.*)

475 (179) For in the present state of things it is evident that We are more in the power of others—on whose will depends the modification, when and how they please, according to the changes in men and circumstances, of the very conditions of Our existence—than We are in Our own: *Verius in aliena potestate sumus quam Nostra*, as We have repeated more than once. That is why We have always in the course of Our pontificate, in keeping with Our duty, laid claim to an effective sovereignty for the Roman Pontiff, not through ambition, not with a view to earthly glory, but as a real and effective guarantee of his independence and liberty.

473b St. Ignatius, *Ep. ad Ephes., IV.*

The aim of temporal power

476 (12, 140, 142-145, 149, 178) In fact, the authority of the Supreme Pontificate, instituted by Christ and conferred on St. Peter and by him on his legitimate successors the Roman Pontiffs, is destined to continue in the world to the end of time the redemptive mission of the Son of God; it is enriched with the noblest prerogatives, endowed with the most sublime powers, both proper and juridical, such as are required for the government of a true and perfect society. This authority cannot, by its very nature and by the express will of its Divine Founder, be subject to any earthly power; it must enjoy the most complete liberty in the exercise of its lofty functions.

477 (160, 179) And since it is on this supreme power and on its free exercise that the well-being of the entire Church depends, it is of the highest importance that her independence and her native liberty be assured, guaranteed, and defended through the centuries in the person of him who is invested with it, by the means which Divine Providence has recognized as fitting and effective for this purpose.

Its history

478 (179) Therefore, when the Church rose victorious from the long and fierce persecutions of the early centuries, which were, so to speak, the manifest seal of her divinity, when what has been called the era of her childhood had passed and the time came for her to show herself in the full development of her life, a special situation, which little by little because of providential circumstances ended in the establishment of their civil principality, began for the Pontiffs of Rome. And this situation lasted under a single form and with diverse extensions, through a series of almost infinite vicissitudes and the long course of centuries right down to our own time, rendering to Italy and to the whole of Europe, even in the civil and political orders, the most signal benefits: barbarians repulsed and civilized; despotism combatted and destroyed; letters, arts, and sciences promoted; common liberties ensured; enterprises against the Moslems—when these were the most dreaded foes not only of the Christian religion but of the civilization and peace of Europe—undertaken: these are the glories of the Popes and of their States.

An institution rising from such legitimate and spontaneous origins, which has in its favor the peaceful and uncontested

possession of twelve centuries, which has contributed mightily to the propagation of the faith and of civilization, which has so many titles to the gratitude of the nations, has a greater claim than any other to be respected and maintained. It is not because a series of violent and unjust acts has succeeded in suppressing it that the designs of Providence for this institution can be regarded as changed.

479 (179) Even if we consider that the war waged against the temporal power of the Popes was always the work of the enemies of the Church and of religion, and, in this last period, the chief work of the sects who, in destroying the temporal power, wished to prepare the way to assail and combat even the spiritual power of the Pontiffs, this is in itself a clear confirmation of the fact that even today, in the designs of Providence, the civil sovereignty of the Popes is ordained as a means towards the regular exercise of their apostolic power, as being that which effectively safeguards the liberty and independence of this apostolic power (a).

The vocation of Rome

480 (143-144, 179) What can be said in general with regard to the temporal power of the Popes can be said with all the more reason and in a special manner with regard to Rome. Its destiny is clearly to be read in its whole history: namely, in the counsels of Divine Providence all human events have been ordered to Christ and to his Church, so that ancient Rome and her empire were established for Christian Rome, and that it is not without a special dispensation that the Prince of the Apostles, St. Peter, directed his steps towards this metropolis of the pagan world to become its Pastor and to transmit to it in perpetuity the authority of the Supreme Apostolate. It is in this way that the fate of Rome was linked,

479a "No juridical decision can ever confer true independence without territorial jurisdiction"; Letter *Le insolite*, October 8, 1895, to Cardinal Rampolla, in which Leo XIII returns to the same considerations, and adds: "If today, in spite of conditions which are difficult and harsh the Papacy pursues its work surrounded by the respect of the nations, let no one attribute this to the absence of human succor, but rather to the very real assistance of heavenly grace which is never lacking to the Supreme Pontificate. Would it be possible to say that the marvelous progress witnessed in the days of the infant Church was the work of imperial persecution?" See also on this subject the allocutions of March 24, 1884; January 4, 1888; September 25, 1888; June 12, 1893; et al.

in a sacred and indissoluble manner, to the fate of the Vicar of Christ; and when, at the dawn of better times, Constantine the Great resolved to move to the Orient the seat of the Roman Empire, it can be allowed with some foundation in reality that the hand of Providence guided him, so that the new destiny of the Rome of the Popes could be the better realized. It is certain that after this period, thanks to the circumstances of the times, spontaneously, without offense to or opposition from anyone, in the most legitimate fashion, the Pontiffs became the masters of the City even in political matters, and, as such, they have kept it to this day.

481 (179) It is not necessary to recall here the immense benefits and the glory which the Pontiffs won for the City of their predilection, glories and benefits which are written, for that matter, in ineffaceable characters on the monuments and in the history of the ages. It is superfluous also to recall that this Rome bears the Pontifical character deeply graven in every part and that she belongs to the Popes by titles so weighty and so numerous that no prince has ever had the like to any city whatever in his kingdom.

482 (161, 179) Nevertheless, it is of the utmost importance to observe that the reason for pontifical independence and liberty in the exercise of the apostolic ministry derives a greater and a very special force when Rome is considered, the natural See of the Sovereign Pontiffs, the center of the life of the Church, the capital of the Catholic world. Here, the spot of the Pope's habitual residence, where he directs, administers, and commands so that the faithful of the whole world may in all confidence and security render him the homage, loyalty, and obedience which in conscience they owe him; here, above all, it is necessary for him to be placed in such a condition of independence that not only his liberty will not be interfered with by anyone whomsoever, but that it shall be evident to all that it is not interfered with (a): and this, not because of any passing condition which may change with the change of passing events, but in a fashion that is stable and lasting in nature. Here, more than anywhere else, the unfolding of Catholic life, the solemnity of the liturgy, the public

482a *. . . è necessario, che Egli sia posto in tale condizione d'indipendenza, nella quale non solo non sia menomamente impedita da chicchessia la sua libertà, ma sia pure evidente a tutti che non lo è.*

respect for and observance of the laws of the Church, the peaceful and legal existence of all Catholic institutions should be possible, and that without fear of any impediments.

(*The Sovereign Pontiff cannot yield on the point of guarantees for the free exercise of his mission.—Response to the objections made to the claims of the Holy See.*)

DIVINE STRENGTH

All. to the Primate of Hungary and to Hungarian pilgrims, November 30, 1887.

(*The Pope's Jubilee.*)

483 (142, 149, 160) In the Roman Pontificate there resides a strength which is divinely rooted, infallibly able by nature to procure salvation, unable, as human institutions cannot be, either to perish or to change. The adversaries of the Church energetically deny this fact because they wish to turn souls from Catholicism, and in particular from the Roman Pontiff, the Vicar of Christ, and spread the fire of that warfare of which We in particular are the object. Nevertheless, as is plain to be seen, they are not successful in all their plans. God helping Us, the love of religion subsists, in fact, united to a great respect for the Apostolic See; it is alive and even growing, profoundly anchored in souls, and particularly in the souls of the people.

(*The benefits of a pilgrimage to Rome.*)

THE LIBERTY OF THE CHURCH

Letter *Officio sanctissimo*, December 22, 1887, to the Bishops of Bavaria.

(*The situation of the Church in Bavaria.—The present trials. —Formation of the clergy.—Its function.*)

The teaching authority, a sacerdotal charge

484 (44, 85, 96-97, 184) This most important of all duties, namely, the duty of "exhorting in holy doctrine" and of "refuting those who oppose it" (a), belongs to the order of priests on whom it was legitimately imposed by Christ Our Lord when, using his divine power, He sent them to teach all nations: "Go ye into the whole world and preach the Gospel to every creature" (b), so that the Bishops,

484a Tit. 1:9. 484b Mark 16:16.

186, 197, 206) successors of the Apostles, have the direction of this duty, established as they are as masters in the Church of God, and the priests united with them are their collaborators.

(*Struggles of the Church in the early centuries.—Her struggle against idealism, materialism, and naturalism in our time is even more serious.—To overcome these evils, priests must arm themselves with the doctrine of St. Thomas Aquinas, always faithful to the truth, and* "not less docile to the Roman Pontiff, in whom he reverences a divine authority, and to whom *[he holds]* it is absolutely necessary for salvation to remain subject".) (c)

485 *(56, 111, 203, 206)* Thus it will never come to pass either that they will prefer or oppose their judgment or decision to the decision and the judgment of the bishops, but following them and obeying them as those who hold the place of Christ, they will work with great happiness in the Lord's vineyard and will gather an abundance of the finest fruit. But he who in his manner of thinking and acting would separate himself from his shepherd and from his Sovereign Pastor, the Roman Pontiff, has no further bond with Christ: "He that heareth you, heareth me, he that despiseth you, despiseth me" (a). Whoever is estranged from Christ does not reap; he scatters.

(*Church and State.—Youth organizations.—Free-masonry.—Defend the Church and her benefits.*)

The liberty of the Church comes from Christ

486 *(14-16, 21, 24, 61, 79, 91)* Of all these goods of the Church which we should everywhere and always preserve and defend against every injustice, the first where she is concerned is certainly the enjoyment of that complete liberty of action which she needs to work for the salvation of men. For this liberty is divine; its author is the Only-begotten Son of God in the shedding of whose Blood the Church was born; it was He who established her in perpetuity among men and who willed Himself to be her head; this liberty is so much of the essence of that perfect and divine work the Church, that those who take up arms against this liberty, by that very fact, do so against God and against duty. For, as We have said elsewhere more than once, God established his Church to safeguard and impart his supreme benefits to souls; these benefits are superior by

484c Opusc. *Contra errores græcorum.*
485a Luke 10:16.

their very nature to everything else; the Church is to bring men by means of faith and grace a new life in Christ, a life which will ensure their eternal salvation. But as the character and the rights of every society are determined by the raison d'être and the end of that society, according to the conditions of its existence and conformably to its activity, it follows naturally that the Church is a society as distinct from civil society as its raison d'être and end are different; that she is a necessary society, open to the whole human race since all men are called to the Christian life (for those who refuse to enter it, or who leave it, are deprived of and forever separated from heavenly life); that she is a society pre-eminently independent, and the most important of all societies by very reason of the immortal and heavenly good towards which she is wholly directed.

The free exercise of her mission

487 *(91-94, 99-101, 114-115)* But an essentially free institution requires—and this is plain to everyone—the free use of the means necessary to her functioning. Now the Church needs, as organic and necessary functions, the power to transmit Christian teaching, to administer the sacraments to men, to exercise divine worship, to regulate and direct all that pertains to ecclesiastical discipline. With all these functions and favors God willed to invest and arm his Church, and with an admirable providence, He also willed her to be the only one so endowed. To her alone He remitted as a deposit all that He has revealed to men; He established her as the sole interpreter, judge, and most wise and infallible teacher of the truth that all States as well as all individuals must hear and whose precepts they must obey; it is equally true that He gave a free hand to the Church to judge and decide what should best suit the attainment of her end.

Therefore, it is wrong for civil power to take umbrage at and to be offended by the Church's liberty, since the source of civil power and of religious power is one and the same, namely God. That is why there can never be between them either disagreement, or mutual obstruction, or interference, since God cannot be at variance with Himself and there can never be any conflict in his works. On the contrary, there exists among them a harmony of cause and effect. It is apparent also that when the Catholic Church, obedient to the commands of her Founder, extends her standards more and more widely among the nations,

she is not invading the territory of the civil power any more than she is impeding its action; on the contrary, she is protecting and guarding the peoples.

(*Diplomatic relations between the Church and Bavaria.—Exhortation and prayer.—Blessing.*)

THE APOSTOLATE

Apost. Let. *Divinum Domini*, January 22, 1888.

488 (19, 32) The Church, that divine work of Our Lord Jesus Christ, is fashioned and supported by the ineffable virtue of the Holy Spirit. "There is indeed diversity of gifts . . . diversity of ministry . . . , diversity of operations . . . ; but the same Spirit, who worketh all in all" (a). In fact, "God hath set in the Church first apostles, secondly prophets, thirdly doctors; after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches . . ." (b).

489 (134) Even though the honor of the Apostolate surpasses (and rightly so) the other gifts such as ministry and operations, and therefore it is placed in the first rank, and though it has reference especially to those who have planted the Church with their blood, it belongs nonetheless and with justice to those who have continued the work of the Apostles through the centuries, by the example of their teaching no less than by the example of a glorious death, whether they have brought the divine light to those unfortunates sitting in darkness and the shadow of death, or whether they have courageously defended the rights and the liberty of the Church against the enemies of the Christian name.

(*The canonization of St. Peter Claver.—His life, virtues, death, miracles.*)

VARIETY IN UNITY

All. *In tanta hominum*, to the Polish people, April 21, 1888.

(*Praise for the union of the Polish people among themselves and with the Holy See.*)

490 (46, 48) Certainly, this is the most beautiful of the Church's titles to glory, and the one which is most rigorously proper to her: to embrace all the peoples of the world in a single family, and at

488a 1 Cor. 12:4-7. 488b *Ibid.*, 28.

the same time to realize, while preserving differences of race and custom, unity of minds and hearts. 49, 132)

For what concerns diversity of rites in the sacred liturgy, the Apostolic See has always made its position clear: not only it does not condemn diversity, but it eagerly and willingly grants to each nation the right to keep and preserve the legitimate customs and traditions of its forebears. Such variety in unity makes us think of a royal garment, splendid in appearance, graceful in form, with which the Spouse of Christ enhances her beauty.

SUBJECT ONLY TO GOD

All. to the Consistory, June 1, 1888.

(*The new penal code of Italy is harmful to the Church's interests.—Laws against the clergy.*)

491 (13, 144-145, 177) If We return to first principles, it will be apparent how repugnant these laws are to the most holy institutions of the Church. The Church, in fact, by God's will, is a perfect society, which also has its laws, its proper magistrates, regularly distinct from one another by the degree of power with which they are invested, and the head of all of them is the Roman Pontiff, placed by divine right at the head of the entire Church, and hence subject only to the judgment and authority of God Himself (a).

(*Condemnation of the laws against the Church.*)

TRUTH AND LIBERTY

Encycl. *Libertas*, June 20, 1888.

(*Errors concerning liberty.— Its true nature.— Role of intelligence and will.—Role of moral law.—Role of grace.—Liberty in social and political life.—Errors of liberalism and socialism.—False, so-called "modern", liberties.*)

492 (13, 19, 24, 88) But with no less religious care must We preserve that great and sacred treasure of the truths which God Himself has taught Us. By many and convincing arguments, often used by defenders of Christianity, certain leading truths have been laid down: namely, that some things have been revealed by God; that the

491a . . . *quorum est princeps omnium Pontifex romanus, universæ Ecclesiæ divino jure præpositus, idemque Dei solius potestati judicioque subjectus.*

only-begotten Son of God was made flesh, to bear witness to the truth; that a perfect Society was founded by Him—the Church, namely, of which He is the Head, and with which He has promised to abide till the end of the world.

The deposit entrusted to the Church

493 (*91, 96, 102, 215*) To this Society He entrusted all the truths which He had taught, in order that it might keep and guard them and with lawful authority explain them; and at the same time He commanded all nations to hear the voice of the Church, as if it were his own, threatening those who would not hear it with everlasting perdition. Thus it is manifest that man's best and surest teacher is God, the source and principle of all truth; and the only-begotten Son, who is in the bosom of the Father, the Way, the Truth, and the Life, the true Light which enlightens every man, and to whose teaching all must submit: "And they shall all be taught of God" (a).

In faith and in the teaching of morality, God Himself made the Church a partaker of his divine authority, and through his heavenly gift she cannot be deceived. She is therefore the greatest and most reliable teacher of mankind, and in her dwells an inviolable right to teach men.

The fruits of the magisterium

494 (*84, 106*) Sustained by the truth received from her divine Founder, the Church has ever sought to fulfill holily the mission entrusted to her by God; unconquered by the difficulties surrounding her on all sides, she has never ceased to assert her liberty of teaching; and in this way the wretched superstitions of paganism were dispelled and the wide world was renewed unto Christian wisdom.

Now, reason itself clearly teaches that the truths of divine revelation and those of nature cannot really be opposed to one another, and that whatever is at variance with them must necessarily be false. Therefore, the divine teaching of the Church, so far from being an obstacle to the pursuit of learning and the progress of science, or in any way retarding the advance of civilization, in reality brings to them the sure guidance of shining light. And for the same reason it is of no small advantage

493a John 6:45. Cf. Isa. 54:13.

for the perfection of human liberty, since our Savior Jesus Christ has said that by truth is man made free: "You shall know the truth, and the truth shall make you free" (a).

(*Liberty of conscience.—Tolerance.—The sovereign power of God.*)

EPISCOPAL AUTHORITY

Letter *Est sane molestum*, December 17, 1888, to the Archbishop of Tours.

495 (*203*) It is certainly sad and painful to treat with severity those whom We cherish as children, but to act in this way, whatever it may cost, is sometimes a duty for those who have to labor for the salvation of others and keep them in the way of holiness. A greater severity becomes necessary when there is reason to believe that the evil only increases with the passage of time and is working harm to souls. These are the motives, Venerable Brother, which have brought you to use your powers to censure a state which is surely reprehensible, both because it is harming the sacred authority of bishops, and because it attacks not merely one, but a great number of bishops, describing their acts and their government in acrimonious terms, summoning them, so to say, before a court of law, as if they had failed in their most important and sacred duty.

496 (*203*) No, it cannot be permitted that laymen who profess to be Catholic should go so far as openly to arrogate to themselves in the columns of a newspaper, the right to denounce, and to find fault, with the greatest license and according to their own good pleasure, with every sort of person, not excepting bishops, and think that with the single exception of matters of faith they are allowed to entertain any opinion which may please them and exercise the right to judge everyone after their own fashion.

The successors of the Apostles

497 (*44, 155, 187, 197, 200,*) In the present case, Venerable Brother, there is nothing which could cause you to doubt Our assent and Our approbation. It is Our first duty to take care, uniting Our efforts to yours, that the divine authority of the bishops remain sacred and inviolable. It belongs to Us also to command and to effect that everywhere this authority may remain strong and respected, and that in all

494a John 8:32.

202-203) things it may receive from Catholics the submission and reverence which are its just due. In fact, the divine edifice which is the Church is supported, as on a foundation visible to all men, first by Peter, then by the Apostles and their successors the Bishops. To hear them or to despise them is to hear or to despise Our Lord Jesus Christ Himself (a). The Bishops form the most sacred part of the Church, that which instructs and governs men by divine right; and so he who resists them and stubbornly refuses to obey their word places himself outside the Church (b). But obedience must not limit itself to matters which touch the faith: its sphere is much more vast: it extends to all matters which the episcopal power embraces. For the Christian people, the bishops are not only the teachers of the faith, they are placed at their head to rule and govern them; they are responsible for the salvation of the souls whom God has entrusted to them, and of which they will one day have to render an account. It is for this reason that the Apostle St. Paul addresses this exhortation to Christians: "Obey your prelates, and be subject to them. For they watch as having to render an account of your souls" (c).

Grades in the Church

498 (100, 119, 136, 153, 157, 191, 203, 211, 214) In fact, it is always true and manifest to all that there are in the Church two grades, very distinct by their nature: the shepherds and the flock, that is to say, the rulers and the people. It is the function of the first order to teach, to govern, to guide men through life, to impose rules; the second has the duty to be submissive to the first, to obey, to carry out orders, to render honor. And if subordinates usurp the place of superiors, this is, on their part, not only to commit an act of harmful boldness, but even to reverse, as far as in them lies, the order so wisely established by the Providence of the Divine Founder of the Church. If by chance there should be in the ranks of the episcopate a bishop not sufficiently mindful of his dignity and apparently unfaithful to one of his sacred obligations, in spite of this he would lose nothing of his power, and, so long as he remained in communion with the Roman Pontiff, it would certainly not be permitted to anyone to relax in any detail the respect and obedience which are due his authority. On the other hand, to scrutinize the actions of a bishop, to criticize them, does not belong to individual Catholics,

497a Cf. Luke 10:16. 497b Cf. Matt. 18:17.
497c Heb. 13:17.

but concerns only those who, in the sacred hierarchy, have a superior power; above all, it concerns the Supreme Pontiff, for it is to him that Christ confided the care of feeding not only all the lambs, but even the sheep (a). At the same time, when the faithful have grave cause for complaint, they are allowed to put the whole matter before the Roman Pontiff, provided always that, safeguarding prudence and the moderation counseled by concern for the common good, they do not give vent to outcries and recriminations which contribute rather to the rise of divisions and ill-feeling, or certainly increase them.

Former teaching

499 (203) These fundamental principles, which cannot be gainsaid without bringing in their wake confusion and ruin in the government of the Church, We have many, many times been careful to recall and to inculcate. Our letters to Our Nuncio in France (a), which you have cited in this matter, speak clearly; so do those addressed to the Archbishop of Paris (b), to the Belgian Bishops, to some Italian Bishops, and the two encyclicals to the Bishops of France (c), and of Spain (d).

Once again today We recall these documents; once again We inculcate this teaching, with the very great hope that Our admonitions and Our authority will calm the present agitation of minds in your diocese, that all will be strengthened and find rest in faith, in obedience, in the just and legitimate respect towards those invested with a sacred power in the Church.

Duties of the laity

500 (216) Not only must those be held to fail in their duty who openly and brazenly repudiate the authority of their leaders, but those, too, who give evidence of a hostile and contrary disposition by their clever tergiversations and their oblique and devious dealings. The true and sincere virtue of obedience is not satisfied with words; it consists above all in submission of mind and heart.

501 (111) But since We are here dealing with the lapse of a newspaper, it is absolutely necessary for Us once more to enjoin upon the editors of Catholic journals to respect as sacred laws the teaching

498a Cf. John 21:17. 499a Above No. 458.
499b Above, No. 459. 499c Above, No. 456.
499d Above, Nos. 453, ff.

and the ordinances mentioned above and never to deviate from them. Moreover, let them be well persuaded and let this be engraved in their minds, that if they dare to violate these prescriptions and abandon themselves to their personal appreciations, whether in prejudging questions which the Holy See has not yet pronounced on, or in wounding the authority of the Bishops by arrogating to themselves an authority which can never be theirs, let them be convinced that it is all in vain for them to pretend to keep the honor of the name of Catholic and to serve the interests of the very holy and the very noble cause which they have undertaken to defend and to render glorious.

THE INDEPENDENCE OF THE CHURCH

Letter *Sicut acceptum*, April 29, 1889, to the Archbishop of Munich.

(*The refusal of the Minister of Worship [Bavaria] to allow the claims of the episcopate.*)

502 (91, 97, 172, 193) More than this, in the ministerial document in question there occur passages quite irreconcilable with Catholic teaching, or completely out of harmony with the most sacred principles which have always regulated relationships between the Church and the civil power. There can be no doubt that the decisions of the Holy See or those of the General Councils, above all in matters of faith, are by themselves and by their very nature obligatory on all the faithful; their value can in no sense be diminished by the fact that they have not received a royal *placet* (a). The divine teaching authority, founded by Our Lord in his Church, guarantees to these decisions in matters of faith and moral, their full effect, independent of the opinion and prescriptions of the civil power. Otherwise the dogmas of faith and the principles of moral, which of themselves are always true and just, would vary according to the wishes of Sovereigns and the differences of time and place.

(*The Concordat is recalled.—Liberty of religious orders.—Exhortation to defend the rights of the Church.*)

502a This doctrine has already been stated in almost the same terms by Pius IX in his Allocution to the Consistory, November 3, 1855. Cf. A.P., 2, 447

THE HOLY FAMILY

Encycl. *Quamquam pluries*, August 15, 1889.

(*An era of persecution and apostasy.—Recourse to Our Lady during the month of October.—Devotion to the Holy Family.—The patronage of St. Joseph.*)

503 (33, 69) Now the divine home which Joseph governed as with the authority of a father contained the first fruits of the infant Church. Just as the Most Blessed Virgin is the Mother of Jesus Christ, so she is the Mother of all Christians whom she brought forth on the Mount of Calvary in the midst of the supreme sufferings of the Redeemer. Jesus Christ, too, is, as it were, the first-born among Christians who, by adoption and redemption, are his brothers. Such are the reasons why the Blessed Patriarch regards as being confided to him in a special manner the multitude of Christians who compose the Church, that is to say, this immense family, spread throughout the world, over which, since he is the Spouse of Mary and the Father of Christ, he possesses, as it were, a paternal authority. It is therefore natural and very proper that St. Joseph, just as he once provided for the needs of the family at Nazareth and surrounded it with his holy protection, should now shelter under his heavenly patronage the Church of Christ and defend her.

(*St. Joseph and the workers.—Prayer to St. Joseph.*)

THE WORKS OF MERCY

All. to the Consistory, December 30, 1889.

(*The struggles against the Church and her works.—Secularization of good works.*)

504 (82, 127) It is vain to seek charity of this nature outside the Church of God which Christ has left as the sole heir of his wisdom, of his moral, of his charismata. And in every age she has given the most striking proofs of her constant zeal in following the counsels and the examples of her Divine Founder. Where, in fact, is the human ill which the Church has not succored with maternal tenderness, as also with unequalled prudence and vigilance? Therefore, it is above all by her care and her authority, or at least with her counsel, her favor, and her protection, that appropriate assistance has

been given to every sort of calamity throughout the entire world, but more especially in the regions where the Church was vigorous and Christian virtues were held in higher honor.

(*Attacks against the Holy See.*)

THE MISSION OF THE CHURCH

Encycl. *Sapientiæ Christianæ*, January 10, 1890.

(*Abandonment of God's law brings grave evils on society.—Unjustified exactions of the State.—Conflicts of conscience for Catholics.—False solutions.*)

505 (76-77, 99, 220) For when the lawlessness of thought to which We have referred is so extended, so widely diffused, it becomes the duty of the Church actively to espouse the safeguarding of truth and to eradicate falsehood from men's minds—a duty at all times in her sacred keeping, since to her hands have been entrusted the honor of God and the saving of men. But when a special need demands, it becomes the duty not only of those who command to defend the purity of the faith, but "all are bound to communicate their faith to others, either to the instruction of other Christians, or to their strengthening or to repel the audacity of those outside the fold" (a).

(*Culpable inertia.—Duty of open profession of faith incumbent upon all.*)

506 (165, 198, 211, 217, 220) Now the gift of preaching, that is, of teaching is, by divine law, in the hands of the rulers whom "the Holy Ghost has placed as Bishops to rule the Church of God" (a), and especially of the Roman Pontiff, the Vicar of Jesus Christ, the Head of the Church, endowed with supreme power, the director of morals and actions. Nevertheless, let none imagine that they who have no essentially authoritative position in the hierarchy are forbidden to devote themselves to the same object, especially those who have received from God the power as well as the zeal to work. As often as there is need, these may very appositely deliver to others the message they have received, reflecting, like a mirror, the voice of the teachers, guarding themselves, however, from an assumption of the duties of authority (b).

505a St. Thomas, 2a, 2aem q, IIIm a, 2 ad 2.
506a Acts 20:28.
506b Cf. **THE LAY APOSTOLATE**, Nos. 148 ff.

(*Mandate of the Vatican Council to laymen, with respect to the struggle against error.*) (c)

The unity of the Church

507 (13, 15, 27, 39, 42, 77) Now, these duties will not be fulfilled, as a whole, and with advantage, as they should be, if some go out to battle independently of others. Jesus Christ, indeed, foretold that the dislike and hatred of men which He first endured would likewise be directed against the work founded by Him, so that this would hinder many from fulfilling the salvation obtained by His goodness. And for this reason He desired not merely to win followers to his teaching, but to unite them into a society and to welcome them into one body, "which is the Church" (a), of which He should be the head. And so the life of Jesus Christ circulates through the whole frame, nourishes and upholds the particular members, holds them in mutual bonds, and directs them to the same end, though individual acts are separately accomplished. Thus the Church is a perfect society, far more excellent than any other society; but this is its duty imposed upon it by its Author that it should fight for the salvation of the human race "like an army set in array" (b).

508 (121, 214, 224, 231) This composition and economy of the Christian household can in no way be changed: nor is any man permitted to rule himself by his own fancy, or to follow any mode of defense that pleases him; for he scatters and gathers not, who gathers not with the Church and Jesus Christ, and he most surely strives against God who labors not with Him and with the Church.

(*Unity of thought, first principle of unity.—Difficulty of this in temporal societies.*)

The rule of faith

509 (38, 46, 109) Very different it is among Christians; they receive what they are to believe from the Church, under whose authority and guidance they know well that they hold the truth. Hence, as the Church is one, Jesus Christ being one, so the whole doctrine of all Christians in the world is and ought to be one; "One Lord,

506c Cf. Above, N. 350.
507a Col. 1:24.
507b Cant. 6:9.

one faith" (a). "Having the same spirit of faith" (b), they are possessors of the principle of salvation, hence the same will and the same mode of action are generated spontaneously in all.

510 (*44, 101, 165*) But, as Paul the Apostle bids us, it is necessary that this union should be perfect. Since the Christian faith rests on the authority, not of human, but of divine reason ("we believe the truth not on account of the intrinsic truth of things made clear by the natural light of reason, but on the authority of God Himself revealing, who can neither deceive nor be deceived" (a), it follows that everything which is understood to be the direct teaching of God must be received by us with equal assent and that to refuse belief to one such doctrine is clearly to deny the whole. For they overturn the very foundations of faith who deny that God has spoken to man, or who doubt of his infinite truth and wisdom.

Now, to declare what is the divine teaching is the function of the teaching Church to whom God has entrusted the guardianship and interpretation of his words. But the highest teacher in the Church is the Roman Pontiff. Hence, as the union of minds necessitates a perfect agreement in one faith, so it calls all wills to be perfectly submissive and obedient to the Church and the Roman Pontiff, as to God (b).

Submission to the magisterium

511 (*109, 214*) Now, obedience should be perfect, since it is enforced by faith itself, and has this point in common with faith that it is indivisible. Indeed if it be not absolute and all embracing, only the shadow of obedience is left, while its essential nature has been utterly abolished and destroyed. And all Christian precedent so far ministers to such perfection, that it is and always has been held as a peculiar mark by which Catholics may be distinguished. It is well explained by Thomas Aquinas in these words:

509a Eph. 4:5. 509b 2 Cor. 4:13.
510a Conc. Vatican, Const. *Dei Filius*, 3; Denz., 1789.
510b *Statuere vero quæ sint doctrinæ divinitus traditæ, Ecclesiæ docentis est, cui custodiam interpretationemque Deus eloquiorum suorum commisit. Summus autem est magister in Ecclesia Pontifex romanus. Concordia igitur animorum sicut perfectum in una fide consensum requirit, ita voluntates postulat Ecclesiæ romanoque Pontifici perfecte subjectas atque obtemperantes, ut Deo.*

512 (*109, 165*) "The formal object of faith is primary truth as manifested in the Sacred Scriptures, and the teaching of the Church which proceeds from the primary truth. Hence, he who does not embrace as he would a divine and infallible law, the teaching of the Church, which proceeds from the primary truth as manifested in the Sacred Scriptures, has not the habit of faith: but he holds that which is of the faith (fidei) in a manner different from that which is by faith (per fidem) .... Now it is clear that he who embraces the teaching of the Church as he would an infallible law, makes assent to all that the Church teaches; but otherwise if of the Church's teaching he holds what he pleases, and refuses what does not please him, he does not embrace the teaching of the Church as an infallible law, but according to his own wish" (a). "There should be one faith in the whole Church, according to the text, 'I beseech you that ye all speak the same thing and that there be no schism among you' (b); which could not be, unless a mooted matter of faith were decided by him who governs the whole Church, that his judgment might hence be firmly held by the whole Church. And, therefore, to the sole authority of the Pontiff belongs the publication of any Creed together with all other matters that concern the whole Church" (c).

Extent of obedience

513 (*55, 95, 109-110, 169*) In fixing the limits of obedience, let none imagine that the authority of the bishops, and especially of the Roman Pontiff, is only to be respected in matters of dogma, the obstinate rejection of which cannot be distinguished from the crime of heresy. Nor is it by any means sufficient that a sincere and firm assent be given to the teachings delivered by the Church, which, though not defined by solemn Act, are nevertheless, by common and universal consent, believed as divinely revealed, and which the Vatican Council decreed as of "Catholic and divine faith." But it is moreover a chief duty of Christians to permit themselves to be ruled and guided by the bishops, and particularly by the Apostolic See. How fitting this doctrine is, is very evident. For the words of God refer in part to God Himself, and in part to man, and to that which is necessary for his eternal salvation. Now, in each division the guidance of both belief and action by divine

512a *Sum. Theol.*, 2a, 2ae, q. v, a. 3. 512b 1 Cor. 1:10.
512c *Ibid.*, 2a, 2ae, q. i. a. 10.

right belongs to the Church, as We have said, and in the Church to the Chief Pontiff. Hence, the Pontiff must have the power authoritatively to judge of the meaning of Holy Scripture; what doctrines are in harmony with it and what at variance; and also to declare what is virtuous and what sinful, what is to be done and what avoided in the work of salvation; for otherwise he could neither be a sure interpreter of the moral word of God nor a safe guide to man.

Nature of the Church

514 (12-13, 78-79, 124) We must go yet more deeply into the nature of the Church, as being not a mere chance union of Christians, but as a society divinely constituted and wonderfully organized, having as its direct object to bestow peace and holiness on the soul; and since for this end it alone by divine gift possesses the necessary means, it has fixed laws, fixed functions, and in the direction of Christian peoples follows a method most consonant with its nature.

The government of the Church

515 (14, 124) But the course of its government is difficult and seldom runs smooth. The Church is the mistress of nations scattered over the whole earth, differing in race and customs, whose duty it is, living each in its own state under its own laws, to submit both to civil and ecclesiastical power. And these duties are incumbent on the same persons, and not at odds with each other nor confused, as We have said, for the former promotes the prosperity of the State, the latter, the common good of the Church, and both are for the perfection of man.

Independence of the Church

516 (16, 84, 93, 121, 178) And with this definition of mutual rights and functions, it is quite clear that rulers of States should be free to guide their affairs, and this not only without the opposition, but with the assistance of the Church; for since she above all things teaches the practice of piety, which is justice towards God, in the same way she urges men to act with justice towards their rulers. But the ecclesiastical power has this far nobler aim—to rule the minds of men by having regard to "the kingdom of God and his justice" (a), and is entirely devoted to this object. Moreover, it cannot without rashness be doubted that the direction of souls has

516a Matt. 6:33.

been given to the Church alone, so that in it political power has no right of interference; for not to Caesar, but to Peter, did Jesus Christ entrust the keys of the kingdom of heaven.

(*Necessary qualities of Catholics' political activity.—Christian life.—Christian education and instruction.—Duty of fighting for Christ.*)

THE ACTION OF THE CHURCH

Encycl. *Rerum novarum,* May 16, 1891.

(*The labor question.—The socialist solution.—The Christian solution.—Means of realizing it.—The role of the Church.*)

517 (77, 95, 100, 116, 120, 124-125, 198, 206) However, the Church is not satisfied with pointing out the way which leads to salvation; she leads men to it and with her own hand applies the remedy to the ill. She applies herself above all to instruct and elevate men according to her principles and her doctrine, the life-giving waters of which she endeavors to spread as far and wide as possible through the ministry of her bishops and priests. She also tries to penetrate souls and to bring wills to allow themselves to be governed and directed by the rule of divine precepts. This is a capital point, one of the utmost importance, because it sums up, as it were, all the interests at stake, and here the action of the Church is supreme.

The instruments at her disposal to touch souls with, she has received for this purpose from Jesus Christ, and they carry within themselves the efficacy of divine strength. They alone can penetrate to the depths of the human heart; they alone can bring men to obey the injunctions of duty, to master passion, to love God and neighbor with a charity which is unique and supreme, energetically to overcome all the obstacles which impede him in his progress towards virtue.

(*The role of the State.—Action of employers and employees.—Christian charity.—The patrimony of the Church established by the alms of the faithful; always used for the benefit of the poor.*)

518 (48, 61, 82) Doubtless there are today a number of men, faithful echoes of a pagan past, who go so far as to make of this marvelous charity a weapon with which to attack the Church; and it has been proposed to substitute for Christian charity a philanthropy established by state law. But no human industry could substitute for that charity which devotes itself without reserve to the service of neighbor. The Church alone possesses this virtue, for it can be

derived from no other source than the Sacred Heart of Jesus; and he is far from Jesus Christ who is far from his Church (a).

(*Social Peace.*)

THE LIFE OF THE CHURCH

Encycl. *Octobri mense,* September 22, 1891.

(*The ills of the present time.—Necessity of prayer.*)

519 (94, 220) This is a fact admirable beyond all hope! The world goes its own laborious way, proud of its riches, its strength, its arms, its genius; the Church descends through the ages with calm and measured step, putting her trust in God alone towards whom she raises her eyes and hands in supplication day and night. Although in fact she does not, in her prudence, neglect the human help which Providence and the times procure her, it is not in them that she places her first hope, but in prayer, in supplication, in the invocation of the name of God. This is how she maintains and strengthens the principle of her life: her assiduity in prayer has permitted her happily to remain a stranger to the vicissitudes of the merely human and has united her continually to the divine will; it has allowed her to live the very life of Our Lord Jesus Christ in peace and tranquillity.

(*The intercession of Our Lady.—Appeal for the recitation of the rosary.*)

NOW AND FOREVER

Encycl. *Au milieu des sollicitudes,* February 16, 1892, to the French Bishops.

(*The religious situation in France.—The Church and different forms of government.—The changing character of the latter.*)

520 (13-14, 19, 91, 125, 138) The Church of Jesus Christ alone has been able to preserve, and certainly will preserve until the end of time, her form of government. Founded by Him "who was, who is, and who is to come" (a), she received from Him in the very beginning all that was necessary to continue her divine mission through the ebb and flow of human affairs. And, far from needing to change her essential constitution, she has not even the power to renounce the conditions of true liberty and sovereign independence with which Divine Providence endowed her for the general good of souls.

518a For parts here omitted, cf. the volume on The Social Question.
520a Heb. 13 8

(*"Ralliement" to the present French government.—Distinction between legislation and form of government.*)

THE NOTE OF SANCTITY

Apost. Let. *Qui Ecclesiæ suæ,* December 19, 1892.

521 (126) God, who has promised that He will never abandon his Church, watches over her in his wisdom so that she will never want that mark of *sanctity* whose excellence attests her divine origin and draws, by its example, the peoples of the earth to run in the way of virtue.

(*Beatification of the Venerable Francis Xavier Marie Bianchi.*)

THE MORAL LAW

Letter *Il divisamento,* February 8, 1893, to the Bishops of the Province of Venice.

(*The projected law on 'civil marriage'.—Intrusion in the domain of moral reserved to the Church.*)

522 (103) Everyone knows that Our Divine Savior remitted to the Church the judgment and the governance, not only of what concerns faith, but also of all that pertains to moral. The Church was instituted by Christ to be a sure and infallible guide to all men in the way of eternal salvation, and just as, in order to be saved, it is not enough to believe but one must act in conformity with the faith, it is to the Church that judgment belongs, in matters concerning the moral law and conduct, as well as in matters concerning the deposit of faith.

(*Marriage and virginity.—Limits of the State's power.—Judgment on this law.—Duty of resisting.*)

SHEEP WITH A SHEPHERD

Letter *Exima Nos lætitia,* July 19, 1893, to the Bishop of Poitiers.

(*The schism of the "petite Eglise."*)

523 (154, 160, 177, 203) Its members pretend that their sole preoccupation is to affirm the proper and original right of the Church, that they have nothing more at heart than to protect her liberty from every hostile action at the hands of human powers. They find the most absolute guarantee and the surest defense of this liberty in the bishops remaining in perpetual stability in the place which they have

occupied in the sacred hierarchy; whence it follows that they may not be moved from their sees or removed from their rank.

It is certainly true that no man of good sense will ever believe that some private individuals or some bishops have more at heart the rights and liberty of the Church than has the Holy See itself, the Mother and Mistress of all the Churches. Or that in order to procure this good, the Roman Church needs to be prodded by those who, in order to be and to be held as good Catholics, owe the Roman Church submission and obedience before all else. If it must be recognized and considered as an acquired and sacred right that no bishop can be removed from his see or his rank by any merely human power, nonetheless, no difficulty should be made about admitting that the Apostolic See has this right by reason of its supreme authority over the lambs and the sheep, on every occasion when grave matters and the higher good of the Church require.

(*The conduct of Pope Melchiades with regard to the Donatists; the admirable submission of the French Bishops to the orders of Pius VII: both testify in favor of this right of the Holy See.*)

524 (56) In rendering to religion its ancient splendor, Pius VII strengthened the peace of the Church with such happy effect that the order of bishops established by his authority was regarded as worthy of its high office and became the object of the veneration of all the faithful. And so these prelates were received into the communion of the Catholic fraternity by the bishops of the entire world.

525 (56) Therefore, there can be no legitimate cause for these men, whoever were the first leaders of those concerned today, to be separated from the most holy communion of the Catholic world. Let them not rely on the upright quality of their conduct, not on their fidelity to discipline, not on their zeal in safeguarding teaching and stability in religion. Does not the Apostle say plainly that without charity all this profiteth nothing? (a) There is not a single bishop who considers them to be or who governs them as his flock. From this the evidence is plain: they may conclude with certainty that they are fugitives from the flock of Christ. Let them hear the cry of St. Ignatius, that illustrious martyr of the Apostolic ages: "I will write to you again if, by God's favor,

525a Cf. Cor. 13:3.

I learn that each and every one of you, without a single exception, is united with one another in the same faith under the one Jesus Christ, obedient to the bishop and to his priests, in the unity of one mind breaking the one bread in which is to be found the well-spring of immortality" (b). And again: "Keep yourselves from that noxious food which Our Lord Jesus Christ does not raise; it is no planting of the Father. He who is of God and of Jesus Christ is with the bishop, and he who returns under the influence of penance, to the unity of the Church, is of God and is according to Jesus Christ. Be not deceived, Brethren, if a man follow the fomenters of schism, such a one shall not inherit the kingdom of God" (c).

526 (58) From this it follows also that they cannot promise themselves any of the graces and fruits of the perpetual sacrifice and of the sacraments which, although they are sacrilegiously administered, are nonetheless valid and serve in some measure that *form* and *appearance* of piety which St. Paul mentions (a) and which St. Augustine speaks of at greater length: "The form of the branch," says the latter with great precision, "may still be visible, even apart from the vine, but the invisible life of the root can be preserved only in union with the stock. That is why the corporal sacraments, which some keep and use outside the unity of Christ, can preserve the appearance of piety. But the invisible and spiritual virtue of true piety cannot abide there any more than feeling can remain in an amputated member" (b). But since they no longer have even a single priest who adheres to their tenets, they cannot even boast of this appearance of piety. They no longer have the sacraments, with the exception of baptism, which they confer, so it is said, without ceremonies on children; a fruitful baptism for the latter, provided that once the age of reason is reached they do not embrace the schism; but deadly for those who administer it, for in conferring it they willfully act in schism (c).

(*The Pope invites the schismatics to return to the Church.—He encourages the Bishops of Lyons and Poitiers.*)

525b *Ad Ephes.*, XX.
525c *Ad Philad.*, III.
526a Cf. 1 Cor. 13:3.
526b *Serm.* LXXI, *in Matt.*, 32.
526c . . . *Suscipientibus quidem, modo quum adolcverint schismate abstineant, profuturum, sed mortiferum dantibus, quippe qui id agant voluntario schismate impliciti.*

THE TEACHING OF SCRIPTURE

Encycl. *Providentissimus Deus,* November 18, 1893.

(*The place of the Bible in teaching and preaching.—The Church and the Bible.—The enemies: Protestants, Rationalists, Liberals.—Defense of the Bible.—The Bible and theology.*)

527 (2, 4, 102, 137, 147) To have proved the truth of Catholic doctrine, to have explained and illumined this doctrine by learned and lawful interpretations of the Bible, this is certainly a great deal; there remains, however, another point, as important as the work necessary to accomplish it is considerable: establishing as solidly as possible the complete authority of the Scriptures. This end will not be reached in a full and entire fashion except through the proper and ever-living magisterium of the Church who "in herself, by reason of her admirable diffusion, her eminent sanctity, her inexhaustible fecundity in every sort of good, her Catholic unity, her invincible stability, is a great and perpetual motive of credibility, and an irrefragable proof of her divine mission" (a).

But since the divine and infallible teaching authority of the Church rests upon the authority of Sacred Scripture, the claim for at least a human belief in the latter must first of all be set forth and supported. In fact, from these books, as the surest witnesses of antiquity, the divinity and the mission of Jesus Christ, the institution of the hierarchy of the Church, the primacy conferred upon Peter and upon his successors, will be confirmed by evidence and solidly established.

(*Exegetical science.—Ancillary sciences.—Inspiration and inerrancy.—Catholic savants.*)

A PEOPLE UNITED TO THEIR SHEPHERD

All. to the people of Rome, January 28, 1894.

(*Virtues of the clergy of Rome.—Clergy and faithful are praised for their union with the Holy See.*)

528 (44, 214) Seeing you gathered here together, all of one mind, and forming a group which represents to such a large extent all the parishes of Rome, Our mind lingers with pleasure over the ideal of the organic unity of the Church, so well summed up by the ancients in the well-known formula: "A people united to their shepherd"; in fact, docility to shepherds of a lower grade is the

527a *Counc. Vat.*, sess. III, c. 3 *de fide;* above, No. 342.

first link in the necessary submission to those of a higher grade and to the Supreme Shepherd.

(*Trials of the present time.—The Holy Family Association.*)

CONDITIONS OF UNITY

Apostolic Epistle, *Praeclara gratulationis,* June 20, 1894, to the entire world.

(*Fruits of the Jubilee.—Prayer for unity.—The separated Churches.—Protestants pretend to unity by charity alone.*)

529 (4, 6, 24, 40-41, 46, 48, 142, 172) But how can perfect charity unite hearts if faith has not brought unity to minds? This is why there have been men among those We speak of—thoughtful men with hearts avid of the truth—who have come to seek in the Catholic Church the road which leads with surety to eternal life. They have understood that they could not cleave to Jesus Christ as the Head of the Church if they did not belong to the Body of Jesus Christ which is the Church; nor could they hope ever to possess in all its purity the faith of Jesus Christ if they were to reject its legitimate teaching authority, entrusted to Peter and to his successors. On the other hand, they understood that only in the Roman Church is to be found the ideal realized, the type reproduced, of the true Church, which is, moreover, visible to all men by reason of the exterior marks with which God her Founder took care to distinguish her. And many of these men, gifted with penetrating judgment and marvelous wisdom in the study of antiquity, have in very remarkable writings, been able to throw light on the uninterrupted apostolicity of the Roman Church, the integrity of her teaching, and the constant uniformity of her discipline.

(*Pressing and fatherly appeal to the dissidents.—Duties of the Roman Catholics.—Errors on the subject of the Church.*

The Church, a perfect society

530 (13, 67, 77, 91, 119) The Church, in the will and in the plan of God her Founder, is a society perfect in her own right: a society whose mission and role are to permeate the human race with the evangelical institutions and precepts, to safeguard the integrity of morals and the exercise of Christian virtue, and, hence, to lead all men to that heavenly blessedness which has been set before them. And because she is a perfect society, as We have said, she is endowed with a principle of life which does not come to her from without, but one which was placed within her by the same act of will

which gave her her nature. For this same reason she is invested with the power to make laws, and, in the exercise of this power, it is only just that she should be free, as this is just, too, for all that can touch her authority. But this liberty, nonetheless, is not of a nature to provoke rivalries and antagonism: for the Church does not crave power, she obeys no ambition. What she wants, and the unique aim she pursues, is to safeguard among men the exercise of virtue, and by this means to ensure their eternal salvation. And so it is of her very nature to employ condescension and maternal methods.

(*Church and State.—Masonic sects.—The Church is the source of truth and of supernatural life.—Christian solution of social and political questions.—Missionary vocation of Christian Europe.—Address to the rulers of States.*)

BETTER THAN LIBERTY

Letter *Longinqua Oceani*, January 6, 1895, to the Bishops of the United States.

(*The work of Christopher Columbus.—Progress of the Church in the United States.*)

531 The main factor, no doubt, in bringing things into this happy state were the ordinances and decrees of your synods, especially of those which in more recent times were convened and confirmed by the authority of the Apostolic See. But, moreover (a fact which it gives pleasure to acknowledge), thanks are due to the equity of the laws which obtain in America and to the customs of the well-ordered Republic. For the Church amongst you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced (a). The fact that Catholicity with you is in good condition, nay, is even enjoying

531a *Sed quamquam hæc vera sunt, tamen error tollendus, ne quis hinc sequi existimet, petendum ab America exemplum optimi Ecclesiæ status: aut universe licere vel expedire, rei civilis reique sacræ distractas esse dissociatasque, more americano, rationes.*

a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His Church, in virtue of which unless men or circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority.

(*The Council of Baltimore.—To perpetuate the fruits of the Council and strengthen the bonds between America and the Holy See, the Pope has instituted an Apostolic Legation.*)

The representatives of the Holy See

The mass of the Catholics understood how salutary Our action 532
was destined to be; they saw, moreover, that it accorded with the (*151-*
usage and the policy of the Apostolic See. For it has been, from *153,*
earliest antiquity, the custom of the Roman Pontiffs in the exercise *156*)
of the divinely bestowed gift of the primacy in the administration of the Church of Christ to send forth legates to Christian nations and peoples. And they did this, not by an adventitious but an inherent right. For "the Roman Pontiff, upon whom Christ has conferred ordinary and immediate jurisdiction, as well over all and singular churches, as over all and singular pastors and faithful (a), since he cannot personally visit the different regions and thus exercise the pastoral office over the flock entrusted to him, finds it necessary, from time to time, in the discharge of the ministry imposed on him, to despatch legates into different parts of the world, according as the need arises; who, supplying his place, may correct errors, make the rough ways plain, and administer to the people confided to their care increased means of salvation" (b).

But how unjust and baseless would be the suspicion, should it 533
anywhere exist, that the powers conferred on the legate are an (*155-*
obstacle to the authority of the bishops! Sacred to Us (more than *156,*
any other) are the rights of those "whom the Holy Ghost has *190*)
placed as bishops to rule the Church of God" (a). That these rights should remain intact in every nation in every part of the globe, We both desire and ought to desire, the more so since the dignity of the individual bishop is by nature so interwoven with the dignity of the Roman Pontiff that any measure which benefits

532a Con. Vat. *Sess.*, iv. c. 3; above, No. 363.
532b *Cap. Un. Extrav. Comm.* De Consuet., 1:1.
533a Acts 20:28.

the one necessarily protects the other. "My honor is the honor of the Universal Church. My honor is the unimpaired vigor of My brethren. Then am I truly honored when to each one due honor is not denied" (b).

534 (156) Therefore, since it is the office and function of an apostolic legate, with whatsoever powers he may be vested, to execute the mandates and interpret the will of the Pontiff who sends him, thus, so far from his being of any detriment to the ordinary power of the bishops, he will rather bring an accession of stability and strength. His authority will possess no slight weight for preserving in the multitude a submissive spirit; in the clergy discipline and due reverence for the bishops, and in the bishops mutual charity and an intimate union of souls.

(*Fruits hoped for from this legation.—Submission of the faithful to the laws of the Church.—The social question.—The Press.—Non-Catholics.—The racial question.*)

THE HEART OF THE CHURCH

Apost. Let. *Provida Mater*, May 5, 1895.

(*On the occasion of the Feast of Pentecost the Pope invites the faithful to offer special prayers.*)

535 (32, 88) The greatest and the most fruitful blessings can be hoped for from Him who is the Spirit of Truth, who has revealed to us God's secrets in Sacred Scripture, and sustains the Church by his perpetual presence. From this living source of sanctity, souls regenerated for divine adoption receive in a marvelous manner increase and perfecting for eternity. In fact, from this multiform grace of the Holy Spirit (a) are continually derived light and zeal, healing and strength, consolation and rest, the desire to accomplish all that is good, and fruitfulness in good works. Finally, the Spirit acts by his virtue in the Church in such wise that, as Christ is the Head of the Mystical Body, so it is possible, by an exact analogy, to call the Spirit the Heart: for "the heart has a certain hidden influence, and it is for that reason that the Holy Spirit is compared to the heart, for He gives life to and unites he Church in an invisible manner" (b).

533b S. Gregorius *Epist. ad Eulog. Alex. lib.* VIII. *ep.* 30.
535a Cf. Eph. 3:10; 1 Peter 4:10.
535b *Idem denique Spiritus virtute sua in Ecclesia sic agit, ut mystici hujus corporis quemadmodum* caput *est Christus, ita ipsemet* cor *apta possit similitudine appellari: nam* cor habet quamdam influentiam occultam; et ideo cordi comparatur Spiritus Sanctus qui invisibiliter Ecclesiam vivificat et unit. (S. Thomas, *Sum. Theol.*, IIIa, q. 8, a. I, ad 3um).

(*Fruits to be hoped for: greater union among the faithful, the reconciliation of the dissidents.—Promulgation of the indulgence.*)

A MOTHER FOR THE CHURCH

Encycl. *Adjutricem populi*, October 5, 1895.

(*The Rosary.—Prayer for unity and the return of the dissidents.—The mission confided by Christ to Mary on Calvary.*)

536 (33) Mary has assumed and generously carried out this great function and this laborious mission whose beginnings were consecrated in the Cenacle. She admirably sustained the first years of the Christian people by the sanctity of her example, the authority of her counsels, the gentleness of her encouragement, the efficacy of her holy prayers. Truly Mother of the Church, Doctor and Queen of the Apostles, to them she communicates also a portion of the divine words which "she kept in her heart" (a).

It would be impossible to say all that she added in extent and efficacy to this help when she was raised to the side of her Son, to that height of heavenly glory which was worthy of her dignity and the splendor of her merits. For in that place, according to God's designs, she began to watch over the Church, to help and protect us as a Mother does, so that after having been the cooperator of man's redemption, she became also, by reason of the almost limitless power which was granted to her, the dispenser of the grace which flows from this Redemption to every age.

(*The schismatic East, formerly so devout to Mary.—The Rosary, nourishment of faith.—The Congress of Jerusalem.*)

UNITY OF THE CHURCH

Encycl. *Satis cognitum*, June 29, 1896.

Unity the distinctive mark of the Church

537 (1, 52, 63, 70) It is sufficiently well known unto you that no small share of Our thoughts and of Our care is devoted to Our endeavor to bring back to the *fold*, placed under the guardianship of Jesus Christ, the chief Pastor of souls, sheep that have strayed. Bent upon this, We have thought it most conducive to this salutary

536a Luke 2:19.

end and purpose to describe the image and, as it were, the lineaments of the Church. Amongst these the most worthy of Our chief consideration is *Unity*. This the Divine Author impressed on it as a lasting sign of truth and of unconquerable strength (a). The essential beauty and comeliness of the Church ought greatly to influence the minds of those who consider it. Nor is it improbable that ignorance may be dispelled by the consideration; that false ideas and prejudices may be dissipated from the minds chiefly of those who find themselves in error without fault of theirs; and that even a love for the Church may be stirred up in the souls of men, like unto that charity wherewith Christ loved and united Himself to that spouse redeemed by his precious blood. "Christ loved the Church, and delivered Himself up for it" (b).

538 (231) If those about to come back to their most loving Mother (not yet fully known, or culpably abandoned) should perceive that their return involves not indeed the shedding of their blood (at which price nevertheless the Church was bought by Jesus Christ) but some lesser trouble and labor, let them clearly understand that this burden has been laid on them not by the will of man but by the will and command of God. They may thus, by the help of heavenly grace, realize and feel the truth of the divine saying, "My yoke is sweet and My burden light" (a). Wherefore, having put all Our hope in the Father of lights, from whom "cometh every best gift and every perfect gift" (b)—in Him, namely, who alone gives the increase" (c), We earnestly pray that He will graciously grant Us the power of bringing conviction home to the minds of men.

The divine idea of the Church

539 (75) Although God can do by his own power all that is effected by created natures, nevertheless in the counsels of his loving

537a In an address to the Consistory of June 22, the Pope had already indicated the thought which led him to write the encyclical: "*Quoniam christianæ doctrinæ gravissimum caput et velut fundamentum continetur germana Ecclesiæ cognitione, idcirco induximus animum Ecclesiæ imaginem atque formam ex constitutione divina expressam, proferre in medium; eo præcipue spectantes ut insigne admirabile unitatis, inditum ei divinitus, luculentius emergat.*

537b Eph. 5:25.

538a Matt. 11:30.
538b James 1:17.
538c 1 Cor. 3:6.

providence He has preferred to help men by the instrumentality of men. And, as in the natural order He does not usually give full perfection except by means of man's work and actions, so also He makes use of human aid for that which lies beyond the limits of nature, that is to say, for the sanctification and salvation of souls. But it is obvious that nothing can be communicated amongst men save by means of external things which the senses can perceive. For this reason the Son of God assumed human nature—"who being in the form of God . . . emptied Himself, taking the form of a servant, being made in the likeness of a man" (a)—and thus living on earth He taught his doctrine and gave his laws, conversing with men.

540 (77-78, 85, 100, 102, 120, 131) And since it was necessary that his divine mission should be perpetuated to the end of time, He took to Himself disciples, trained by Himself, and made them partakers of his own authority. And, when He had invoked upon them from heaven the *Spirit of Truth*, He bade them go through the whole world and faithfully preach to all nations what He had taught and what He had commanded, so that by the profession of his doctrine, and the observance of his laws, the human race might attain to holiness on earth and never-ending happiness in heaven.

Visible nature of the Church

541 (3, 10, 16, 20, 79, 107) In this wise, and on this principle, the Church was begotten. If we consider the chief end of this Church and the proximate efficient causes of salvation, it is undoubtedly *spiritual;* but in regard to those who constitute it, and to the things which lead to these spiritual gifts, it is external and necessarily visible. The apostles received a mission to teach by visible and audible signs, and they discharged their mission only by words and acts which certainly appealed to the senses. So that their voices falling upon the ears of those who heard them begot faith in souls—"Faith cometh by hearing, and hearing by the word of Christ" (a). And faith itself—that is, assent given to the first and supreme truth—though residing essentially in the intellect, must be manifested by outward profession—"For, with the heart, we believe unto justice; but with the mouth, confession is made unto salvation" (b). In the same way, in man, nothing is more internal than

539a Philipp. 2:6-7.

541a Rom. 10:17.
541b Rom. 10:10.

heavenly grace which begets sanctity, but the ordinary and chief means of obtaining grace are external: that is to say, the sacraments which are administered by men specially chosen for that purpose, by means of certain ordinances. Jesus Christ commanded his apostles and their successors to the end of time to teach and rule the nations. He ordered the nations to accept their teaching and obey their authority. But this correlation of rights and duties in the Christian commonwealth not only could not have been made permanent, but could not even have been initiated except through the senses, which are of all things the messengers and interpreters.

The Church the body of Christ

542 (6, 9, 16, 28-29, 90) For this reason the Church is so often called in Holy Writ a *body*, and even the body of Christ– "Now you are the body of Christ" (a)–and precisely because it is a body is the Church visible: and because it is the body of Christ is it living and energizing, because by the infusion of his power Christ guards and sustains it, just as the vine gives nourishment and renders fruitful the branches united to it. And as in living beings the vital principle is unseen and invisible, and is evidenced and manifested by the movements and action of the members, so the principle of supernatural life in the Church is clearly shown in that which is done by it.

Erroneous conceptions of the Church

543 (3, 6, 9, 17, 24) From this it follows that those who arbitrarily conjure up and picture to themselves a hidden and invisible Church are in grievous and pernicious error, as also are those who regard the Church as a human institution which claims a certain obedience in discipline and external duties, but which is without the perennial communication of the gifts of divine grace, and without all that which testifies by constant and undoubted signs to the existence of that life which is drawn from God. It is assuredly as impossible that the Church of Jesus Christ can be the one or the other as that man should be a body alone or a soul alone. The connection and union of both elements is as absolutely necessary to the true Church as the intimate union of the soul and body is to human nature. The Church is not something dead: it is the body of Christ endowed with supernatural life. As Christ, the

542a 1 Cor. 12:27.

head and exemplar, is not wholly in his visible human nature, which Photinians and Nestorians assert, nor wholly in the invisible divine nature, as the Monophysites hold, but is one, by the union of both natures, visible and invisible; so the mystical body of Christ is the true Church only because its visible parts draw life and power from the supernatural gifts and other invisible elements, and it is from this union that tho very nature of the visible parts themselves springs.

Immutability of the Church

544 (9, 229) But since the Church is *such* by divine will and constitution, *such* it must uniformly remain to the end of time. If it did not, then it would not have been founded as perpetual and the end set before it would have been limited to some certain place and to some certain period of time; both of which are contrary to the truth. The union consequently of visible and invisible elements, because it harmonizes with the natural order and by God's will belongs to the very essence of the Church, must necessarily remain so long as the Church itself shall endure.

545 (19, 227, 229) Wherefore Chrysostom writes: "Secede not from the Church: for nothing is stronger than the Church. Thy hope is the Church; thy salvation is the Church; thy refuge is the Church. It is higher than the heavens and wider than the earth. It never grows old, but is ever full of vigor. Wherefore Holy Writ pointing to its strength and stability calls it a mountain" (a). Also Augustine says: "Unbelievers think that the Christian religion will last for a certain period in the world and will then disappear. But it will remain as long as the sun–as long as the sun rises and sets; that is, as long as the ages of time shall roll, the Church of God–the true body of Christ on earth–will not disappear" (b). And in another place: "The Church will totter if its foundation shakes; but how can Christ be moved? . . . . Christ remaining immovable, it (the Church) shall never be shaken. Where are they that say that the Church has disappeared from the world, when it cannot even be shaken?" (c)

How to recognize the true nature of this unity

546 (2) He who seeks the truth must be guided by these fundamental principles. That is to say, that Christ the Lord instituted and

545a *Hom. De capto Eutropio*, n. 6. 545b *In Psalm.* lxx. n. 8.
545c *Enarratio in Psalm*, ciii., *sermo* ii., n. 5.

formed the Church: wherefore when we are asked what its nature is, the main thing is to see what Christ wished, and what in fact He did. Judged by such a criterion it is the unity of the Church which must be principally considered; and of this, for the general good, it has seemed useful to speak in this Encyclical (a).

Nature of unity

547 (2, 12, 37) It is so evident from the clear and frequent testimonies of Holy Writ that the true Church of Jesus Christ is *one*, that no Christian can dare to deny it. But in judging and determining the nature of this unity many have erred in various ways. Not the foundation of the Church alone, but its whole constitution, belongs to the class of things effected by Christ's free choice. For this reason the entire case must be judged by what was actually done. We must consequently investigate not how the Church may possibly be one, but how He, who founded it, willed that it should be one.

548 (41) But when we consider what was actually done we find that Jesus Christ did not, in point of fact, institute a Church to embrace several communities similar in nature, but in themselves distinct, and lacking those bonds which render the Church unique and indivisible after that manner in which in the symbol of our faith we profess: "I believe in one Church."

549 (21, 40-41, 52) "The Church in respect of its unity belongs to the category of things indivisible by nature, though heretics try to divide it into many parts.... We say, therefore, that the Catholic Church is unique in its essence, in its doctrine, in its origin, and in its excellence.... Furthermore, the eminence of the Church arises from its unity, as the principle of its constitution—a unity surpassing all else, and having nothing like unto it or equal to it (a). For this reason Christ, speaking of this mystical edifice, mentions only one Church, which He calls his own—"I will build My Church"; any other Church except this one, since it has not been founded by Christ, cannot be the true Church.

546a *His velut fundamentis utendum veritatem quærenti. Scilicet Ecclesiam instituit formavitque Christus Dominus propterea natura illius cum quæritur cujusmodi sit, caput est nosse quid Christus voluerit quidque reapse effecerit. Ad hanc regulam exigenda maxime Ecclesiæ unitas est, de qua visum est, communis utilitatis causa, nonnihil his litteris attingere.*
549a S. *Clemens Alexandrinus, Stromatum* b. viii., c. 17.

A single Church and a single mission

550 (39, 44, 75, 77) This becomes even more evident when the purpose of the divine Founder is considered. For what did Christ the Lord ask? What did He wish in regard to the Church founded, or about to be founded? This: to transmit to it the same mission and the same mandate which He had received from the Father, that they should be perpetuated. This He clearly resolved to do: this He actually did. "As the Father hath sent Me, I also send you" (a). "As thou hast sent Me into the world I also have sent them into the world" (b). But the mission of Christ is to save "that which had perished"; that is to say, not some nations or peoples, but the whole human race, without distinction of time or place. "The Son of man came that the world might be saved by Him" (c). "For there is no other name under heaven given to men whereby we must be saved" (d).

551 (40, 72) That the one Church should embrace all men everywhere and at all times was seen and foretold by Isaias, when looking into the future he saw the appearance of a mountain conspicuous by its all-surpassing altitude, which set forth the image of "the house of the Lord"—that is, of the Church. "And in the last days the mountain of the house of the Lord shall be prepared on the top of the mountains" (a). But this mountain which towers over all other mountains is *one;* and the house of the Lord to which *all nations* shall come to seek the rule of living is also *one*. "And all nations shall flow unto it. And many peoples shall go, and say: Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us his ways, and we will walk in his paths" (b). Explaining this passage, Optatus of Mila says: "It is written in the prophet Isaias: 'From Sion the law shall go forth, and the word of the Lord from Jerusalem.' For it is not on Mount Sion that Isaias sees the valley, but on the holy mountain; that is, the Church, which has raised itself conspicuously throughout the entire Roman world under the whole heavens.... The Church is, therefore, the spiritual Sion in which Christ has been constituted King by God the Father, and which exists throughout the entire earth, on which there is but one Catholic Church." (c) And Augustine says: "What

550a John 20:21. 550b John 17:18. 550c John 3:17.
550d Acts 4:12. 551a Isa. 2:2. 551b Isa. 2:2-3.
551c *De Schism. Donatist. lib.* iii, n. 2.

can be so manifest as a mountain, or so well known? There are, it is true, mountains which are unknown because they are situated in some remote part of the earth.... But this mountain is not unknown; for it has filled the whole face of the world, and about this it is said that it is prepared on the summit of the mountains" (d).

One Church because One Head

552 (6, 24, 34, 38) Furthermore, the Son of God decreed that the Church should be his mystical body, with which He should be united as the head, after the manner of the human body which He assumed, to which the natural head is physiologically united. As He took to Himself a mortal body which He gave to suffering and death in order to pay the price of man's redemption, so also He has one mystical body in which and through which He renders men partakers of holiness and of eternal salvation. God "hath made Him (Christ) head over all the Church, which is his body" (a).

553 (6, 42, 54) Scattered and separated members cannot possibly cohere with the head so as to make one body. But St. Paul says: "All the members of the body, whereas they are many, yet are one body, so also is Christ" (a). Wherefore this mystical body, he declares, is "compacted and fitly joined together. The head, Christ: from whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part" (b). And so dispersed members, separated one from the other, cannot be united with one and the same head. "There is one God, and one Christ; and his Church is one and the faith is one; and one the people, joined together in the solid unity of the body in the bond of concord. This unity cannot be broken, nor the one body divided by the separation of its constituent parts" (c). And to set forth more clearly the unity of the Church, he makes use of the illustration of a living body, the members of which cannot possibly live unless united to the head and drawing from it their vital force. Separated from the head they must of necessity die. "The Church," he says, "cannot be divided into parts by the separation and cutting asunder of its members. What is cut away from the mother

551d *In Ep. Joan., tract* i., n. 13
552a Eph. 1:22:23.
553a 1 Cor. 12:12. 553b Eph. 4:15-16.
553c S. Cyprianus, *De Cath. Eccl. Unitate*, n. 23.

cannot live or breathe apart" (d). What similarity is there between a dead and a living body? "For no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church: because we are members of his body, of his flesh, and of his bones" (e).

554 (41) Another head like to Christ must be invented—that is, another Christ—if besides the one Church, which is his body, men wish to set up another. "See what you must beware of—see what you must avoid—see what you must dread. It happens that, as in the human body, some member may be cut off—a hand, a finger, a foot. Does the soul follow the amputated member? As long as it was in the body, it lived; separated, it forfeits its life. So a man is a Catholic as long as he lives in the body: cut off from it he becomes a heretic—the life of the spirit follows not the amputated member" (a).

555 (58, 61, 227) The Church of Christ, therefore, is one and the same forever; those who leave it depart from the will and command of Christ the Lord—leaving the path of salvation they enter on that of perdition. "Whosoever is separated from the Church is united to an adulteress. He has cut himself off from the promises of the Church, and he who leaves the Church of Christ cannot arrive at the rewards of Christ.... He who observes not this unity observes not the law of God, holds not the faith of the Father and the Son, clings not to life and salvation" (a).

The bonds of unity

556 (38, 41, 46) But He, indeed, who made this one Church, also gave it *unity*, that is, He made it such that all who are to belong to it must be united by the closest bonds, so as to form one society, one kingdom, one body, "one body and one spirit, as you are called in one hope of your calling" (a). Jesus Christ, when his death was nigh at hand, declared his will in this matter, and solemnly offered it up, thus addressing his Father: "Not for them only do I pray, but for them also who through their word shall believe in Me... that they also may be one in Us... that they

553d *Ibid.* 553e Eph. 5:29-30.
554a S. Augustinus, *Sermo cclxvii.*, n. 4.
555a S. Cyprianus, *De Cath. Eccl. Unitate*, n. 6.
556a Eph. 4:4.

may be made perfect in one" (b). Yea, He commanded that this unity should be so closely knit and so perfect amongst his followers that it might, in some measure, shadow forth the union between Himself and his Father: "I pray that they all may be one, as Thou, Father, in Me, and I in Thee" (c).

The unity of faith

557 (46, 96) Agreement and union of minds is the necessary foundation of this perfect concord amongst men, from which concurrence of wills and similarity of action are the natural results. Wherefore, in his divine wisdom, He ordained in his Church *Unity of Faith;* a virtue which is the first of those bonds which unite man to God, and whence we receive the name of the "faithful—one Lord, one faith, one baptism" (a). That is, as there is one Lord and one baptism, so should all Christians, without exception, have but one faith. And so the Apostle St. Paul not merely begs but entreats and implores Christians to be all of the same mind, and to avoid difference of opinions: "I beseech you, brethren, by the name of Our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms amongst you, and that you be perfect in the same mind and in the same judgment" (b). Such passages certainly need no interpreter; they speak clearly enough for themselves.

558 (46) Besides, all who profess Christianity allow that there can be but one faith. It is of the greatest importance, and indeed of absolute necessity, as to which many are deceived, that the nature and character of this unity should be recognized. And, as We have already stated, this is not to be ascertained by conjecture, but by the certain knowledge of what was done; that is, by seeking for and ascertaining what kind of unity in faith has been commanded by Jesus Christ.

559 (53) The heavenly doctrine of Christ, although for the most part committed to writing by divine inspiration, could not unite the minds of men if left to the human intellect alone. It would, for this very reason, be subject to various and contradictory interpretations. This is so not only because of the nature of the doctrine itself and of the mysteries it involves, but also because of the divergencies of the human mind and of the disturbing element

556b John 17:20-21, 23. 556c *Ibid.* 21.
557a Eph. 4:5. 557b 1 Cor. 1:10.

of conflicting passions. From a variety of interpretations a variety of beliefs is necessarily begotten; hence come controversies, dissensions, and wranglings such as have arisen in the past, even in the first ages of the Church. Irenaeus writes of heretics as follows: "Admitting the Sacred Scriptures they distort the interpretations" (a). And Augustine: "Heresies have arisen, and certain perverse views ensnaring souls and precipitating them into the abyss only when the Scriptures, good in themselves, are not properly understood" (b).

The teaching authority
the principle of the unity of faith

560 (96, 109) Besides Holy Writ it was absolutely necessary, to insure this union of men's minds—to effect and preserve unity of ideas—that there should be another *principle*. This the wisdom of God requires: for He could not have willed that the faith should be *one* if He did not provide means sufficient for the preservation of this unity; and this Holy Writ clearly sets forth as We shall presently point out. Assuredly the infinite power of God is not bound by anything; all things obey it as so many passive instruments. In regard to this external principle, therefore, we must inquire which one of all the means in his power Christ did actually adopt. For this purpose it is necessary to recall in thought the institution of Christianity. We are mindful only of what is witnessed to by Holy Writ and what is otherwise well known. Christ proves his own divinity and the divine origin of his mission by miracles; He teaches the multitudes heavenly doctrine by word of mouth; and He absolutely commands that the assent of faith should be given to his teaching, promising eternal rewards to those who believe and eternal punishment to those who do not. "If I do not the works of My Father, believe Me not (a). If I had not done among them the works that no other man hath done, they would not have sin" (b). "But if I do (the works), though you will not believe Me, believe the works" (c). Whatever He commands, He commands by the same authority. He requires the assent of the mind to all truths without exception. It was thus the duty of all

559a *Adv. Hæres., cap.* 12, n. 12.
559b *In Evang. Joan., tract.* xviii., *cap.* 5, n. 1.
560a John 10:37.
560b John 15:24 560c John 10:38.

who heard Jesus Christ, if they wished for eternal salvation, not merely to accept his doctrine as a whole, but to assent with their entire mind to all and every point of it, since it is unlawful to withhold faith from God even in regard to one single point.

The mission given to the Apostles

561 (85, 89, 97, 214) When about to ascend into heaven He sends his apostles in virtue of the same power by which He had been sent from the Father; and He charges them to spread abroad and propagate his teaching. "All power is given to Me in heaven and in earth. Going therefore teach all nations . . . teaching them to observe all things whatsoever I have commanded you" (a). So that those obeying the apostles might be saved, and those disobeying should perish. "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned" (b). But since it is obviously most in harmony with God's providence that no one should have confided to him a great and important mission unless he were furnished with the means of properly carrying it out, for this reason Christ promised that He would send the Spirit of Truth to his disciples to remain with them forever. "But if I go I will send Him (the Paraclete) to you. . . . But when He, the Spirit of Truth, is come, He will teach you all truth" (c). "And I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever, the Spirit of Truth" (d). "He shall give testimony of Me, and you shall give testimony" (e).

562 (109) Hence He commanded that the teaching of the apostles should be religiously accepted and piously kept as if it were his own—"He who hears you hears Me, he who despises you despises Me" (a). Wherefore the apostles are ambassadors of Christ as He is the ambassador of the Father. "As the Father sent Me so also I send you" (b). Hence as the apostles and disciples were bound to obey Christ, so also those whom the apostles taught were, by God's command, bound to obey them. And, therefore, it was no more allowable to repudiate one iota of the apostles' teaching than it was to reject any point of the doctrine of Christ Himself.

561a Matt. 28:18-20. 561b Mark 16:16. 561c John 16:7-13.
561d *Ibid.* 14:16-17. 561e *Ibid.* 15:26-27.
562a Luke 10:16. 562b John 20:21.

563 (90) Truly the voice of the apostles, when the Holy Ghost had come down upon them, resounded throughout the world. Wherever they went they proclaimed themselves the ambassadors of Christ Himself. "By whom (Jesus Christ) we have received grace and apostleship for obedience to the faith in all nations for his name" (a). And God makes known their divine mission by numerous miracles. "But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed" (b). But what is this word? That which comprehends all things, that which they had learned from their Master; because they openly and publicly declare that they cannot help speaking of what they had seen and heard.

Successors of the Apostles

564 (77, 86, 89, 96, 186) But, as we have already said, the apostolic mission was not destined to die with the apostles themselves, or to come to an end in the course of time, since it was intended for the people at large and instituted for the salvation of the human race. For Christ commanded his apostles to preach the "Gospel to every creature, to carry his name to nations and kings, and to be witnesses to Him to the ends of the earth". He further promised to assist them in the fulfillment of their high mission, and that, not for a few years or centuries only, but for all time—"even to the consummation of the world". Upon which St. Jerome says: "He who promises to remain with his disciples to the end of the world declares that they will be forever victorious, and that He will never depart from those who believe in Him" (a). But how could all this be realized in the apostles alone, placed as they were under the universal law of dissolution by death? It was consequently provided by God that the Magisterium instituted by Jesus Christ should not end with the life of the apostles, but that it should be perpetuated. We see it in truth propagated, and, as it were, delivered from hand to hand.

565 (186) For the apostles consecrated bishops, and appointed those who were to succeed them immediately "in the ministry of the word". Nay more: they likewise required their successors to choose fitting men, to endow them with like authority, and to confide to them the office and mission of teaching. "Thou, there-

563a Rom. 1:5. 563b Mark 16:20.
564a *In Matt., lib.* iv., *cap.* 28, v. 20.

fore, my son, be strong in the grace which is in Christ Jesus: and the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also" (a). Wherefore, as Christ was sent by God and the apostles by Christ, so the bishops and those who succeeded them were sent by the apostles. "The apostles were appointed by Christ to preach the Gospel to us. Jesus Christ was sent by God. Christ is therefore from God, and the apostles from Christ, and both according to the will of God.... Preaching therefore the word through the countries and cities, when they had proved in the Spirit the first-fruits of their teaching they appointed bishops and deacons for the faithful.... They appointed them and then ordained them, so that when they themselves had passed away other tried men should carry on their ministry" (b).

566 (*109, 277*) On the one hand, therefore, it is necessary that the mission of teaching whatever Christ had taught should remain perpetual and immutable, and on the other that the duty of accepting and professing all their doctrine should likewise be perpetual and immutable. "Our Lord Jesus Christ, when in his Gospel He testifies that those who are not with Him are his enemies, does not designate any special form of heresy, but declares that all heretics who are not with Him and do not gather with Him, scatter his flock and are his adversaries: He that is not with Me is against Me, and he that gathereth not with Me scattereth" (a).

The Church is the guardian of faith: testimony of history

567 (*55, 99*) The Church, founded on these principles and mindful of her office, has done nothing with greater zeal and endeavor than she has displayed in guarding the integrity of the faith. Hence she regarded as rebels and expelled from the ranks of her children all who held beliefs on any point of doctrine different from her own. The Arians, the Montanists, the Novatians, the Quartodecimans, the Eutychians, did not certainly reject all Catholic doctrine: they abandoned only a certain portion of it. Still who does not know that they were declared heretics and banished from the bosom of the Church? In like manner were condemned

565a 2 Tim. 2:1-2.
565b S. Clemens Rom., *Epist.* I. *ad Corinth. capp.* 42, 46.
566a S. Cyprianus, *Ep.* lxix. *ad Magnum*, n. 1.

all authors of heretical tenets who followed them in subsequent ages. "There can be nothing more dangerous than those heretics who admit nearly the whole cycle of doctrine, and yet by one word, as with a drop of poison, infect the real and simple faith taught by Our Lord and handed down by apostolic tradition" (a). The practice of the Church has always been the same, as is shown by the unanimous teaching of the Fathers, who were wont to hold as outside Catholic communion, and alien to the Church, whoever would recede in the least degree from any point of doctrine proposed by her authoritative Magisterium. Epiphanius, Augustine, Theodoret, drew up a long list of the heresies of their times. St. Augustine notes that other heresies may spring up, to a single one of which, should any one give his assent, he is by the very fact cut off from Catholic unity. "No one who merely disbelieves in all (these heresies) can for that reason regard himself as a Catholic or call himself one. For there may be or may arise some other heresies, which are not set out in this work of ours, and if any one holds to one single one of these, he is not a Catholic" (b).

The teaching of St. Paul

568 (*44, 46, 89, 137*) The need of this divinely instituted means for the preservation of unity, about which We speak, is urged by St. Paul in his epistle to the Ephesians. In this he first admonishes them to preserve with every care concord of minds: "Solicitous to keep the unity of the Spirit in the bond of peace" (a). And as souls cannot be perfectly united in charity unless minds agree in faith, he wishes all to hold the same faith: "One Lord, one faith," and this so perfectly *one* as to prevent all danger of error: "That henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive" (b); and this he teaches is to be observed, not for a time only, but "until we all meet in the unity of faith ... unto the measure of the age of the fullness of Christ" (c). But, in what has Christ placed the primary principle, and the means of preserving this unity? In that—"He gave some apostles ... and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (d).

567a Auctor *Tract. de Fide Orthodoxa contra Arianos.*
567b S. Augustinus, *De Hæresibus*, n. 88. 568a Eph. 4:3 ff.
568b Eph. 4:14. 568c Eph. 4:13. 568d Eph. 4:11-12.

Testimony of the Fathers

569 (102) Wherefore, from the very earliest times the Fathers and Doctors of the Church have been accustomed to follow and with one accord to defend this rule. Origen writes: "As often as the heretics allege the possession of the canonical scriptures, to which all Christians give unanimous assent, they seem to say: 'Behold the word of truth is with us!' But we should believe them not and abandon not the primary and ecclesiastical tradition. We should believe not otherwise than has been handed down by the tradition of the Church of God" (a). Irenaeus too says: "The doctrine of the apostles is the true faith . . . which is known to us through the episcopal succession . . . which has reached even unto our age by the very fact that the Scriptures have been zealously guarded and fully interpreted" (b).

570 (61) And Tertullian: "It is therefore clear that all doctrine which agrees with that of the apostolic churches—the mothers and original centers of the faith—must be looked upon as the truth, holding without hesitation that the Church received it from the apostles, the apostles from Christ, and Christ from God. . . . We are in communion with the apostolic churches, and by the very fact that they agree amongst themselves we have a testimony of the truth" (a). And so Hilary: "Christ teaching from the ship signifies that those who are outside the Church can never grasp the divine teaching; for the ship typifies the Church where the word of life is deposited and preached. Those who are outside are like sterile and worthless sand: they cannot comprehend" (b). Rufinus praises Gregory of Nazianzen and Basil because "they studied the text of Holy Scripture alone, and took the interpretation of its meaning not from their own inner consciousness, but from the writings and on the authority of the ancients, who in their turn, as it is clear, took their rule for understanding the meaning from the apostolic succession" (c).

Conclusion: character of the teaching authority

571 (89, 96, *Magisterium*) Wherefore, as appears from what has been said, Christ instituted in the Church a *living, authoritative, and permanent*

569a *Vetus Interpretatio Commentariorum in Matt.* n. 46.
569b *Adv. Hæres lib.* iv., *cap.* 33, an. 8.
570a *De Præscript., cap.* xxxi
570b *Comment in Matt.* xiii. n. 1. 570c *Hist. Eccl.*, ii., cap. 9.

Spirit of the Truth He taught, and by miracles confirmed. He willed and ordered, under the gravest penalties, that its teachings should be received as if they were his own. (109)

Obligation to adhere to it

572 (55, 96, 109) As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of divine revelation, it must be believed by everyone as true. If it could in any way be false, an evident contradiction follows; for then God Himself would be the author of error in man (a). "Lord, if we be in error, we are being deceived by Thee" (b). In this wise, all cause for doubting being removed, can it be lawful for anyone to reject any one of those truths without by the very fact falling into heresy?—without repudiating in one sweeping act the whole of Christian teaching?

573 (55, 109) For such is the nature of faith that nothing can be more absurd than to accept some things and reject others. Faith, as the Church teaches, is "that supernatural virtue by which, through the help of God and through the assistance of his grace, we believe what He has revealed to be true, not on account of the intrinsic truth perceived by the natural light of reason, but because of the authority of God Himself, the Revealer, who can neither deceive nor be deceived" (a). If then it be certain that anything is revealed by God, and this is not believed, then nothing whatever is believed by divine faith: for what the Apostle St. James judges to be the effect of a moral delinquency, the same is to be said of an erroneous opinion in the matter of faith: "Whosoever shall offend in one point, is become guilty of all" (b). Nay, it applies with greater force to an erroneous opinion. For it can be said with less truth that every law is violated by one who commits a single sin, since it may be that he only virtually despises the majesty of God the Legislator. But he who dissents even in one point from divinely revealed truth absolutely rejects all faith, since he thereby refuses to honor God as the supreme truth and

572a *Quoties igitur hujus verbo magisterii edicitur, traditæ divinitus doctrinæ complexu hoc contineri vel illud, id quisque debet certo credere verum esse: si falsum esse ullo modo posset, illud consequatur, quod aperte repugnat, erroris in homine ipsum esse auctorem Deum.*
572b Richard of S. Victore, *De Trin., lib.* i., cap. 2.
573a *Conc. Vat., Sess.* iii., cap. 3. 573b James 2:10.

the *formal motive of faith*. "In many things they are with me, in a few things not with me; but in those few things in which they are not with me the many things in which they are will not profit them" (c). And this indeed most deservedly; for they who take from Christian doctrine what they please lean on their own judgments, not on faith; and not "bringing into captivity every understanding unto the obedience of Christ" (d), they more truly obey themselves than God. "You, who believe what you like of the gospels and believe not what you like, believe yourselves rather than the gospel" (e).

574 (102, 109) For this reason the Fathers of the Vatican Council laid down nothing new, but followed divine revelation and the acknowledged and invariable teaching of the Church as to the very nature of faith, when they decreed as follows: "All those things are to be believed by divine and Catholic faith which are contained in the written or unwritten word of God, and which are proposed by the Church as divinely revealed, either by a solemn definition or in the exercise of its ordinary and universal Magisterium" (a).

Appeal to return to the one true faith

575 (46) Hence, as it is clear that God absolutely willed that there should be unity in his Church, and as it is evident what kind of unity He willed, and by means of what principle He ordained that this unity should be maintained, We may address the following words of St. Augustine to all who have not deliberately closed their minds to the truth: "When we see that great help of God, such manifest progress and such abundant fruit, shall we hesitate to take refuge in the bosom of that Church which, as is evident to all, possesses the supreme authority of the Apostolic See through the episcopal succession? In vain do heretics rage round it; they are condemned partly by the judgment of the people themselves, partly by the weight of councils, partly by the splendid evidence of miracles. To refuse to the Church the primacy is most impious and above measure arrogant. And if all learning, no matter how easy and common it may be, in order to be fully understood, requires a teacher and master, what can be

573c S. Augustinus, *in Psal. liv.*, n. 19.
573d 2 Cor. 10:5.
573e S. Augustinus, *lib.* xvii., *Contra Faustum Manichæum*, cap. 3.
574a *Sess.* iii. cap. 3.

greater evidence of pride and rashness than to be unwilling to learn about the books of the divine mysteries from the proper interpreter, and to wish to condemn them unknown?" (a).

Unity of government and liturgy

576 (61-62, 77-78, 99-100, 115, 121, 123, 142, 144) It is, then, undoubtedly the office of the Church to guard Christian doctrine and to propagate it in its integrity and purity. But this is not all: the object for which the Church had been instituted is not wholly attained by the performance of this duty. For, since Jesus Christ delivered Himself up for the salvation of the human race, and to this end directed all his teaching and commands, so He ordered the Church to strive, by the truth of its doctrine, to sanctify and to save mankind. But faith alone cannot compass so great, excellent, and important an end. There must needs be also the fitting and devout worship of God, which is to be found chiefly in the divine sacrifice and in the dispensation of the sacraments, as well as salutary laws and discipline. All these must be found in the Church, since it continues the mission of the Savior forever. The Church alone offers to the human race that religion—that state of absolute perfection—which He wished, as it were, to be *incorporated* in it. And it alone supplies those means of salvation which accord with the ordinary counsels of Providence.

The institution of the hierarchy

577 (85, 113, 119, 214) But as this heavenly doctrine was never left to the arbitrary judgment of private individuals, but in the beginning delivered by Jesus Christ, was afterwards committed by Him exclusively to the Magisterium already named, so the power of performing and administering the divine mysteries, together with the authority of ruling and governing, was not bestowed by God on all Christians indiscriminately, but on certain chosen persons. For to the apostles and their legitimate successors alone these words have reference: "Going into the whole world preach the Gospel." "Baptizing them." "Do this in commemoration of Me." "Whose sins you shall forgive they are forgiven them" (a). And in like manner He ordered the apostles only and those who should lawfully succeed them to *feed*—that is to govern with authority—all Christian souls. Whence it also follows that it is necessarily the

575a *De Utilitate Credendi*, cap. xvii, No. 35.
577a Mark 16:15; Matt. 28:19; 1 Cor. 11:25; John 20:23.

duty of Christians to be subject and to obey. And these duties of the apostolic office are, in general, all included in the words of St. Paul: "Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God" (b).

The Church is the universal society of salvation

578 (8, 16, 44-46, 50, 77-78, 81, 93, 131) Wherefore Jesus Christ bade all men, present and future, follow Him as their leader and Savior; and this not merely as individuals, but as forming a society, organized and united in mind. In this way a duly constituted society should exist, formed out of the divided multitude of peoples, one in faith, one in end, one in the participation of the means adapted to the attainment of the end, and one as subject to one and the same authority. To this end He established in the Church all those principles which necessarily tend to make organized human societies, and through which they attain the perfection proper to each. That is, in it (the Church) all who wished to be sons of God by adoption might attain to the perfection demanded by their high calling, and might obtain salvation. The Church, therefore, as we have said, is man's guide to whatever pertains to heaven. This is the office appointed unto it by God: that it may watch over and may order all that concerns religion, and may, without let or hindrance, exercise, according to its judgment, its charge over Christianity. Wherefore they who pretend that the Church has any wish to interfere in civil matters, or to infringe upon the rights of the State, know it not, or wickedly calumniate it. God indeed even made the Church a society far more perfect than any other. For the end for which the Church exists is as much higher than the end of other societies as divine grace is above nature, as immortal blessings are above the transitory things on the earth.

Marks of the Church as a society

579 (3, 6, 8, 10) Therefore the Church is a society *divine* in its orgin, *supernatural* in its end and in the means proximately adapted to the attainment of that end; but it is a *human* community inasmuch as it is composed of men (a). For this reason we find it called in Holy Writ by names indicating a perfect society. It is spoken of as

577b 1 Cor. 4:1.

579a *Ergo Ecclesia societas est ortu* divina: *fine, rebusque proxime fini proxime admoventibus,* supernaturalis: *quod vero coalescit hominibus* humana *communitas est.*

the house of God, the *city placed upon the mountain* to which all nations must come. But it is also the *fold* presided over by one Shepherd, and into which all Christ's sheep must betake themselves. Yea, it is called *the kingdom which God has raised up* and which *will stand forever.* Finally it is the *body of Christ*—that is, of course, His *mystical* body, but a body living and duly organized and composed of many members; members indeed which have not all the same functions; but which, united one to the other, are kept bound together by the guidance and authority of the head. (13, 39, 42, 70, 73, 136, 227)

Unique and sovereign power

580 (13, 44, 137, 149, 161) Indeed no true and perfect human society can be conceived which is not governed by some supreme authority. Christ therefore must have given to his Church a supreme authority to which all Christians must render obedience. For this reason, as the unity of the faith is of necessity required for the unity of the Church, inasmuch as it is the *body of the faithful,* so also for this same unity, inasmuch as the Church is a divinely constituted society, unity of government, which effects and involves *unity of communion,* is necessary *jure divino.* "The unity of the Church is manifested in the mutual connection or communication of its members, and likewise in the relation of all the members of the Church to one head" (a).

581 (55) From this it is easy to see that men can fall away from the unity of the Church by schism, as well as by heresy. "We think that this difference exists between heresy and schism," writes St. Jerome: "heresy has no perfect dogmatic teaching, whereas schism, through some episcopal dissent, also separates from the Church" (a). In which judgment St. John Chrysostom concurs: "I say and protest," he writes, "that it is as wrong to divide the Church as to fall into heresy" (b). Wherefore as no heresy can

580a *Qua de caussa, sicut ad unitatem Ecclesiæ, quatenus est* cœtus fidelium, *necessario unitas fidei requiritur, ita ad ipsius unitatem, quatenus est divinitus constituta societas, requiritur jure divino* unitas regiminis, *quæ* unitatem communionis *efficit et complectitur:* "Ecclesiæ autem unitas in duobus attenditur scilicet in connexione membrorum Ecclesiæ ad invicem seu communicatione, et iterum in ordine omnium membrorum Ecclesiæ ad unum caput" (S. Thomas d'Aquin, *Sum. Theol.* 2-2ae, q. 39, a. 1).

581a S. Hieronymus, *Comment. in Epist. ad Titum,* cap. iii., v. 10, 11.

581b *Hom.* xi., *in Epist. ad Ephes.,* n. 5.

ever be justifiable, so in like manner there can be no justification for schism. "There is nothing more grievous than the sacrilege of schism . . . there can be no just necessity for destroying the unity of the Church" (c).

Peter, the foundation of the Church

582 (2, 9, 26, 28, 75, 144) The nature of this supreme authority, which all Christians are bound to obey, can be ascertained only by finding out what was the evident and positive will of Christ. Certainly Christ is a King forever; and though invisible, He continues unto the end of time to govern and guard his Church from heaven. But since He willed that his kingdom should be visible He was obliged, when He ascended into heaven, to designate a vicegerent on earth. "Should any one say that Christ is the one head and the one shepherd, the one spouse of the one Church, he does not give an adequate reply. It is clear, indeed, that Christ is the author of grace in the sacraments of the Church; it is Christ Himself who baptizes; it is He who forgives sins; it is He who is the true priest who hath offered Himself upon the altar of the cross, and it is by his power that his body is daily consecrated upon the altar; and still, because He was not to be visibly present to all the faithful, He made choice of ministers through whom the aforesaid sacraments should be dispensed to the faithful as said above" (a). "For the same reason, therefore, because He was about to withdraw his visible presence from the Church, it was necessary that He should appoint someone in his place, to have the charge of the universal Church. Hence before his ascension He said to Peter, 'Feed My sheep' " (b).

583 (139-140, 142, 159-161) Jesus Christ, therefore, appointed Peter to be the head of the Church; and He also determined that the authority instituted in perpetuity for the salvation of all should be inherited by his successors, in whom the same permanent authority of Peter himself should continue. And so He made that remarkable promise to Peter and to no one else: "Thou art Peter, and upon this rock I will build My Church" (a). "To Peter the Lord spoke: to *one* therefore, that He might establish unity upon one" (b). "Without

581c S. Augustinus, *Contra Epistolam Parmeniani, lib.* 2., *cap.* 2 n. 25.
582a St. Thomas Aq., *Contra Gent.*, 4, 74.
582b St. Thomas Aq., *Contra Gentiles* 4, 76.
583a Matt. 16:18.
583b S. Pacianus, *ad Sempronium, Ep.* iii., n. 11.

any prelude He mentions St. Peter's name and that of his father (Blessed art thou Simon, son of John) and He does not wish him to be called any more Simon; claiming him for Himself according to his divine authority, He aptly names him Peter, from *petra* the rock, since upon him He was about to found his Church" (c).

The powers of Peter

584 (139-140, 148-149, 161, 175) From this text it is clear that by the will and command of God the Church rests upon St. Peter, just as a building rests on its foundation. Now the proper nature of a foundation is to be a principle of cohesion for the various parts of the building. It must be the necessary bond of stability and strength. Remove it and the whole building falls. It is consequently the office of St. Peter to support the Church, and to guard it in all its strength and indestructible unity. How could he fulfill this office without the power of commanding, forbidding, and judging, which is properly called *jurisdiction?* It is only by this power of jurisdiction that nations and commonwealths are held together. A primacy of honor and the shadowy right of giving advice and admonition, which is called *direction*, could never secure to any society of men unity or strength.

585 (140, 148, 150, 160, 229) The words—*and the gates of hell shall not prevail against it*— proclaim and establish the authority of which We speak. "What is the *it*?" writes Origen. "Is it the rock upon which Christ builds the Church, or the Church? The expression indeed is ambiguous, as if the rock and the Church were one and the same. I indeed think that this is so, and that neither against the rock upon which Christ builds his Church nor against the Church shall the gates of hell prevail." (a) The meaning of this divine utterance is, that, notwithstanding the wiles and intrigues which they bring to bear against the Church, it can never be that the Church committed to the care of Peter shall succumb or in any wise fail. "For the Church, as the edifice of Christ who has wisely built 'his house upon a rock,' cannot be conquered by the gates of hell. They may prevail over any man who shall be off the rock and outside the Church, but they shall be powerless against the Church" (b).

583c S. Cyrillus Alexandrinus, *in Evang. Joan., lib.* ii., *in cap.* i. v. 42.
585a Origenes, *Comment. in Matt., tom.* xii., n. 2.
585b *Ibid.*

Therefore God confided his Church to Peter so that he might safely guard it with his unconquerable power. He invested him, therefore, with the needful authority; since the right to rule is absolutely required by him who has to guard human society really and effectively.

The keys of the Kingdom

586 (*141, 150*) This, furthermore, Christ gave: "To thee will I give the keys of the kingdom of heaven." And He is clearly still speaking of the Church, which He declared He wished to build on Peter as on a foundation. The Church is typified not only as an *edifice* but as a *kingdom*, and everyone knows that the keys constitute the usual sign of governing authority. Wherefore when Christ promised to give to Peter the keys of the kingdom of heaven, He promised to give him power and authority over the Church. "The Son committed to Peter the office of spreading the knowledge of his Father and Himself over the whole world. He who increased the Church in all the earth, and proclaimed it to be stronger than the heavens, gave to a mortal man all power in heaven when He handed him the keys." (a)

To bind and to loose

587 (*141, 145, 149-151, 175-178*) In this same sense He says: "Whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose on earth it shall be loosed also in heaven." This metaphorical expression of binding and loosing indicates the power of making laws, of judging and of punishing; and the power is said to be of such amplitude and force that God will ratify whatever is decreed by it. Thus it is supreme and absolutely independent, so that, having no other power on earth as its superior, it embraces the whole Church and all things committed to the Church.

Feed my Sheep

588 (*141-151, 200*) The promise is carried out when Christ the Lord after his Resurrection, having thrice asked Peter whether he loved Him more than the rest, lays on him the injunction: "Feed My lambs—feed My sheep" (a). That is, He confides to him, without exception, all those who were to belong to his fold. "The Lord does not hesitate. He interrogates, not to learn but to teach. When He was

586a S. Johannes Chrysostomus, *Hom. liv, in Matt.* v. 2.
588a John 21:16-17.

about to ascend into heaven He left us, as it were, a vicegerent of his love . . . and so because Peter alone of all others professes his love he is preferred to all—that being the most perfect he should govern the most perfect" (b). These, then, are the duties of a shepherd: to place himself as leader at the head of his flock, to provide proper food for it, to ward off dangers, to guard against insidious foes, to defend it against violence: in a word, to rule and govern it. Since therefore Peter has been placed as shepherd of the Christian flock he has received the power of governing all men for whose salvation Jesus Christ shed his blood. "Why has He shed his blood? To buy the sheep which He handed over to Peter and his successors" (c).

Infallibility

589 (*139, 155, 165, 170-171*) And since all Christians must be closely united in the communion of one immutable faith, Christ the Lord, in virtue of his prayers, obtained for Peter that in the fulfillment of his office he should never fall away from the faith. "But I have asked for thee that thy faith fail not," (a) and He furthermore commanded him to impart light and strength to his brethren as often as the need should arise: "*Confirm thy brethren*" (b). He willed then that he whom He had designated as the foundation of the Church should be the defense of its faith. "Could not Christ, who confided to him the kingdom by his own authority, have strengthened the faith of one whom He designated a rock to show the foundation of the Church?" (c)

Christ and Peter

590 (*139-140, 144*) For this reason Jesus Christ willed that Peter should participate in certain names, signs of great things which properly belong to Himself alone: in order that identity of titles should show identity of power (a). So He who is Himself "the chief cornerstone in whom all the building being framed together, groweth up in a holy temple in the Lord," (b) placed Peter as it were a *stone* to support the Church. "When he heard *thou art a rock*, he was

588b S. Ambrosius, *Exposit. in Evang. secundum Lucam, lib.* x. nn. 175, 176.
588c S. Johannes Chrysostomus, *De Sacerdotio, lib* ii.
589a Luke 22:32. 589b *Ibid.*
589c S. Ambrosius, *De Fide, lib.* iv., n. 56.
590a Cf. St. Leo the Great, *Sermo.* iv, c. ii.
590b Eph. 2:21.

ennobled by the announcement. However, he is a rock, not as Christ is a rock, but as Peter is a rock. For Christ is by his very being an immovable rock; Peter, only through this rock. Christ imparts his gifts, and is not exhausted . . . He is a priest, and makes priests. He is a rock, and constitutes a rock" (c).

591 (139-140) He who is the King of his Church, "who hath the key of David, who openeth and no man shutteth, who shutteth and no man openeth" (a), having delivered the keys to Peter declared him Prince of the Christian commonwealth. So, too, He, the Great Shepherd, who calls Himself "the Good Shepherd," constituted Peter the pastor "of his lambs and sheep. Feed My lambs, feed My sheep" (b). Wherefore Chrysostom says: "He was preeminent among the apostles, he was the mouthpiece of the apostles and the head of the apostolic college . . . And Christ, to show him that henceforth he ought to have confidence, and as it were blotting out his denial, commits to him the government of his brethren . . . He saith to him: 'If thou lovest Me, be over My brethren'" (c). Finally He who confirms in "every good work and word" (d) commands Peter to confirm his brethren.

592 (151, 153) Rightly, therefore, does St. Leo the Great say: "From the whole world Peter alone is chosen to take the lead in calling all nations, to be the head of all the apostles and of all the Fathers of the Church. So that, although in the people of God there are many priests and many pastors, Peter should by right rule all of those over whom Christ Himself is the chief ruler" (a). And so St. Gregory the Great, writing to the Emperor Maurice Augustus, says: "It is evident to all who know the Gospel that the charge of the whole Church was committed to St. Peter, the apostle and prince of all the apostles, by the word of the Lord . . . Behold! he hath received the keys of the heavenly kingdom—the power of binding and loosing is conferred upon him: the care of the whole government of the Church is confided to him" (b).

The successors of Peter

593 (139, 142) It was necessary that a government of this kind, since it belongs to the constitution and formation of the Church, as its principal element—that is as the principle of unity and the foundation of lasting stability—should in no wise come to an end with St. Peter, but should pass to his successors from one to another (a). "There remains, therefore, the ordinance of truth, and St. Peter, persevering in the strength of the rock which he had received, hath not abandoned the government of the Church which had been confided to him" (b).

590c *Hom. de Pœnitentia*, n. 4 *in Appendice opp. S. Basilii.*
591a Apoc. 3:7. 591b John 10:11.
591c Hom. LXXXVIII *in Joan*, n. 1. 591d 2 Thess. 2:16.
592a *Sermo* iv., cap. 2 592b *Epist. lib.* v. *Epist.* xx.

594 (145, 147, 149) For this reason the Pontiffs who succeeded Peter in the Roman Episcopate receive the supreme power in the Church, *jure divino*. "We define" declare the Fathers of the Council of Florence, "that the Holy and Apostolic See and the Roman Pontiff holds the primacy of the Church throughout the whole world: and that the same Roman Pontiff is the successor of St. Peter, the prince of the apostles, and the true Vicar of Christ, the head of the whole Church, and the father and teacher of all Christians; and that full power was given to him, in blessed Peter, by Our Lord Jesus Christ to feed, to rule, and to govern the universal Church, as is also contained in the acts of ecumenical councils and in the sacred canons" (a). Similarly the Fourth Council of Lateran declares: "The Roman Church, as the mother and mistress of all the faithful, by the will of Christ obtains primacy of jurisdiction over all other Churches."

Tradition is in favor of the Roman succession

595 (142) These declarations were preceded by the consent of antiquity which ever acknowledged, without the slightest doubt or hesitation, the Bishops of Rome, and revered them, as the legitimate successors of St. Peter.

Who is unaware of the many and evident testimonies of the Holy Fathers which exist to this effect? Most remarkable is that of St. Irenaeus, who, referring to the Roman Church, says: "With this Church, on account of its preeminent authority, it is necessary that every Church should be in concord" (a); and St. Cyprian also says of the Roman Church, that "it is the root and

593a *Ejusmodi autem principatum, quoniam constitutione ipsa temperationeque Ecclesiæ, velut pars præcipua, continetur, videlicet ut principium unitatis ac fundamentum incolumitatis perpetuæ, nequaquam cum beato Petro interire, sed recidere in ejus successore ex alio in alium opportuit.*
593b S. Leo M., *sermo* iii., cap. 3. 594a *Conc. Florentinum*
595a *Contra Hæreses, lib.* iii., cap. 3. n. 2.

mother of the Catholic Church" (b), "the chair of Peter, and the principal Church whence sacerdotal unity has its source" (c). He calls it *the chair of Peter* because it is occupied by the successor of Peter; he calls it the *principal Church*, on account of the primacy conferred on Peter himself and his legitimate successors; and *the source of unity*, because the Roman Church is the efficient cause of unity in the Christian commonwealth.

596 (142) For this reason Jerome addresses Damasus thus: "My words are spoken to the successor of the Fisherman, to the disciple of the cross... I communicate with none save your Blessedness, that is, with the chair of Peter. For this I know is the rock on which the Church is built" (a). Union with the Roman See of Peter is to him always the public criterion of a Catholic. "I acknowledge everyone who is united with the See of Peter" (b). And for a like reason St. Augustine publicly attests that "the primacy of the Apostolic Chair always existed in the Roman Church" (c); and he denies that anyone who dissents from the Roman faith can be a Catholic. "You are not to be looked upon as holding the true Catholic faith if you do not teach that the faith of Rome is to be held" (d). So, too, St. Cyprian: "To be in communion with Cornelius is to be in communion with the Catholic Church" (e).

The Eastern tradition

597 (142, 161) In the same way Maximus the Abbot teaches that obedience to the Roman Pontiff is the proof of the true faith and of legitimate communion. "Therefore if a man does not want to be, or to be called, a heretic, let him not strive to please this or that man... but let him hasten before all things to be in communion with the Roman See. If he be in communion with it, he should be acknowledged by all and everywhere as faithful and orthodox. He speaks in vain who tries to persuade me of the orthodoxy of those who, like himself, refuse obedience to his Holiness the Pope of the most holy Church of Rome; that is to the Apostolic See." The reason and motive of this he explains to be that "the Apostolic See has received and hath government, authority, and power of binding and loosing from the Incarnate Word Himself, and

595b *Ep.* xlviii *ad Cornelium*, n. 3. 595c *Ep.* lix., *ad Corn.*, n. 14.
596a *Ep.* xv., *ad Damasum*, n. 2.
596b *Ep.* xvi., *ad Damasum*, n. 2.
596c *Ep.* xliii., n. 7. 596d *Sermo* cxx., n. 13. 596e *Ep.* lv., n. 1.

according to all holy synods, sacred canons and decrees, in all things and through all things, in respect of all the holy churches of God throughout the whole world. Hence, what this See binds and loosens, the Word, who rules the heavenly powers, binds and loosens in Heaven" (a).

Conciliar decisions and declarations

598 (142, 147) Wherefore what was acknowledged and observed as Christian faith, not by one nation only nor in one age, but by the East and by the West, and through all ages, this Philip, the priest, the Pontifical legate at the Council of Ephesus, no voice being raised in dissent, recalls: "No one can doubt, yea, it is known unto all ages, that St. Peter, the Prince of the Apostles, the pillar of the faith and the ground of the Catholic Church, received the keys of the kingdom from Our Lord Jesus Christ. That is: the power of forgiving and retaining sins was given to him who, up to the present time, lives and exercises judgment in the persons of his successors" (a). The pronouncement of the Council of Chalcedon on the same matter is present to the minds of all: "Peter has spoken through Leo" (b), to which the voice of the Third Council of Constantinople responds as an echo: "The chief Prince of the Apostles was fighting on our side: for we have had as our ally his follower and the successor to his see: and the paper and the ink were seen, and Peter spoke through Agatho" (c). In the formula of Catholic faith drawn up and proposed by Hormisdas, which was subscribed at the beginning of the sixth century in the great Eighth Council by the Emperor Justinian, by Epiphanius, John and Menna, the Patriarchs, this same is declared with great weight and solemnity. "For the pronouncement of Our Lord Jesus Christ saying: 'Thou art Peter, and upon this rock I will build My Church,' etc., cannot be passed over. What is said is proved by the result, because the Catholic faith has always been preserved without stain in the Apostolic See" (d).

599 (147) We have no wish to quote every available declaration; but it is well to recall the formula of faith which Michael Paleologus professed in the Second Council of Lyons: "The same holy Roman Church possesses the sovereign and plenary primacy and authori-

597a *Defloratio ex Epistola ad Petrum illustrem.* 598a Actio iii.
598b Actio ii. 598c Actio xviii
598d *Post Epistolam*, xxvi., *ad omnes Episc. Hispan.*, n. 4.

ty over the whole Catholic Church, which, truly and humbly, it acknowledges to have received together with the plenitude of power from the Lord Himself, in the person of St. Peter, the Prince or Head of the Apostles, of whom the Roman Pontiff is the successor. And as it is bound to defend the truth of faith beyond all others, so also if any question should arise concerning the faith, it must be determined by its judgment"(a).

The twelve Apostles

600 (149, 185-186, 195) But if the authority of Peter and his successors is plenary and supreme, it is not to be regarded as the sole authority. For He who made Peter the foundation of the Church also "chose twelve, whom He called apostles" (a); and just as it is necessary that the authority of Peter should be perpetuated in the Roman Pontiff, so, by the fact that the bishops succeed the apostles, they inherit their ordinary power, and thus the episcopal order necessarily belongs to the essential constitution of the Church. Although they do not receive plenary, or universal, or supreme authority, they are not to be looked upon as *vicars* of the Roman Pontiffs; because they exercise a power really their own, and are most truly called the *ordinary* pastors of the peoples over whom they rule (b).

Bonds between Pope and Bishops

601 (187, 190) But since the successor of Peter is one, and those of the apostles are many, it is necessary to examine into the relations which exist between him and them according to the divine constitution of the Church. Above all things the need of union between the bishops and the successors of Peter is clear and undeniable. This bond once broken, Christians would be separated and scattered, and would in no wise form one body and one flock. "The safety of the Church depends on the dignity of the chief priest, to whom,

599a *Actio* iv.
600a Luke 6:13.
600b *Quo modo Petri auctoritatem in romano Pontifice perpetuam permanere necesse est, sic episcopi, quod succedunt Apostolis, horum potestatem ordinariam hereditate capiunt; ita ut intimam Ecclesiæ constitutionem ordo episcoporum necessario attingat. Quamquam vero neque plenam neque universalem ii, neque summam obtinent auctoritatem, non tamen* vicarii *romanorum Pontificum putandi, qui potestatem gerunt sibi propriam, verissimeque populorum, quos regunt antistites* ordinarii *dicuntur.*

if an extraordinary and supreme power is not given, there are as many schisms to be expected in the Church as there are priests" (a).

602 (139, 141, 191) It is necessary, therefore, to bear this in mind, viz., that nothing was conferred on the apostles apart from Peter, but that several things were conferred upon Peter apart from the apostles. St. John Chrysostom in explaining the words of Christ (a) asks: "Why, passing over the others, does He speak to Peter about these things?" And he replies unhesitatingly and at once, "Because he was preeminent among the apostles, the mouthpiece of the disciples, and the head of the college" (b). He alone was designated as the foundation of the Church. To him He gave the power of *binding* and *loosing;* to him alone was given the power of *feeding.* On the other hand, whatever authority and office the apostles received, they received in conjunction with Peter. "If the divine benignity willed that the other princes should have something in common with Peter—which in fact it did not deny them—it gave it only in view of him. Peter, instead, received—he alone—many other things, but that which was given to the other princes was also given to him" (c). From this it must be clearly understood that bishops are deprived of the right and power of ruling, if they deliberately secede from Peter and his successors; because, by this secession, they are separated from the foundation on which the whole edifice must rest. They are therefore outside the *edifice* itself; and for this very reason they are separated from the *fold,* whose leader is the Chief Pastor; they are exiled from the *Kingdom,* the keys of which were given by Christ to Peter alone.

The divine plan of the Church

603 (45, 46, 56, 136-137, 161) These considerations enable us to see the heavenly plan, and the divine intention in the constitution of the Christian commonwealth, namely: When the divine Founder decreed that the Church should be one in faith, in government, and in communion, He chose Peter and his successors as the principal and center, as it were, of this unity. Wherefore St. Cyprian says: "The following is a short and easy proof of the faith. The Lord saith to Peter: 'I say to thee thou art Peter'; on him alone He buildeth his Church:

601a S. Hieronymus, *Dialog, contra Luciferianos,* n. 9.
602a John 21:15. 602b *Hom. lxxxviii. in Joan.,* n. 1.
602c S. Leo M. *Sermo* iv., cap. 2.

and although after his Resurrection He gives a similar power to all the apostles and says: 'As the Father hath sent me,' etc., still in order to make the need of unity clear, by his own authority He laid down the source of that unity as beginning from one" (a). And Optatus of Milevis says: "You cannot deny knowing that it was on Peter that the Episcopal chair was first conferred in the city of Rome. It is there that the head of all the apostles has sat—Peter, who was called Cephas. In this chair alone unity was to be preserved for all, lest any of the other apostles should claim anything as exclusively his own. So much so, that he who would place another chair against that one chair, would be a schismatic and a sinner" (b). Hence the teaching of Cyprian, that heresy and schism arise and are begotten from the fact that due obedience is refused to the supreme authority. "Heresies and schisms have no other origin than that obedience is refused to the priest of God, and that men lose sight of the fact that there is one judge in the place of Christ in this world" (c).

604 (191) No one, therefore, unless in communion with Peter can share in his authority, since it is absurd to imagine that he who is outside can command in the Church. Wherefore Optatus of Milevis blamed the Donatists for this reason: "Against which gates (of hell) we read that Peter received the saving keys, that is to say, our prince, to whom it was said by Christ: 'To thee will I give the keys of the kingdom of heaven, and the gates of hell shall not conquer them.' Whence is it therefore that you strive to obtain for yourselves the keys of the kingdom of heaven—you who fight against the chair of Peter" (a)?

The episcopacy is subject to Peter

605 (44, 141, 148-151, 153, 161, 187-190) But the Episcopal order is rightly judged to be in communion with Peter, as Christ commanded, if it be subject to and obeys Peter; otherwise it necessarily becomes a lawless and disorderly crowd. It is not sufficient for the due preservation of the unity of the faith that the head should merely have been charged with the office of superintendent, or should have been invested solely with a power of direction. But it is absolutely necessary that he should have received real and sovereign authority which the whole community is bound to obey. What had the Son of God in

603a *De Unit. Eccl.*, n. 4. 603b *De Schism. Donat.*, lib. ii. 603c *Epist.* xii *ad Cornelium*, n. 5. 604a *Lib.* ii., n. 4, 5.

view when He promised the keys of the kingdom of heaven to Peter *alone? Biblical usage* and the unanimous teaching of the Fathers clearly show that supreme authority is designated in the passage by the word *keys*. Nor is it lawful to interpret in a different sense what was given to Peter alone, and what was given to the other apostles conjointly with him. If the power of binding, loosening, and feeding confers upon each and every one of the bishops, the successors of the apostles, a real authority to rule the people committed to him, certainly the same power must have the same effect in his case to whom the duty of feeding the lambs and sheep has been assigned by God. "Christ constituted (Peter) not only pastor, but pastor of pastors; Peter therefore feeds the lambs and feeds the sheep, feeds the children and feeds the mothers, governs the subjects and rules the prelates, because the lambs and the sheep form the whole of the Church" (a). (195)

606 (147) Hence those remarkable expressions of the ancients concerning St. Peter which most clearly set forth the fact that he was placed in the highest degree of dignity and authority. They frequently call him "the prince of the college of the disciples; the prince of the holy apostles; the leader of that choir; the mouthpiece of all the apostles; the head of that family; the ruler of the whole world; the first of the apostles; the safeguard of the Church."

The teaching of St. Bernard

607 (147) In this sense St. Bernard writes as follows to Pope Eugene: "Who art thou? The great priest—the high priest. Thou art the Prince of Bishops and the heir of the apostles. . . . .Thou art he to whom the keys were given. There are, it is true, other gatekeepers of heaven and other pastors of flocks, but thou art so much the more glorious as thou hast inherited a different and more glorious name than all the rest. They have flocks consigned to them, one to each; to thee all the flocks are confided as one flock to one shepherd, and not alone the sheep, but the shepherds. You ask how I prove this? From the words of the Lord. In fact, to which, not only of the bishops but even of the apostles, have all the sheep been so absolutely and unreservedly committed? If thou lovest Me, Peter, feed My sheep. Which sheep? Of this or that people,

605a S. Brunonis Episcopi Signiensis *comment. in Joan.*, part iii, cap. 21, n. 55

of this city, or country, or kingdom? My sheep, He says: to whom therefore is it not evident that He does not designate some, but all? We can make no exception where no distinction is made" (a).

The Head of the College of Bishops

608 (58, 153, 190, 228-229) But it is opposed to the truth, and in evident contradiction with the divine constitution of the Church, to hold that while each bishop is individually bound to obey the authority of the Roman Pontiffs, taken *collectively* the bishops are not so bound. For it is the nature and object of a foundation to support the unity of the whole edifice and to give stability to it, rather than to *each component part;* and in the present case this is much more applicable, since Christ the Lord wished that by the strength and solidity of the foundation the gates of hell should be prevented from prevailing against the Church. All are agreed that the divine promise must be understood of the Church as a whole, and not of any certain portions of it. These can indeed be overcome by the assaults of the powers of hell, as in point of fact has befallen some of them.

609 (140, 144-145, 151-153, 195) Moreover, he who is set over the whole flock must have authority not only over the sheep dispersed throughout the Church, but also when they are assembled together. Do the sheep when they are all assembled together rule and guide the shepherd? Do the successors of the apostles assembled together constitute the foundation on which the successor of St. Peter rests in order to derive therefrom strength and stability? Surely jurisdiction and authority. Christ the Lord, as We have quite sufficiently shown, keys of the kingdom of heaven, not alone in all provinces taken singly, but in all taken collectively. And as the bishops, each in his own district, command with real power not only individuals but the whole community, so the Roman Pontiffs, whose jurisdiction extends to the whole Christian commonwealth, must have all its parts even taken collectively, subject and obedient to their authority. Christ the Lord, as We have quite sufficiently shown, made Peter and his successors his *vicars,* to exercise forever in the Church the power which He exercised during his mortal life. Can the Apostolic College be said to have been above its master in authority?

607a *De Consideratione,* lib. ii., cap. 8.

Testimony of history

610 (141, 153) This power over the Episcopal College to which We refer, and which is clearly set forth in Holy Writ, has ever been acknowledged and attested by the Church as is clear from the teaching of General Councils. "We read that the Roman Pontiff has pronounced judgments on the prelates of all the churches; we do not read that anybody has pronounced sentence on him" (a). The reason for which is stated thus: "There is no authority greater than that of the Apostolic See" (b). "It is evident that the judgment of the Apostolic See, than which there is no authority greater, may be rejected by no one, nor is it lawful for any one to pass judgment on its judgment". Wherefore Gelasius on the decrees of Councils says: "That which the First See has not approved of cannot stand; but what it has thought well to decree has been received by the whole Church" (c). It has ever been unquestionably the office of the Roman Pontiffs to ratify or to reject the decrees of Councils. Leo the Great rescinded the acts of the Conciliabulum of Ephesus. Damasus rejected those of Rimini, and Hadrian I those of Constantinople. The twenty-eighth canon of the Council of Chalcedon, by the very fact that it lacks the assent and approval of the Apostolic See, is admitted by all to be worthless. Rightly, therefore, has Leo X laid down in the fifth Council of Lateran "That the Roman Pontiff alone, as having authority over all Councils, has full jurisdiction and power to summon, to transfer, to dissolve Councils, as is clear, not only from the testimony of Holy Writ, from the teaching of the Fathers and of the Roman Pontiffs, and from the decrees of the sacred canons, but from the teachings of the very Councils themselves." Indeed, Holy Writ attests that the keys of the kingdom of heaven were given to Peter alone, and that the power of binding and loosening was granted to the apostles and to Peter; but there is nothing to show that the apostles received supreme power *without Peter,* and *against Peter.* Such power they certainly did not receive from Jesus Christ.

610a Hadrianus ii, *Allocutione iii., ad Synodum Romanum* an 869. Cf. Actionem vii., Conc. Constantinopolitani iv.
610b Nicholas, *in Epist.* LXXXVI *ad Michael. imp.: Patet profecto Sedis Apostolicæ, cujus auctoritate major non est, judicium a nemine fore retractandum, neque cuiquam de ejus liceat judicare judicio".*
610c *Epist.* xxvi., *ad Episcopos Dardaniæ,* n. 5.

611 (147) Wherefore, in the decree of the Vatican Council as to the nature and authority of the primacy of the Roman Pontiff, no newly conceived opinion is set forth, but the venerable and constant belief of every age (a).

Subordination without confusion

612 (149, 151, 154, 178, 188, 195) Nor does it beget any confusion in the administration that Christians are bound to obey a twofold authority. We are prohibited in the first place by divine wisdom from entertaining any such thought, since this form of government was constituted by the counsel of God Himself. In the second place We must note that the due order of things and their mutual relations are disturbed if there be a twofold magistracy of the same rank set over a people, neither of which is amenable to the other. But the authority of the Roman Pontiff is supreme, universal, independent; that of the bishops limited, and dependent. "It is not congruous that two superiors with equal authority should be placed over the same flock; but that two, one of whom is higher than the other, should be placed over the same people is not incongruous. Thus the parish priest, the bishop, and the Pope, are placed immediately over the same people" (a).

The Pope is the support of the bishops

613 (155, 160) So the Roman Pontiffs, mindful of their duty, wish above all things, that the divine constitution of the Church should be preserved. Therefore, as they defend with all necessary care and vigilance their own authority, so they have always labored, and will continue to labor, that the authority of the bishops may be upheld. Yea, they look upon whatever honor or obedience is given to the bishops as paid to themselves. "My honor is the honor of the universal Church. My honor is the strength and stability of my brethren. Then am I honored when due honor is given to every one" (a).

Conclusion: love the Church

614 (1, 231) In what has been said We have faithfully described the image and form of the Church as divinely constituted. We have treated at length of its unity: We have explained sufficiently its

611a *Sess. iv., cap.* 3.
612a St. Thomas, in iv. *Sent. dist. xxii, a.* 4, *ad q.* 4, *ad* 3.
613a S. Gregorius M., *Epistolarum, lib.* 8., *ep.* 30., *ad Eulogium.*

nature, and pointed out the way in which the divine Founder of the Church willed that it should be preserved. There is no reason to doubt that all those, who by divine grace and mercy have had the happiness to have been born, as it were, in the bosom of the Catholic Church, and to have lived in it, will listen to Our apostolic voice: "My sheep hear My voice" (a), and that they will derive from Our words fuller instruction and a more perfect disposition to keep united with their respective pastors, and through them with the Supreme Pastor, so that they may remain more securely within the one fold, and may derive therefrom a greater abundance of salutary fruit.

Return to the Church

615 (41, 59, 67, 231) But We, who, notwithstanding Our unfitness for this great dignity and office, govern by virtue of the authority conferred on Us by Jesus Christ, as We "look on Jesus, the author and finisher of our faith" (a), feel Our heart fired by his charity. What Christ has said of Himself We may truly repeat of Ourselves: "Other sheep I have that are not of this fold: them also I must bring and they shall hear My voice" (b). Let all those, therefore, who detest the widespread irreligion of our times, and acknowledge and confess Jesus Christ to be the Son of God and the Savior of the human race, but who have wandered away from the Spouse, listen to Our voice. Let them not refuse to obey Our paternal charity. Those who acknowledge Christ must acknowledge Him wholly and entirely. "The Head and the body are Christ wholly and entirely. The Head is the only-begotten Son of God, the body is his Church; the bridegroom and the bride, two in one flesh. All who dissent from the Scriptures concerning Christ, although they may be found in all places in which the Church is found, are not in the Church; and again all those who agree with the Scriptures concerning the Head, and do not communicate in the unity of the Church, are not in the Church" (c).

616 (59, 67) And with the same yearning Our soul goes out to those whom the foul breath of irreligion has not entirely corrupted, and who at least seek to have the true God, the Creator of heaven and earth, as their Father. Let such as these take counsel with them-

614a John 10:27. 615a Heb. 12:2. 615b John 10:16.
615c S. Augustinus, *Contra Donatistas Epistola, sive De Unit. Eccl., cap. iv.*, n. 7.

selves, and realize that they can in no wise be counted among the children of God, unless they take Christ Jesus as their Brother, and at the same time the Church as their Mother.

617 (59, 67) We lovingly address to all the words of St. Augustine: "Let us love the Lord our God; let us love his Church; the Lord as our Father, the Church as our Mother. Let no one say, I go indeed to idols, I consult fortune-tellers and soothsayers; but I leave not the Church of God: I am a Catholic. Clinging to thy Mother, thou offendest thy Father. Another, too, says: 'Far be it from me; I do not consult fortune-telling. I seek not soothsaying, I seek not profane divinations, I go not to the worship of devils, I serve not stones: but I am on the side of Donatus.' What doth it profit thee not to offend the Father, who avenges an offence against the Mother? What doth it profit to confess the Lord, to honor God, to preach Him, to acknowledge his Son, and to confess that He sits on the right hand of the Father, if you blaspheme his Church? . . . If you had a beneficent friend, whom you honored daily—and even once caluminated his spouse, would you ever enter his house? Hold fast, therefore, O dearly beloved, hold fast altogether God as your Father, and the Church as your Mother" (a).

THE HOLY SPIRIT, THE SOUL OF THE CHURCH

Encycl. *Divinum illud,* May 9, 1897.

(*Christ has entrusted to the Holy Spirit the task of crowning his work.— The mystery of the Holy Trinity.—The Incarnation is attributed to the Holy Spirit.*)

618 (21, 32) The Church, already conceived, and issuing, so to say, from the loins of the new Adam in his sleep upon the Cross, manifested herself for the first time to men in a striking manner on the wonderful day of Pentecost. On this day the Holy Spirit began to diffuse his benefits through the Mystical Body of Christ by that admirable out-pouring which the Prophet Joel had foretold long before (a). For the Paraclete rested upon the Apostles in order to place on their heads in the form of tongues of fire, new spiritual crowns (b). Then it was, writes St. John Chrysostom, that the

617a *Enarratio in Psal.* lxxxvii , *sermo* ii., n. 14.
618a Joel 2:28-29; Acts 2:17.
618b St. Cyril of Alexandria, *Catech.*, 17.

Apostles "came down from the mountains, not bearing in their hands tables of stone as Moses had done, but carrying in their souls the Holy Spirit, a treasure which issued forth like a river of truth and grace" (c). Thus was realized that final promise of Christ to his Apostles, relative to the sending of the Holy Spirit who was to complete, and as it were to seal, by his inspiration, Christ's teaching: "I have yet many things to say to you, but you cannot bear them now. When he, the Spirit of Truth, is come, he will teach you all truth" (d).

The Holy Spirit at work in the Church

619 (32, 88, 227, 229) He it is who, proceeding at once from the Father who is Truth eternal, and from the Son who is substantial Truth, is Himself the Spirit of Truth, and derives from the Father and the Son the essence of and at the same time all truth; He it is who gives to the Church this same truth, and is ever vigilant by his constant presence and assistance that she may never be exposed to error, but will daily grow more fruitful in those abundant seeds destined to produce the fruit of salvation for the nations. And since the Church, the means of salvation to the world, must carry on her task to the end of time, the Holy Spirit gives her, to ensure her preservation and increase, eternal life and strength: "I will ask the Father and He will give you another Paraclete, the Spirit of Truth, who will abide with you forever" (a).

620 (32, 89-90) It is through Him that are established bishops whose ministry engenders not only sons but fathers, that is to say, priests, to govern the Church and nourish it with the blood of Christ who redeemed it: "The Holy Spirit has established bishops to govern the Church of God which he acquired with his blood" (a). Both of them, bishops and priests, by reason of a signal grace of the Holy Spirit, have the power to take away sin, according to Christ's words to the Apostles: "Receive ye the Holy Spirit; whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained" (b). Nothing can show more clearly the divinity of the Church than the glorious splendor of the charismata with which the Holy Spirit has adorned her. Let it be sufficient for Us to affirm that if Christ is the Head of the Church, the Holy

618c *Hom. I in Matt;* Cf. 2 Cor. 3:3.
618d John 16:12-13.
619a John 14:16-17.
620a Acts 20:28.
620b John 20:22-23.

Spirit is the Soul: "The Holy Spirit is in the Church, the Mystical Body of Christ, what the soul is in the body" (c).

Since this is so, it would be impossible to imagine or to expect a greater or a more fruitful manifestation of the Divine Spirit; that which is taking place now in the Church is perfect, and will endure until the Church, after having completed this period of struggle, rejoices in triumph in heaven.

(*The Holy Spirit in the souls of the just.—The Cult of the Holy Spirit.*)

PROVINCIAL COUNCILS

Letter *Compertum plane*, August 19, 1897, to the Archbishop of Burgos.

(*The Holy Father congratulates the Archbishop on his pastoral zeal.*)

621 (193) The hopes which We founded on you have not been disappointed. We have testimony to this in the diligence with which you have, without any delay, visited your diocese and responded to Our wishes in assembling the Bishops of your Province in order to make provision with them for the common needs of your churches. What has most clearly shown Us your intention, is the care you display in convoking a Provincial Council to take place next year; no one of your predecessors did this. You are entirely correct in thinking that this is one of the best means either of suppressing abuses which may have crept in, or of promoting solid piety. It is, therefore, with good reason that the Council of Trent has emphasized the effectiveness of these councils and recommended them to bishops in particularly weighty words.

(*Blessing for the approaching Conciliar assembly.*)

THE INTERPRETATION OF SCRIPTURE

Encycl. *Caritatis studium*, July 28, 1898, to the Bishops of Scotland.

(*Zeal of the Holy Father for the dissidents.—The Holy See and Scotland: relations in the past.—Signs of a reawakening of Catholicism.—Prejudices of non-Catholics must be destroyed.*)

620c *Atque hoc affirmare sufficiat, quod quum Christus caput sit Ecclesiæ, Spiritus Sanctus sit ejus anima*: "Quod est in corpore nostro anima, id est Spiritus Sanctus in corpore Christi, quod est Ecclesia". (S. Augustin, *serm.* CXXXVII *de temp.*).

Since the Church is destined to endure forever, she must be supported, not only by Scripture, but also by another foundation. It was her Divine Founder's function to provide that the treasure of heavenly teaching in the Church would never be destroyed, and this would necessarily be the case if this treasure had been abandoned to the judgment of individuals. Therefore it follows that, from the very beginning of the Church, there had to be a living and eternal authority to which was entrusted, by the authority of Christ, both the other doctrines of salvation, and the certain interpretation of Scripture. It was necessary that this authority, relying on the assiduous help of Christ Himself, should be incapable of falling into any doctrinal error. 622 (96, 100)

The Apostolic mission

It is for this that God made generous provision and did it with a sovereign wisdom through his Son, Jesus Christ. Our Lord ensured the true interpretation of Sacred Scripture when, in the first place, he did not command the Apostles to do their work in writing, or to distribute heedlessly and without reason the Books of Holy Writ, but rather to teach all men entirely, by oral instruction, and to lead them by word of mouth to the knowledge and profession of his heavenly teaching: "Go ye into the whole world; preach the Gospel to every creature" (a). 623 (96)

As for the supreme teaching, Christ confided it to one man alone; on him was to rest as upon a foundation the whole teaching Church. When He gave to Peter the keys of the Kingdom of heaven, He gave him at the same time the mission to direct the others who were to discharge the ministry of the word: "Confirm thy brethren" (a). Thus, since the faithful were to learn from this teaching authority everything that concerns their salvation, it was necessary that they should be able to demand of it the meaning of the sacred books. 624 (155, 165, 167)

The consequences of the repudiation of the teaching authority

It is easy to see how much there is that is uncertain, incomplete, and incoherent in the system of those men who believe it possible to seek out the meaning of Holy Scripture with the sole aid of the Scriptures themselves. For, once this principle is ad- 625 (96)

623a Mark 16:15.

624a Luke 22:32.

mitted, the ultimate criterion of interpretation resides in the individual judgment of each man. Each one, according to the dispositions which he brings to the reading of Holy Writ—whether by reason of his character, his mind, his preferences, his moral make-up—will be led, as We have said above, to translate in one or another fashion the same passages of Sacred Scripture. These differences in interpretation can only engender differences in doctrine, disputes, and provide food for disorder out of what was given to us to produce unity and concord.

626 (39, 44, 102) The facts themselves prove to what point We are speaking the truth. All the sects which have branched off from the Catholic Church and are now at odds with one another in religious matters, attempt, each one after its own fashion, to bend the sense of Sacred Scripture in conformity with their ideas and their institutions. So true is it that there is no gift of God so sacred that man cannot abuse it to his own loss, since, as St. Peter severely warns us: "the unlearned and the unstable wrest . . . the scriptures, to their own destruction" (a). That is why St. Irenaeus, in the generation immediately following the Apostles and as their faithful interpreter, never ceased to engrave this principle in the minds of men: namely, that knowledge of the truth is not to be derived from any other source than that which the Church herself opens to us: "Where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church as well as every grace: the Spirit, He is the truth . . . (b). Therefore, where the gifts of God are to be found, the truth is to be learned from those who are its guardians, that is to say, in the succession of the Church from the Apostles" (c). If, in spite of all that separates them from one another in the civil order, Catholics are united and at one by reason of the marvelous unity of their faith, it cannot be doubted that they owe this union principally to the virtue and the power of this teaching authority.

(*The Church possesses a true sacrifice.—Duties of the Catholics of Scotland.*)

626a 2 Pet. 3:16.
626b *Adv. Hær.*, Book III.
626c *Adv. Hær.*, Book IV.

THE INTEGRITY OF THE DEPOSIT

Letter *Testem benevolentiae*, January 22, 1899, to Cardinal Gibbons.

(*Errors contained in the French biography of Rev. Isaac T. Hecker.*)

627 (225) The principles on which the new opinions We have mentioned are based may be reduced to this: that, in order the more easily to bring over to Catholic doctrine those who dissent from it, the Church ought to adapt herself somewhat to our advanced civilization, and, relaxing her ancient rigor, show some indulgence to modern popular theories and methods. Many think that this is to be understood not only with regard to the rule of life, but also to the doctrines in which the *deposit of faith* is contained. For they contend that it is opportune, in order to work in a more attractive way upon the wills of those who are not in accord with us, to pass over certain points of doctrines, as if of lesser moment, or to so soften them that they may not have the same meaning which the Church has invariably held.

The deposit of faith confided to the Church

628 (99, 101, 111, 225) Now, Beloved Son, few words are needed to show how reprehensible is the plan that is thus conceived, if we but consider the character and origin of the doctrine which the Church hands down to us. On that point the Vatican Council says: "The doctrine of faith which God has revealed is not proposed like a theory of philosophy which is to be elaborated by the human understanding, but as a divine deposit delivered to the Spouse of Christ to be faithfully guarded and infallibly declared. . . . That sense of the sacred dogmas is to be faithfully kept which Holy Mother Church has once declared, and is not to be departed from under the specious pretext of a more profound understanding" (a).

The totality of the deposit

629 (102, 109) Nor is the suppression to be considered altogether free from blame, which designedly omits certain principles of Catholic doctrine and buries them, as it were, in oblivion. For there is the one

628a *Const. de Fid. cath.*, c. iv

and the same Author and Master of all the truths that Christian teaching comprises: "The only-begotten Son who is in the bosom of the Father" (a). That they are adapted to all ages and nations is plainly deduced from the words which Christ addressed to his apostles: "Going therefore teach ye all nations: teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days even to the consummation of the world" (b).

Wherefore the same Vatican Council says: "By the divine and Catholic faith those things are to be believed which are contained in the word of God either written or handed down, and are proposed by the Church whether in solemn decision or by the ordinary universal magisterium, to be believed as having been divinely revealed" (c).

630 (60) Far be it, then, for any one to diminish or for any reason whatever to pass over anything of this divinely delivered doctrine; whosoever would do so, would rather wish to alienate Catholics from the Church than to bring over to the Church those who dissent from it. Let them return; indeed, nothing is nearer to Our heart; let all those who are wandering far from the sheepfold of Christ return; but let it not be by any other road than that which Christ has pointed out.

Ecclesiastical discipline

631 (67, 122, 132, 165, 175, 211) The rule of life which is laid down for Catholics is not of such a nature as not to admit modifications, according to the diversity of time and place. The Church, indeed, possesses what her Author has bestowed on her, a kind and merciful disposition; for which reason from the very beginning she willingly showed herself to be what Paul proclaimed in his own regard: "I became all things to all men, that I might save all" (a). The history of all past ages is witness that the Apostolic See, to which not only the office of teaching but also the supreme government of the whole Church was committed, has constantly adhered to the same doctrine, in the same sense and in the same mind (b): but it has always been accustomed to so modify the rule of life that, while keeping the divine right inviolate, it has never disregarded the manners and

629a John 1:18. 629b Matt. 28:19.
629c *Const. de Fid. cath.*, C. iii, *above*, No. 341.
631a 1 Cor. 9:22.
631b *Conc. Vatic.*, *ibid.*, c. iv; above, No. 347.

customs of the various nations which it embraces. If required for the salvation of souls, who will doubt that it is ready to do so at the present time? But this is not to be determined by the will of private individuals, who are mostly deceived by the appearance of right, but ought to be left to the judgment of the Church. In this all must acquiesce who wish to avoid the censure of Our predecessor Pius VI, who proclaimed the 18th proposition of the Synod of Pistoia "to be injurious to the Church and to the Spirit of God which governs her, inasmuch as it subjects to scrutiny the discipline established and approved by the Church, almost as though the Church could establish a useless discipline or one which would be to onerous for Christian liberty to bear" (a).

New theories

632 (12, 138) But in the matter of which we are now speaking, Beloved Son, the project involves a greater danger and is more hostile to Catholic doctrine and discipline, inasmuch as the followers of these novelties judge that a certain liberty ought to be introduced into the Church, so that, limiting the exercise and vigilance of its powers, each one of the faithful may act more freely in pursuance of his own natural bent and capacity. They affirm, namely, that this is called for in order to imitate that liberty which, though quite recently introduced, is now the law and the foundation of almost every civil community. On that point We have spoken very much at length in the Letter written to all the bishops about the constitution of States (a); where We have also shown the difference between the Church, which is of divine right, and all other associations which subsist by the free will of men.

The definition of infallibility invoked as a pretext

633 (109, 112) It is of importance, therefore, to note particularly an opinion which is adduced as a sort of argument to urge the granting of such liberty to Catholics. For they say, in speaking of the infallible teaching of the Roman Pontiff, that after the solemn decision formulated in the Vatican Council, there is no more need of solicitude in that regard, and, because of its being now out of dispute, a wider field of thought and action is thrown open to individuals. A preposterous method of arguing, surely. For if anything is suggested by the infallible teaching of the Church, it is certainly that

631c Above, No. 122. 632a Above, Nos. 466 ff

no one should wish to withdraw from it; nay, that all should strive to be thoroughly imbued with and be guided by its spirit, so as to be more easily preserved from any private error whatsoever.

Reasons for the definition

634 *(1, 96, 106)* To this We may add that those who argue in that wise quite set aside the wisdom and providence of God, who desired that the authority of the Apostolic See and its Magisterium be affirmed by a very solemn definition, and has desired this, especially in order the more efficaciously to guard the minds of Catholics from the dangers of the present times. The license which is commonly confounded with liberty; the passion for saying and reviling everything; the habit of thinking and of expressing everything in print, have cast such deep shadows on men's minds, that there is now greater utility and necessity for this office of teaching than ever before, lest men should be drawn away from conscience and duty (a). It is far, indeed, from Our intention to repudiate all that the genius of the time begets; nay, rather, whatever the search for truth attains, or the effort after good achieves, will always be welcomed by us, for it increases the patrimony of doctrine and enlarges the limits of public prosperity. But all this, to possess real utility, should thrive without setting aside the authority and wisdom of the Church.

The consequences

635 We come now in due course to what are adduced as consequences from the opinions which We have touched upon; in which, if the intention seem not wrong, as We believe, the things themselves assuredly will not appear by any means free from suspicion.

In the spiritual life

636 *(138, 225)* For, in the first place, all external guidance is rejected as superfluous, nay even, as somewhat of a disadvantage, for those who desire to devote themselves to the acquisition of Christian perfection; for the Holy Ghost, they say, pours greater and richer

634a *Licentia quæ passim cum libertate confunditur; quidvis loquendi obloquendique libido; facultas denique quidlibet sentiendi litterarumque formis exprimendi, tenebras tam alte mentibus obfuderunt, ut major nunc quam ante sit magisterii usus et necessitas, ne a conscientia quis officioque abstrahatur.*

gifts into the hearts of the faithful now than in times past; and by a certain hidden instinct teaches and moves them with no one as an intermediary. It is indeed not a little rash to wish to determine the degree in which God communicates with men; for that depends solely on his will; and He Himself is the absolutely free giver of his own gifts. "The Spirit breatheth where He will" (a). "But to every one of us is given grace according to the measure of the giving of Christ" (b). For who, when going over the history of the apostles, the faith of the rising Church, the struggles and slaughter of the valiant martyrs, and finally most of the ages past so abundantly rich in holy men, will presume to compare the past with the present times and to assert that they received a lesser outpouring of the Holy Ghost?

637 *(89)* But, aside from that, no one doubts that the Holy Ghost, by his secret incoming into the souls of the just, influences and arouses them by admonition and impulse. If it were otherwise, any external help and guidance would be useless. "If any one positively affirms that he can consent to the saving preaching of the Gospel without the illumination of the Holy Ghost, who imparts to all sweetness in consenting to and accepting the truth, he is misled by a heretical spirit" (a).

The magisterium and the interior impulse

638 *(75, 89, 181)* But as we know by experience these promptings and impulses of the Holy Ghost for the most part are not discerned without the help, and, as it were, without the preparation of an external guidance (a). In this matter Augustine says: "It is He who in good trees cooperates in their fruiting, who both waters and cultivates them by any servant whatever from without, and who by Himself gives increase within" (b). That is to say, the whole matter is according to the common law by which God in his infinite providence has decreed that men for the most part should be saved by men; hence He has appointed that those whom He calls to a loftier degree of holiness

636a John 3:8.
636b Ephes. 4:7.
637a *Conc. Arausic.*, II, can. vii.
638a *Verum, quod etiam experiendo novimus, hæ Sancti Spiritus admonitiones et impulsiones plerumque, non sine quodam externi magisterii adjumento ac veluti comparatione, persentiuntur.*
638b *De grat. Christi*, c. xix.

should be led thereto by men, "in order that," as Chrysostom says, "we should be taught by God through men" (c).

(*This law is confirmed by the example of St. Paul and the constant practice of the Church.—Inconsistency of the new theory.—Americanism.*)

One single Church: the Church of Peter

639 (44, 143, 184) One in the unity of doctrine as in the unity of government, such is the Catholic Church, and, since God has established its center and foundation in the Chair of Peter, one which is rightly called *Roman*, for "where Peter is there is the Church" (a).

Wherefore he who wishes to be called by the name of Catholic ought to employ in truth the words of Jerome to Pope Damasus, "I, following none as the first except Christ, am associated in communion with your Beatitude, that is, with the Chair of Peter; upon that Rock I know is built the Church; whoever gathereth not with thee scattereth" (b).

(*The Holy Father has confidence in the United States.*)

THE CHURCH, HUMAN AND DIVINE

Encycl. *Depuis le jour*, September 8, 1899, to the French episcopate.

(*The apostolic mission of France; the duties it implies.—Formation of the clergy.—Seminaries.—Philosophy, the sciences, theology, Sacred Scripture, history.*)

640 (3, 90, 104, 130) The history of the Church is like a mirror in which shines the life of the Church through the ages. Much more even than civic or profane history, it shows the sovereign liberty of God and his providential action on the course of events. Those who study it should never lose sight of the fact that it comprises an ensemble of dogmatic facts which are of faith and which no one is allowed to call in doubt. This supernatural and guiding idea which presides over the destiny of the Church is at the same time the beacon whose light illumines her history. Yet because the Church, which continues among men the life of the Word Incarnate, is composed of a divine element and a human element,

638c Hom. 1, *in Inscr. altar.* 639a S. Ambr. *in Ps.*, xi, 57.
639b S. Jerome, *Epist. ad Damas.*

the latter must be expounded by teachers and studied by pupils with great integrity. For it is said in the Book of Job: "God hath no need of our lies" (a). The Church historian will be in a better position to bring out the divine origin of the Church, an origin superior to every concept of a purely earthly and natural order, as he has been the more loyal in hiding nothing of the trials which the sins of her children, and sometimes of her ministers, have inflicted on the Spouse of Christ in the course of centuries. Studied in this way the history of the Church, all by itself, constitutes a magnificent and conclusive demonstration of the truth and the divinity of Christianity.

(*Canon Law.—Virtues necessary for young clerics: zeal, discretion, purity.—Faults to be avoided: worldly manners, dangerous innovations, activism.—Exhortation to become examples* in doctrina, in integritate, in gravitate.—*Role of the clergy in the approaching crisis.*)

MOTHER OF THE NATIONS

All. to French workingmen, September 25, 1899.

(*The Holy Father congratulates them: on their return from the holy places, they have come to express to him their gratitude for his social teachings.*)

641 (67, 77, 83-84) In fact, it is Our greatest desire to show the Church to be the Mother of the nations. Her love knows no limits; it guides souls towards heaven along the road of faith and virtue; but at the same time she does not intend to despise here below the interests of time: she sanctifies them when she ennobles the work of the humble and enlists the help of the powerful to do good. If it is a question of maintaining order among different social classes, she alone has the secret of assuring the happiness of all men, even here below, as far as this is possible.

(*The Holy Father counsels union in religious and social matters under the guidance of the bishops.—Bring back to Christ those who are still far from him.*)

THE TEACHING AUTHORITY OF THE BISHOPS

Letter *Non abs re*, October 12, 1899, to the Bishops of Piedmont.

640a Cf. Job 13:7.

(The letters received from the Bishops, while they give an account of the happy condition of the churches, complain of the attitude of priests and laity who "withdraw themselves from the teaching authority of their bishops", and go so far as to blame those whom they believe to be "unfavorable to their opinions".)

642 (203) What Our thought is in this matter We have more than once already indicated. And again quite recently We have, so to say, answered your complaints in advance, in the Letter which We have addressed to the Bishops of France and to their clergy. Certainly it is Our desire that Catholics should zealously address themselves to the task of moral improvement at the same time that they attempt to alleviate the misery of this unfortunate people, to benefit the workers and men of the laboring classes. And so We have rejoiced very much to see public meetings being held with this end in view; to witness the development of associations and benefits, of mutual aid societies, and other institutions of the same nature; to see every type of social question being studied, and that in books and periodicals the necessary conditions of civil society and the eternal salvation of souls are being preached.

At the same time We desire and it is Our earnest wish that these efforts should not serve party interests or interfere with the demands of justice.

Necessary obedience

643 (203, 208) That is why it is absolutely necessary that in undertaking the aforementioned works and others like them the respect due to ecclesiastical authority must be preserved whole and entire. To resist the will of the Bishops, to wish to teach them a lesson rather than to hear them with docility, is a procedure entirely at odds with the duty of the laity. And nothing is more at variance with the duty of ecclesiastics, since they should remember the oath of obedience which, at the moment of their sacerdotal consecration, each one of them swore to his own bishop. For all priests this is a thing which is well known and even sacred, not to deviate in anything or for any reason from the established discipline and the established order. Order requires that the members of the hierarchy shall be bound to one another in such wise that those who have an inferior office and occupy an inferior position (such as priests) shall listen to their superiors who are their bishops and shall obey them.

The fruits of obedience

644 (208) It is this union of will and of forces which gives us the hope and confidence of victory over the enemies of justice and of the faith; should this union ever be lacking, We would fight, certainly, but to no avail. Therefore, We exhort the clergy, and each one of them, to follow the bishops, as Christ is obedient to his Father; let each one be on guard against those men who, while calling themselves Catholics, foment discord, and endeavor by word and in writing to deflect souls from their duty.

(*Blessing.*)

THE DIVINE PILOT

All. to the Cardinals, March 20, 1900.

(*Gratitude due to God at the beginning of this new year of the pontificate.*)

645 (146, 160) The duty incumbent upon Us is that of not sparing the strength which remains to Us, but, on the contrary, of spending it all, as We endeavor to do, in the service of Holy Mother Church. It is true that the burden of this high office weighs more heavily upon the shoulders of an old man. But in this matter the Church has received from on high a promise which guarantees her against every human weakness. What does it matter that the helm of the symbolic barque has been entrusted to feeble hands, when the Divine Pilot stands on the bridge, where, though invisible, He is watching and ruling? Blessed be the strength of his arm and the multitude of his mercies!

(*The jubilee and the South African War.*)

THE MISSION OF THE CHURCH

Encycl. *Tametsi,* November 1, 1900.

(*The signs of a reawakening of faith.—Public homage rendered to Christ.*)

646 (76, 115, 119) Now, to maintain and to advance the kingdom of the Son of God upon earth, to procure the salvation of men by their participation in divine grace, such is the mission of the Church. This mission is so high, and it belongs to her so exclusively, that her entire authority and all her power consist principally in this work.

(*Christ is the source of every good.—His sovereignty is universal.—He is the way.*)

647 (13, 19, 61, 75, 102, 231) By the ministry of this Church so gloriously founded by Him, He willed to perpetuate the mission which He had Himself received from his Father; and, on the one hand, having put within her all the means necessary for man's salvation, on the other hand, He formally enjoined upon men the duty of obeying his Church as Himself, and religiously taking her as a guide of their whole lives. "He that heareth you, heareth me; he that despiseth you, despiseth me" (a). Therefore, it is from the Church alone that the law of Christ must be asked: and, consequently, if for man Christ is the way, the Church, too, is the way, the former of Himself and by his nature, the latter by delegation and communication of power. Consequently, all those who wish to reach salvation outside the Church, are mistaken as to the way and are engaged in a vain effort.

(*Christ is the truth and the life.—The healing of the nations is to be found in Him alone.—The "rights of man" are to be replaced by the rights of God.*)

THE SACRAMENT OF UNITY

Encycl. *Mirae caritatis*, May 28, 1902.

(*The Eucharist and the present needs of the Church.—The bread of life.—Continuation and extension of the Incarnation.—Memorial of the Passion.—Pledge of hope.—Burning furnace of Charity.*)

648 (51) Let us add that the constitutive signs of this sacrament are in themselves a very appropriate encouragement of this union. On this subject St. Cyprian writes: "Finally, this sacrifice of the Lord in itself affirms the universal union of Christians among themselves by firm and indissoluble charity. For when the Lord calls *his body* the bread made up of many grains, He indicates the union of Our people; and when He calls *his blood* the wine made out of thousands of grapes and forming one single liquid, He also designates Our flock formed out of a multitude of different men gathered together" (a). In the same way the Angelic Doctor reproduces the thought of St. Augustine (b) in these terms: "Our Lord has entrusted his body and his blood to these substances which are formed of a multitude of elements brought

647a Luke 10:16.
648a *Epist.* 69 *ad Magnum*, No. 5
648b *Tract.* 26 *in Joan.*, Nos. 13, 17.

together in a single whole; first of all, bread, composed of many grains; then, wine, the product of innumerable grapes; and this is why Augustine says further: O sacrament of piety, O sign of unity, O bond of charity!" (c).

The Fruit of the Eucharist

649 (46-48, 51) This teaching is confirmed by the Council of Trent, which teaches that Christ left the Eucharist to his Church "as the symbol of the unity and the charity by which He willed all Christians to be united and bound to one another . . . ; the symbol of this one body of which He is the head, and to which He willed us to be closely bound as members by the very intimate bonds of faith, of hope, and of charity" (a). It is also what St. Paul had taught: "For we are one single bread, one single body, in spite of the number, all we who partake of the same bread" (b). And certainly it is a very beautiful and a very touching example of Christian fraternity and social equality to see crowding without distinction to the altars aristocrat and laborer, rich and poor, learned and ignorant, all partaking equally of the heavenly banquet. And if with justice in the early centuries the Church derived a special glory from the fact that "all the multitude of the faithful had but one heart and one mind" (c), there is certainly no doubt but that this precious result was due to frequenting this divine banquet. In fact, we read, on the subject of the first Christians: "they were persevering in the teaching of the Apostles and in the communion of the breaking of the bread" (d).

The Communion of Saints

650 (7, 45, 51) Moreover, the benefit of mutual charity among the living, to which the Eucharist brings strength and growth in an eminent degree, is imparted principally by virtue of the sacrifice to all those comprised in the Communion of Saints. This communion, everyone knows, is nothing less than a mutual sharing of assistance, expiation, prayer, and graces among the faithful, either those already in possession of eternal beatitude, or those who are still suffering in the expiatory fires (of Purgatory), or, final-

648c *Sum. theol.*, pars IIIa, q. lxxix, a. 1.
649a *Sess. XIII, De Euch.* c. II.
649b 1 Cor. 10:17.
649c Acts 4:32.
649d Acts 2:42.

ly, those who are still *in via* here below—all of whom form but one community with Christ for head and charity for form.

(*Faith in the Eucharist.*)

651 (51, 114) Finally, this mystery is, as it were, the soul of the Church; towards it the fullness of the grace of priesthood rises through the different degrees of Orders. From it, again, the Church draws; in it she possesses all her strength and all her glory, all the treasures of divine grace and every good: and so she consecrates to it her greatest care, disposing the minds of the faithful, bringing them to an intimate union with Christ by means of the sacrament of his Body and Blood; it is for the same reason that she seeks to enhance its veneration by the splendor of her holiest ceremonies.

(*Fruits of the Eucharist.—The Sacrifice of the Mass.—Frequent Communion.*)

FIDELITY OF THE CHURCH

Encycl. *Annum ingressi sumus*, March 15, 1902.

(*Anti-Christian conjuration.—State atheism.—False remedies: liberty, the school, the press, science.—The true remedy: return to Christianity.*)

652 (10, 13, 15-16, 40, 75, 96, 228) The return to Christianity will not be a complete and effective remedy unless it implies a return with sincere love to the one, holy, Catholic, and apostolic Church. Christianity is, in fact, incarnate in the Catholic Church, it is to be identified with that perfect and spiritual Society, sovereign in its sphere, which is the Mystical Body of Jesus Christ, and has for its visible head the Roman Pontiff, Successor of the Prince of the Apostles. She is the continuator of the Savior's mission, the daughter of the redemption and its heir; she has spread the Gospel and defended it at the price of her life's blood; and, strong in the divine assistance and the immortality which have been promised her, she never compromises with error, she remains faithful to the mandate which she has received to bear the teaching of Jesus Christ to the world, and to keep it inviolable in its integrity to the end of time.

(*Only the Church can solve the social question.—She fosters science, true liberty, the rights of the state.—This hidden enemy: Freemasonry.—Motives for confidence.—Appeal to the clergy and to the laity.*)

All. for the 25th anniversary of his election, February 20, 1903.

(*The Holy Father's gratitude to God, and to all who have congratulated him on the 25th anniversary of his election.*)

653 (61, 194) This is Our last lesson to you: receive it, engrave it in your minds, all of you: by God's commandment salvation is to be found nowhere but in the Church; the strong and effective instrument of salvation is none other than the Roman Pontificate (a).

653a *Haec vero a Nobis tamquam mandata novissima accipite mentibusque insculpite universi, salutem non nisi in Ecclesia, instrumentum salutis praevaludum ac perpetuum in Pontificatu romano Dei iussu esse quaerendum*

ST. PIUS X
1903-1914

(*His election.—His program.*)
Encycl. *E supremi apostolatus*, October 4, 1903.

Where is the road which leads us to Jesus Christ? It is before Our eyes: it is the Church. St. John Chrysostom rightly tells us: "The Church is thy hope, the Church is thy salvation, the Church is thy refuge" (a). 654 *(61, 77, 95)*

It was for this reason that Christ established her, after having purchased her at the price of his Blood; for this that he entrusted to her his teaching and the precepts of his law, lavishing upon her at the same time treasures of divine grace for the salvation of men.

However, Venerable Brothers, it is in no way part of Our thought that in the difficult task of the renewal of the nations in Christ you and your clergy should be left without helpers. We know that God has commanded each one to have care of his neighbor (a). So it is not only the priests, but all the faithful without exception, who must devote themselves to the interests of God and of souls: not, of course, each one according to his own lights and inclinations, but always under the direction and according to the will of the bishops, for the right to command, to teach, to direct belongs to none other in the Church but to you, who have been "established by the Holy Spirit to rule the Church of God" (b). 655 *(119, 217-218)*

THE PONTIFICAL OFFICE

All. to the Consistory, November 9, 1903.
(*His election to the Sovereign Pontificate.*)

We knew also all that is with justice expected of the Roman Pontiff: why be astonished then that We judged Ourselves absolutely incapable of bearing the weight of so great a burden? And certainly, to safeguard the observance of the precepts of the Gospel, the respect due to its counsels, to keep intact the edifice of ecclesiastical law; to deal with the most varied and most serious questions which concern domestic society, the education of youth, law and property; to reduce the unbalanced elements of civil society to the order willed by Christ; in a word, to purify the earth and prepare its citizens for heaven—these 656 *(160, 162)*

654a *Homil. de capto Eutrop.* No. 6.
655a Eccli. 17:12. 655b Acts 20:28

functions. We said to Ourselves, and others like it in the supreme apostolate, seemed to Us so great that We despaired, given Our own humble strength, of their worthy execution.

(*Eulogy of Leo XIII.*)

The aims of the Pontificate

657 (159-160, 165) A sublime mission is Ours, since, beyond this passing world, it looks to everlasting possessions; no frontier bounds it; it must embrace the interests of the universe, in every way assure respect for the evangelical precepts, finally, extend Our solicitude not only to the faithful, but to all men for whom Christ died (a).

(*His motto: To restore all things in Christ.*)

The political arena

658 (9, 13, 141, 158, 165, 167) Our function is, therefore, to defend truth and the Christian law; hence, We will have the duty to throw light upon and to define the highest truths, truths of the natural order or truths divinely revealed, which We so often see obscured or forgotten in our times. We will have to reaffirm the principles of discipline, of power, of justice, and of equity, principles which men today wish to root out; to bring back to law and to the straight path of honesty, in public as in private life, in the social as well as in the political arena, all men and each man, those who obey and those who command, for they are all sons of the same Father who is in heaven. Some, doubtless, will be shocked, in hearing Us say that We shall have to think even of politics. But all right-minded men will see that the Sovereign Pontiff, invested by God with a supreme teaching authority, has no right to detach political affairs from the domain of faith and morals; and as Head and sovereign guide of the perfect society which is the Church, a society composed of men and established among men, he can only wish to maintain relations with the heads of States and the members of governments, if the security and liberty of Catholics is to be protected in all countries of the world.

(*True liberty.—Harmony of faith and science.*)

False principles

659 (106, 165, 167) To reject and refute the principles of modern philosophy and the *dicta* of civil law which today direct the course of human affairs in a way contrary to the prescriptions of the eternal law—

657a Cf. 2 Cor. 5:14

this is the duty incumbent upon Our apostolic office. And Our conduct on this point, far from arresting the development of humanity, will, on the contrary, prevent it from rushing headlong to ruin.

The ministry of reconciliation

660 (60, 144, 163) But if We have undertaken a struggle which is necessary for the truth, We feel for the adversaries and enemies of this truth the most lively compassion; We embrace them with a profound affection; We recommend them with tears to the Divine Goodness. To approve and defend the truth, justice, good, to reject and expose error, injustice, evil, this is a sacred rule of the Roman Pontificate; but it is also a sacred rule to shower upon sinners the treasures of pardon and mercy, so as to imitate the Founder of the Church who prayed for the transgressors of the law (a). For God who, through Christ, reconciled the world with Himself (b), has chiefly chosen the Roman Pontiffs, Vicars of his Son, to prolong to the end of time the ministry of his reconciliation (c). This reconciliation must, therefore, be requested from the authority and at the judgment of the Popes. Thus, to maintain that We have to curry favor with anyone, would be to esteem in a harmful and perverse way Our charge and Our duty, which, in themselves, bid Us to manifest to all men a paternal benevolence (d).

(*Wishes and hopes.—The creation of two cardinals.*)

THE MOTHER OF THE MYSTICAL BODY

Encycl. *Ad diem illum*, February 2, 1904.

(*The 50th anniversary of the definition of the dogma of the Immaculate Conception.—Graces obtained for the Church by the Blessed Virgin.*)

Is not Mary the Mother of God?
Therefore, she is also our Mother.

661 (6, 33) For it must be laid down as a principle that Jesus, the Word made flesh, is at the same time the Savior of the human race. Now, inasmuch as He is the God-Man, He has a body like other

660a Isaias 53:12. 660b 2 Cor. 5:19. 660c 2 Cor. 5:18.
660d *Autumare igitur reconciliandam esse Nobis cum quopiam gratiam, esset id quidem injuriose et perverse judicantium de munere officioque Nostro, quo ipso debemus pateram erga omnes gerere voluntatem*

46) men; inasmuch as He is the Redeemer of our race, He has a *spiritual* body, or, as it is called, a *mystical* body which is none other than the society of Christians bound to Him in faith. In spite of our number, we are only "one body in Christ Jesus" (a). Now, the Blessed Virgin conceived the Son of God not only so that by receiving human nature from her He could become man, but even more so that, by means of that nature which He received from her, He might become the Savior of men. This explains the words of the Angels to the shepherds: "There is born to you a Savior, who is Christ, the Lord" (b).

Therefore, in the chaste womb of the Virgin where Jesus took mortal flesh, there, too, He joined to Himself a *spiritual* body, made up of all those "who were to believe in Him": and it is possible to say that Mary, carrying Jesus in her womb, bore there also all those whose life was included in the Savior's life.

662 And so, united to Christ, we are, as the Apostle says, "mem-
(33. bers of his body, flesh of his flesh, bone of his bone" (a), and
46) we must say that we sprang from the womb of the Virgin, issuing thence after the manner of a body attached to its head. It is for this reason that we are called, in a spiritual and mystical sense, sons of Mary, and that she, for her part, is the Mother of us all, "Mother according to the spirit, but true mother of the members of Jesus Christ which we ourselves are" (b). Therefore, if the Blessed Virgin is at one and the same time Mother of God and of men, who can doubt but that she employs all her credit with her Son, "the head of the body which is the Church" (c), that He may shower upon us who are his members the gifts of his grace, notably that of knowing Him and living by Him (d).

(*How Mary received the maternity of grace.—Her eminent sanctity.—Her cult.—Imitation of her virtues.—Announcement of a jubilee.*)

UNIVERSAL BISHOP

Decree *Constat apud omnes*, March 7, 1904, to the Italian Episcopate.

663 By common agreement it is recognized that to the authority
153 of the Roman Pontiff belong the right and duty to know the

661a Rom. 12.5. 661b Luke 2.11. 662a Ephes. 5:30.
662b St. Augustine, *L. de S. Virginitate*, c. VI
662c Colos. 1.18 662d 1 John 4:9

state of all the churches and to require each prelate to give an *156.* account of his government. This is the meaning of Christ's words: *190)* "Feed my lambs, feed my sheep" (a). This is also required for the unity of the Church, and its history shows us the uninterrupted practice since the very beginning.

Now constant experience has shown that the stronger and more intimate the union between the Roman Pontiff and the bishops, the greater are the advantages for religion. For from this union springs greater strength, the authority of the Ordinaries is increased, a more effective and more prompt bulwark is afforded to error and vice, the salvation of souls is made more secure.

It has been the custom of the Roman Pontiffs to gather in- 664
formation on the condition of the churches in two ways: either *(156)* they have asked each Pastor to render to the Holy See an exact and faithful account of his diocese, or they have sent representatives whose titles have varied according to time, place, or the nature of their missions.

Thus, to temporal rulers they have sent Ambassadors, Nuncios, Apostolic Delegates, with the sole mission of treating with them of the affairs of Christendom. In the same way, they have frequently sent Legates to individual churches or to the faithful of a particular country or kingdom, to regulate local religious affairs directly, sometimes with permanent ordinary jurisdiction (as with Legates properly so-called), sometimes in an exceptional and temporary manner (as with Visitors Apostolic).

(*The closer union which must reign between the Pope and the dioceses of Italy.—Resumption of the Apostolic Visits begun by Leo XIII.—The advantages expected from them.*)

THE FIRMNESS OF THE ROCK

Encycl. *Jucunda sane*, March 12, 1904.

(*The 13th centenary of St. Gregory the Great.—His example. —The barbarian invasions.—The Savior of Italy.—The conversion of England.—The man of faith.*)

Thence came, in this man of God, that resolute determina- 665
tion to turn to the salvation of all, the superabundant resources *(75.* of the divine gifts with which the Savior has enriched his *102.*

663a John 21:15, 17.

115, 117) Church: the truth, certain above all others, of revealed teaching; the effective preaching of that truth throughout the whole world; the sacraments which have the power to produce or to increase within us the life of the soul; finally, the grace of prayer in the name of Christ, the sure pledge of heavenly protection.

666 *(139)* The memory of all these things strengthens Us in a marvelous manner, Venerable Brothers. For when We look out across the world from the height of the Vatican walls, We cannot but experience a fear similar to Gregory's, and perhaps even greater than his, so many are the storms which assail Us, so numerous the warlike hosts of enemies which beset Us, and at the same time, so entirely without any human help do We find Ourselves, so that We lack the means both to suppress and to resist their attacks. And yet, when We think of the ground on which We stand, and on which this Pontifical See is established, We feel absolutely secure within the citadel of Holy Church. "Who does not know, in fact," Gregory wrote to Eulogius, Bishop of Alexandria, "that Holy Church is firmly established on the solid foundation of the Prince of the Apostles, who bears in his very name the firmness of his soul, for it was from the comparison with the rock that he received the name of Peter" (a). Never in the course of ages has divine strength failed the Church! Never have the promises of Christ disappointed her hope; they remain what they were when they stimulated the courage of Gregory; they seem to Us even more powerful by reason of the test of the centuries and the vicissitudes of history.

The Church is always young

667 *(27, 64, 227-228)* Kingdoms and empires have crumbled; peoples famous for the glory of their name and for their civilization have disappeared. We see nations as it were weary with age breaking up from within. The Church, for her part, is immortal by her very nature. Never will the bond which unites her to her heavenly Spouse be broken; hence old age cannot touch her. She remains young and vigorous, always overflowing with that strength with which she sprang from the transpierced Heart of Christ in death on the cross. The powerful ones of this earth have risen up against her; they have vanished, but she remains! The learned ones in their pride have devised an infinite variety of systems which, they thought, would

666a *Registr.* VII, 40

make a breach in the teaching of the Church, destroy the dogmas of her faith, demonstrate the absurdity of her teaching authority. . . . But history shows us these systems abandoned and forgotten, utterly destroyed. And all this time, from the heights of the citadel of Peter, the true light has shone out in all the brilliance which Christ communicated to it in the very beginning and which He nourishes with this divine sentence: "Heaven and earth will pass away, but my word will not pass away" (a).

668 *(61, 225)* Strong in this faith, unshakably established on this Peter, We turn the eyes of Our soul both to the heavy obligations of this holy primacy and at the same time to the strength divinely imparted to Our heart. In peace We wait for those to be silent who are loudly proclaiming that the Catholic Church has had her day, that her teaching is hopelessly reactionary, that she will soon be reduced either to conformity with the data of science and a civilization without God, or to withdrawal from the society of men. And while We wait, it is Our duty to recall to everyone, great and small, as the Holy Pontiff Gregory did in ages past, the absolute necessity which is ours to have recourse to this Church to effect our eternal salvation, to obtain peace, and even prosperity, in our life here below.

That is why, to use the words of the Holy Pontiff, We say: "Make firm the progress of your souls, as you have begun to do, with the firmness of this rock: on it, as you know, our Redeemer founded the Church throughout the world, so that sincere hearts, guiding their steps by her, would not stray on to the wrong road" (a).

(The defender of the rights of the Papacy and of the supernatural order.—Moral reform.—The duties of bishops.—The ideal of the true priest.—The Church and civilization.)

TO TEACH ALL NATIONS

Apost. Let. *In Apostolicum,* March 25, 1904, to the Society of the Propagation of the Faith.

669 *(141-142, 151,* Raised to the Apostolic charge and placed by the favor of the divine mercy at the very summit of the Christian priesthood, Our solicitude extends far beyond Our Church of Rome. For Christ, at the moment of leaving this earth, ordered his Apostles

667a Matt. 24:35

668a *Registr.* VIII, 24, *ad Sabinien. episc.*

159- and especially Peter whom He wished to outshine the others by
160. his zeal for heavenly glory and not merely by his dignity, to
166. teach all nations and to bear the saving tidings of the new
174) teaching to the most distant limits of the earth and the most barbarous countries of the world (a).

Therefore, obedient to the divine precepts and following the illustrious example of Our predecessors, We believe that nothing more becomes Our charge than to grant all Our benevolence and favor to everything that can contribute to showing forth the light of the Gospel and extending the frontiers of the Church.

(*The Society of the Propagation of the Faith.—The alms of the faithful contribute to the spread of the Gospel.—St. Francis Xavier named Patron of the Society.*)

CANONICAL INSTITUTION

All. to the Cardinals, November 14, 1904.
(*Rupture of the French Concordat.—Congregations expelled.*)

670 Nevertheless, the more easily to ensure peace, the Church
(92, yields on this point something of the rigor of her law: she grants
154, the State the power to name those to whom the episcopal office
178, will be entrusted. But this favor has not, and obviously cannot
203) have, the same value as canonical institution. To establish a man in that sacred dignity and to grant him the power equal to that dignity, this is a right so entirely proper and special to the Church that she could not share it with the State without ruining the essential bases of her divine constitution. It remains, therefore, that the nomination conceded to the State can signify only the right of designating, of presenting to the Holy See, the one whom the Pontiff, if he sees him to be worthy of this charge, will raise to the honor of the episcopate.

And again, it is not required that canonical institution necessarily follow upon the nomination; before this takes place the merits of the candidate must be carefully considered. And if some obstacle is discovered which prevents the Pope, in conscience, from conferring the episcopate upon him, no law can oblige the Pontiff to disclose the motives of his refusal.

(*Deprivations of bishops.—The Constitution of the Republic and religion.*)

669a Cf. Matt. 28:19; Mark 16:15; Acts 1:8

THE FIRST DUTY OF THE SHEPHERD

Encycl. *Acerbo nimis*, April 15, 1905.
(*Religious ignorance.—Its cause.*)

Now we must inquire who has the duty to safeguard minds 671
from this pernicious ignorance and impart to them the necessary (198)
knowledge. On this point, Venerable Brothers, there can be no doubt: this very grave obligation is incumbent on all those who are pastors of souls. They are certainly obliged by the precept of Christ to know and to nourish the sheep confided to them; now, *to nourish* is first of all *to teach*. "I will give you," God promises by the mouth of the Prophet Jeremias, "pastors according to my own heart, and they shall feed you with knowledge and doctrine" (a). And so the Apostle said: "Christ sent me not to baptize, but to preach the Gospel" (b), indicating thus that the first office of those who are set up in any way for the government of the Church is to instruct the faithful in sacred doctrine.

(*Doctrinal teaching.*)

THE DOUBLE MISSION OF THE CHURCH

Encycl. *Il fermo proposito*, June 11, 1905.

The firm intention We formed at the beginning of Our 672
pontificate, to consecrate to the restoration of all things in Christ (8.
all the strength which God in his goodness grants Us, wakens in 40.
Our heart a great confidence in the power of God's grace, without which, here below, We could neither conceive nor undertake anything great or fruitful for the salvation of souls. At the same time, We feel more deeply than ever that for this noble design We need your singleminded and constant assistance, Venerable Brothers, you who have been called to share Our pastoral charge; We need the help of each of the priests and of all of the faithful entrusted to your care. In truth, every one of us in the Holy Church of God is called to make up the single body whose head is Christ; a body closely knit together, as St. Paul teaches (a), and that in virtue of the operation proper to each member, whence the body draws its proper increase and little by little grows perfect in the bond of charity.

671a Jerem. 3:15
671b 1 Cor. 1:17
672a Eph. 4:16

673 (165, 215, 217) And if in this work of *the building up of the Body of Christ* (a) it is Our first duty to teach, to indicate the method to be followed and the means to be employed, to admonish and paternally to exhort, it is also the duty of all Our beloved sons throughout the entire world to welcome Our words, to realize them first of all in themselves, and to contribute effectively to their realization in others, each one according to the grace which he has received from God, according to his rank and function, according to the zeal which burns in his heart.

(*The role and importance of Catholic Action.*)

674 (217) The field of Catholic Action is vast; of itself, it excludes nothing at all that belongs in any manner whatever, directly or indirectly, to the divine mission of the Church.

Direct mission

675 (220-222) It is easy to see the necessity of contributing individually to a work so important not only for the sanctification of souls but also for the spread and the increasingly improving development of the Kingdom of God in individuals, in families, and in society, each one working according to his means for the good of his neighbor by the propagation of revealed truth, the exercise of Christian virtue, good works, or the spiritual and corporal works of mercy. Such is the conduct worthy of God to which St. Paul exhorts us: "That you may walk worthy of God . . . being fruitful in every good work, and increasing in the knowledge of God: *Ut ambuletis digne Deo placentes: . . . in omni opere bono fructificantes, et crescentes in scientia Dei*" (a).

Civilizing mission

676 (81-83) Beyond these benefits there are a great number of others of the natural order which, without being the direct object of the Church's mission, nevertheless flow from it as one of its natural consequences. The light of Catholic Revelation is such that it sheds great brilliance upon all knowledge; so great is the force of the Gospel teaching that the precepts of the natural law find in it a more solid foundation and a greater strength; finally, such is the efficacy of the truth and the moral taught by Christ that even the material well-being of individuals, of the family, and of human society receives from it providential support and protection.

673a *Ibid.*, 12. 675a Coloss. 1:10

677 (84) The Church, while she preaches Christ Crucified, "a stumbling-block and foolishness to the world" (a), has become the prime inspirer and promoter of civilization. She has advanced civilization wherever her Apostles have preached, conserving and perfecting the good in ancient pagan cultures, rescuing from barbarism and raising to the level of civilized society the new nations who betook themselves to her maternal protection, and giving the whole of human society—doubtless gradually, but with steady and constant progress—that character which is so marked that even today it is everywhere preserved. The civilization of the world is a Christian civilization; it is all the more true, lasting, more productive of precious fruit, as it is more distinctly Christian; it is the more decadent, to the great misfortune of society, as it has departed from the Christian ideal.

678 (80-84, 94) And so, by the very nature of things, the Church became also in fact the guardian and protector of Christian civilization. And this fact was recognized and admitted in other centuries; it still forms the unshakable foundation of civil legislation. On this fact rested the relations of the Church and State, the public recognition of the authority of the Church in all matters which in any way touch upon conscience, the subordination of all State laws to the divine law of the Gospel, the harmony of the two powers, civil and ecclesiastic, their agreement in working for the temporal well-being of the peoples in such wise that their eternal well-being should not suffer.

(*The Church's struggles.*)

The program of the Church

679 (76-78, 134, 228) This is no reason to lose courage. The Church knows that the gates of hell will never prevail against her; but she knows, too, that in this world she will meet with persecution, that her apostles are sent as sheep among wolves, that the faithful will always be showered with hatred and contempt even as her Founder was overwhelmed with hatred and contempt. Nonetheless, the Church moves forward without fear, and while she extends the Kingdom of God into those regions where it has not yet been preached, she endeavors by every means in her power to repair the losses suffered in the Kingdom already won.

677a Cf. 1 Cor. 1:23.

680 (76, 78, 83) *To restore all things in Christ* has ever been the motto of the Church, and it is in a special way Our own in the perilous times in which We live. To restore all things, not in an indiscriminate fashion, but *in Christ;* "all things . . . that are in heaven and on earth, in Him" (a), the Apostle adds; to restore in Christ not only what is directly incumbent on the Church by reason of her divine mission to bring souls to God, but also, as We have explained, whatever springs spontaneously from this divine mission: Christian civilization in the ensemble of each and all of the elements which go to make it up (b).

(*Works confided to Catholic Action.*)

681 (224) But in her long history the Church has always, on every occasion, demonstrated in luminous fashion that she possesses a marvelous power of adaptation to the varying conditions of civil society: without ever damaging the integrity of her faith, her moral, and always safeguarding her sacred rights, she accommodates herself with ease in all that is contingent and accidental, to the needs of the times and the new demands of society.

(*Conditions of Catholic Action.*) (a)

THE CHURCH RESTS UPON THE BISHOPS

Encycl. *Vehementer Nos,* February 11, 1906, to the Bishops of France.

(*The denunciation of the Concordat.—Condemnation of the principle of the separation of Church and State.—Injury done to the Holy See by the law of separation, the manner of its promulgation, and its provisions.*)

682 (6, 13, 86) Scripture teaches us, and the Fathers confirm it for us, that the Church is the Mystical Body of Christ, a body ruled by *pastors* and *doctors* (a), a society of men, hence, a society among whose ranks are to be found men who have full and entire power

680a Ephes. 1:10.
680b *Ristorare in Cristo, non solo ciò che appartiene propriamente alla divina missione della Chiesa di condurre le anime a Dio, ma anche ciò, che come abbiamo spiegato, da quella divina missione spontaneamente deriva, la civiltà cristiana nel complesso di tutti e singoli gli elementi che la costituscono.*
681a Cf. **THE LAY APOSTOLATE** where this encyclical is to be found in its entirety.
682a Ephes. 4:11.

to govern, to teach, and to judge (b). It follows that this Church is in its essence *unequal,* that is to say, it is a society comprising two categories, pastors and flock, those who occupy ranks in differing degrees of hierarchy and the multitude of the faithful. And these categories are so distinct from one another that in the pastoral group alone reside the right and authority necessary to promote and direct all the members towards the end of the society; as for the multitude of the faithful, they have no other duty than to allow themselves to be led, and, like a docile flock, to follow their Shepherds. (136, 214)

683 (185) St. Cyprian Martyr expresses this truth in an admirable fashion when he writes: "Our Lord, whose precepts we must revere and observe, in regulating the episcopal dignity and the mode of life in his Church, says in the Gospel, addressing Peter: *Ego dico tibi quia tu es Petrus,* "I say to thee, thou art Peter," etc., . . . And so, through the ages and across the trials of the centuries the economy of the episcopate and the Constitution of the Church have unfolded in such a way that the Church rests upon the Bishops and all our active life is governed by them: *Dominus noster, cujus precepta mentuere et servare debemus, Episcopi honorem et Ecclesiæ suæ rationem disponens, in Evangelio loquitur et dicit Petro: Ego dico tibi quia tu est Petrus,* etc. . . . *Inde per temporum et successionum vices Episcoporum ordinatio et Ecclesia ratio decurrit, ut Ecclesia super Episcopos constituatur et omnis actus Ecclesiæ per eosdem propositos gubernetur*" (a). St. Cyprian affirms that this is all founded upon a divine law: *divina lege fundatum.*

(*"Les Associations Cultuelles."—Spoliation.—Condemnation of the law and protest against its passage and promulgation.—Exhortation and directives for time of persecution.—Union with the Holy See.*)

THE FIRST DUTY OF BISHOPS

Encycl. *Pieni l'animo,* July 28, 1906, to the Bishops of Italy.

(*The spirit of insubordination in the clergy.—Vigilance in the formation of seminarians.—Supervision of preachers.*)

684 (198) You must all the more employ this vigilance and strictness because the ministry of preaching belongs entirely to you as a

682b Matt. 28:19-20; 16:18-19; Tit. 2:15; 2 Cor. 10:8; 12:10
683a *Epist. XXVII, ad laicos,* II, 1.

proper and constitutive part of the episcopal office; outside your ranks, anyone who exercises this ministry does so in your name and in your stead; therefore, it will always be you who will have to render an account before God of the manner in which the bread of the divine word has been distributed to the faithful (a).

(*Supervise the work of the clergy in social work and in the press.—Measures to be taken.—Affirmation of episcopal authority.*)

PERSECUTION IS AN EVIL

Letter *Une fois encore*, January 6, 1907, to France.

(*The struggles of the Church in France.—Victory will be the result of the union of the faithful among themselves, and the union of all with the Holy See.*)

685 (67, 228) The Church does not want violent persecution. She has experience of this type of persecution because she has suffered it in every age and in every land. The many centuries she has spent bathed in blood give her the right, therefore, to say with a holy pride that she does not fear persecution and that, whenever it is necessary to do so, she will be able to face it. But in itself persecution is an evil, since it is an injustice and it prevents man from adoring God in liberty. The Church, therefore, cannot desire it, even in view of the good which, in infinite wisdom, Divine Providence always brings forth from it. Moreover, persecution is not simply an evil, it is also a suffering, and this is another reason why, out of pity for her children, the Church, the best of Mothers, will never desire it.

(*The responsibility of the Church's enemies.—Spoliation of the Church.—The "Associations Cultuelles."—Repudiation of the recent laws.—Words of hope.*)

THE FRUIT OF PERSECUTION

All. to the Capranica, January 26, 1907.

(*The trials of 3500 clerics, leaving the seminaries for the barracks.*)

686 (5, 228) The Church is called one, holy, catholic, apostolic, and Roman; I will add, and *persecuted*. Did not Jesus Christ foretell it? Persecution is the Church's daily bread. It is one of the marks of

684a Cf. the volume on Preaching

the Church always to be persecuted. Persecution is the sign that we are truly the children of the Church of Christ. In every century she has had persecutions to deplore. The century in which she has not had them to grieve over has been the most deadly for her; in persecution faith revives and increases. Great works are not born in times of repose. Stagnant waters corrupt. Therefore, let us console ourselves in persecution and let us beg the Lord to keep us faithful in the combat we engage in for him.

(*Encouragement.*)

ERRORS ON THE NATURE OF THE CHURCH

Decree *Lamentabili*, July 3, 1907.

(*To check the spread of Modernist errors among the faithful, Pius X instructs the Holy Office to condemn the following errors:*)

Errors concerning the magisterium

687 (102) III. From the ecclesiastical judgments and censures passed against free and more scientific exegesis, one can conclude that the Faith the Church proposes contradicts history and that Catholic teaching cannot really be reconciled with the true origins of the Christian religion.

688 (102) IV. Even by dogmatic definitions the Church's magisterium cannot determine the genuine sense of the Sacred Scriptures.

689 (106) V. Since the deposit of Faith contains only revealed truths, the Church has no right to pass judgment on the assertions of the human sciences.

690 (97) VI. The "Church learning" and the "Church teaching" collaborate in such a way in defining truths that it only remains for the "Church teaching" to sanction the opinions of the "Church learning."

691 (110) VII. In proscribing errors, the Church cannot demand any internal assent from the faithful by which the judgments she issues are to be embraced.

692 (109) VIII. They are free from all blame who treat lightly the condemnations passed by the Sacred Congregation of the Index or by the Roman Congregations.

(*Errors concerning inspiration and Holy Scripture.*)

693 XXII. Opposition may, and actually does, exist between the
(102) facts narrated in Sacred Scripture and the Church's dogmas which rest on them. Thus the critic may reject as false facts the Church holds as most certain.

(*Errors concerning exegesis of the Gospel, and the sacraments.*)

694 L. The elders who fulfilled the office of watching over the
(86) gatherings of the faithful were instituted by the Apostles as priests or bishops to provide for the necessary ordering of the increasing communities and not properly for the perpetuation of the Apostolic mission and power.

(*Errors concerning the institution of the Church.*)

695 LII. It was far from the mind of Christ to found a Church as
(227) a society which would continue on earth for a long course of centuries. On the contrary, in the mind of Christ the kingdom of heaven together with the end of the world was about to come immediately.

696 LIII. The organic constitution of the Church is not immu-
(224) table. Like human society, Christian society is subject to a perpetual evolution.

697 LIV. Dogmas, Sacraments and hierarchy, both their notion
(137) and reality, are only interpretations and evolutions of the Christian intelligence which have increased and perfected by an external series of additions the little germ latent in the Gospel.

698 LV. Simon Peter never even suspected that Christ entrusted
(147) the primacy in the Church to him.

699 LVI. The Roman Church became the head of all the church-
(143, es, not through the ordinance of Divine Providence, but merely
152) through political conditions.

700 LVII. The Church has shown that she is hostile to the prog-
(101) ress of the natural and theological sciences.

701 LXI. It may be said without paradox that there is no chapter
(102) of Scripture, from the first of Genesis to the last of the Apocalypse, which contains a doctrine absolutely identical with that which the Church teaches on the same matter. For the same reason, therefore, no chapter of Scripture has the same sense for the critic and the theologian.

LXIII. The Church shows that she is incapable of effective- 702
ly maintaining evangelical ethics since she obstinately clings to (101, 103, 106)
immutable doctrines which cannot be reconciled with modern progress (a).

MODERNIST CONCEPTION OF THE CHURCH

Encycl. *Pascendi*, September 8, 1907, on the teachings of the Modernists. (*The new seducers.*)

Origin of authority

A wider field for comment is opened when we come to what 703
the Modernist school has imagined to be the nature of the Church. (12)

They begin with the supposition that the Church has its birth in a double need: first, the need of the individual believer to communicate his faith to others, especially if he has had some original and special experience, and secondly, when the faith has become common to many, the need of the *collectivity* to form itself into a society and to guard, promote, and propagate the common good. What, then, is the Church?

It is the product of the *collective conscience*, that is to say, of the association of individual consciences which, by virtue of the principle of *vital* permanence, depend all on one first believer, who for Catholics is Christ. Now every society needs a directing authority to guide its members towards the common end, to foster prudently the elements of cohesion, which in a religious society are doctrine and worship. Hence the triple authority in the Catholic Church, *disciplinary, dogmatic, liturgical.* The nature of this authority is to be gathered from its origin, and its rights and duties from its nature. In past times it was a common error that authority came to the Church from without, that is to say directly from God; and it was then rightly held to be *autocratic.* But this conception has now grown obsolete. For in the same way as the Church is a vital emanation of the collectivity of consciences, so too authority emanates vitally from the Church itself.

Authority, therefore, like the Church, has its origin in the re- 704
ligious conscience, and, that being so, is subject to it. Should it (138)
disown this dependence it becomes a tyranny. For we are living

702a Regarding the authority to be attributed to the present Decree, cf. below, No. 709a. The text of the Decree may be found in Denzinger, Nos. 2001-2065a.

in an age when the sense of liberty has reached its highest development. In the civil order the public conscience has introduced popular government. Now there is in man only one conscience, just as there is only one life. It is for the ecclesiastical authority, therefore, to adopt a democratic form, unless it wishes to provoke and foment an intestine conflict in the consciences of mankind. The penalty of refusal is disaster. For it is madness to think that the sentiment of liberty, as it now obtains, can recede. Were it forcibly pent up and held in bonds, the more terrible would be its outburst, sweeping away at once both Church and religion. Such is the situation in the minds of the Modernists, and their one great anxiety is, in consequence, to find a way of conciliation between the authority of the Church and the liberty of the believers.

(*Relations of the Church and State.*)

Doctrinal authority

705 (97) But much more evil and pernicious are their opinions on *doctrinal* and *dogmatic* authority. The following is their conception of the magisterium of the Church: No religious society, they say, can be a real unit unless the religious conscience of its members be one, and also the formula which they adopt. But this double unity requires a kind of common mind whose office is to find and determine the formula that corresponds best with the common conscience; and it must have, moreover, an authority sufficient to enable it to impose on the community the formula which has been decided upon. From the combination and, as it were, fusion of these two elements, the common mind which draws up the formula and the authority which imposes it, arises, according to the Modernists, the notion of the ecclesiastical magisterium. And, as this magisterium springs, in its last analysis, from the individual consciences and possesses its mandate of public utility for their benefit, it necessarily follows that the ecclesiastical magisterium must be dependent upon them, and should therefore be made to bow to the popular ideals. To prevent individual consciences from expressing freely and publicly their needs, to hinder criticism and prevent it from advancing along necessary evolutionary lines, is not a legitimate use but an abuse of a power given for the public weal.

706 (137, 216) So too a due method and measure must be observed in the exercise of authority. To condemn and proscribe a work without the knowledge of the author, without hearing his explanations,

without discussion, is something approaching to tyranny. And here again it is a question of finding a way of reconciling the full rights of authority on the one hand and those of liberty on the other. In the meantime the proper course for the Catholic will be to proclaim publicly his profound respect for authority, while never ceasing to follow his own judgment. Their general direction for the Church is as follows: that the ecclesiastical authority, since its end is entirely spiritual, should strip itself of that external pomp which adorns it in the eyes of the public. In this, they forget that while religion is for the soul, it is not exclusively for the soul, and that the honor paid to authority is reflected back on Christ who instituted it.

(*The evolution of religion, according to the Modernists.*)

707 (225) Finally, evolution in the Church itself is fed by the need of adapting itself to historical conditions and of harmonizing itself with existing forms of society.

Such is their view with regard to every particular.

And here, before proceeding further, We wish to draw attention to this whole theory of *necessities* or *needs*, for beyond not only all of that We have considered so far, but also it is, as it were, the base and foundation of that famous method which they describe as historical.

The dialectic of evolution

708 (111, 138, 211, 225) Although evolution is urged on by needs or necessities, yet, if controlled by these alone, it would easily overstep the boundaries of tradition, and thus, separated from its primitive vital principle, would make for ruin instead of progress.

Hence, let us say, in order to present fully the ideas of the Modernists, that evolution is a resultant from the conflict of two forces, one of them tending towards progress, the other towards conservation. The conserving force exists in the Church and is found in tradition; tradition is represented by religious authority, and this both by right and in fact. By right, for it is in the very nature of authority to protect tradition; and in fact, since authority, raised as it is above the contingencies of life, feels hardly, or not at all, the spurs of progress. The progressive force, on the contrary, which responds to the inner needs, lies in the individual consciences and works in them—especially in such of them as are in more close and intimate contact with life. Already we observe, Venerable Brethren, the introduction of that most per-

nicious doctrine which would make of the laity the factor of progress in the Church. Now it is by a species of covenant and compromise between these two forces of conservation and progress, that is to say between authority and individual consciences, that changes and advances take place. The individual consciences, or some of them, act on the collective conscience, which brings pressure to bear on the depositaries of authority to make terms and to keep them (a).

Conscience and authority

709 (216, 225) With all this in mind, one understands how it is that the Modernists express astonishment when they are reprimanded or punished. What is imputed to them as a fault they regard as a sacred duty. They understand the needs of consciences better than anyone else, since they come into closer touch with them than does the ecclesiastical authority. Nay, they embody them, so to speak, in themselves. Hence, for them to speak and to write publicly is a bounden duty. Let authority rebuke them if it pleases —they have their own conscience on their side and an intimate experience which tells them with certainty that what they deserve is not blame but praise. Then they reflect that, after all, there is no progress without a battle and no battle without its victims; and victims they are willing to be, like the prophets and Christ Himself. They have no bitterness in their hearts against the authority which uses them roughly, for after all they readily admit that it is only doing its duty as authority. Their sole grief is that it remains deaf to their warnings, for in this way it impedes the

709a *Vis conservatrix viget in Ecclesia contineturque traditione. Eam vero exerit religiosa auctoritas; idque tam jure ipso, est enim in auctoritatis natura traditionem tueri, tam re, auctoritas namque a commutationibus vitæ reducta stimulis ad progressionem nellentibus nihil aut vix urgetur. E contra vis ad progrediendum rapiens atque utinus indigentus respondens latet ac molitur in privatorum conscientus, illorum præcipue qui vitam, ut inquiunt, propius atque utimus attingunt.—En hic, Venerabiles Fratres, doctrinam illam exitiosissimam efferre caput jam cernimus, quæ latens homines in Ecclesiam subinfert ut progressionis elementa —Ex conventu quodam et pacto inter binas hasce vires, conservatricem et progressionis fautricem, inter auctoritatem videlicet et conscientias privatorum, progressus ac mutationes oriuntur. Nam privatorum conscientiæ, vel harum quardam, in conscientiam collectivam agunt; hæc vero in habentes auctoritatem cogitque illos pactiones conflare atque in pacto manere.*

progress of souls, but the hour will most surely come when further delay will be impossible, for if the laws of evolution may be checked for a while they cannot be finally evaded. And thus they go their way, reprimands and condemnations notwithstanding, masking an incredible audacity under a mock semblance of humility. While they make a pretense of bowing their heads, their minds and hands are more boldly intent than ever on carrying out their purposes. And this policy they follow willingly and wittingly, both because it is part of their system that authority is to be stimulated but not dethroned, and because it is necessary for them to remain within the ranks of the Church in order that they may gradually transform the collective conscience. And in saying this, they fail to perceive that they are avowing that the collective conscience is not with them, and that they have no right to claim to be its interpreters (a).

It is thus, Venerable Brethren, that for the Modernists, whether as authors or propagandists, there is to be nothing stable, nothing immutable in the Church.

(*Errors of the Modernist historian, critic, apologist, reformer. —The roots of heresy.—Its fruits.—Remedies.*)

SIGN OF UNITY

Letter *E Solemnibus*, August 28, 1908, to Cardinal Vannutelli.

(*Announcement of the Eucharistic Congress to be held in London, September*, 1908.)

710 (51) The joy We feel is easy to understand if one realizes the importance of these Congresses for reviving and increasing among

709a The Motu Proprio *Præstantia Scripturæ Sacræ*, of Nov. 18, 1907, while defining the authority of the decisions of the Biblical Commission, which require the same submission due the doctrinal Decrees of the Sacred Congregations, ("*omnes conscientiæ obstringi officio . . . perinde ac Decretis Sacrarum Congregationum pertinentibus ad doctrinam probatisque a Pontifice, se subjiciendi*"), expressly confirmed the condemnations proclaimed by the Decree *Lamentabili* and the Encyclical *Pascendi*: "By Our Apostolic authority, We repeat and confirm not only that Decree of the Sacred Supreme Congregation, but also that Encyclical Letter of Ours, adding the penalty of *excommunication* against all who contradict them. . . . This excommunication, however, is to be understood with no change in the punishments, which

the Christian people the worship, the love, and the frequentation of the Divine Eucharist.

In it is to be found the source whence flows to the whole body of the Church the principle of supernatural life; in it resides the bond which binds close the members of the body. In the august Sacrament, in fact, although in a mysteriously hidden manner, Our loving Redeemer is truly present and living to the end of time. For there is the fire of divine charity; there lies all our hope; there is, for all of us, one and the same center of faith, just as the manner of consecrating—which is common to all Catholic priests no matter what the diversity of rites—attests the unity of our government and of our life.

(*The Eucharist as sacrifice.—A papal legate is appointed.*)

SPOUSE OF JESUS CHRIST

All. to Bishop Touchet of Orleans, and the French pilgrims, April 19, 1909.

(*Fidelity to the Holy See.—Zeal for the propagation of the faith.—Courage in the face of confiscation.—Union.—Patriotism.*)

711 (15-16, 63, 102, 105-106) To the politicians who are waging a relentless war against the Church after denouncing her as an enemy, to sectaries who never cease vilifying and calumniating her with a hatred worthy of hell itself, to the false champions of science who study to make her odious by their sophisms, declaring that she is the enemy of liberty, civilization, and intellectual progress, you must reply boldly that the Catholic Church, the Mother of souls and the Queen of all hearts, is the mistress of the world because she is the Spouse of Jesus Christ. She possesses all things in common with Him; she is rich with His wealth and the guardian of truth; she alone can command the love and veneration of all men.

(*Church and State.—The children of the Church, a nation's greatest wealth.—Joan of Arc.*)

those who have committed anything against the above-mentioned documents may incur, if at any time their propositions, opinions or doctrines are heretical; which indeed has happened more than once in the case of the adversaries of both these documents, but especially when they defend the errors of modernism, that is, the refuge of all heresies (*omnium hæreseon collectum*)." Cf. Denzinger, Nos. 2113 ff.

THE STRENGTH OF THE CHURCH

All. to the French Bishops, April 20, 1909.

(*Congratulations on their courage and their docility to the Holy See.*)

712 (39, 52, 91) In these days when the wicked are granted unbridled license to do evil, you on your side must unite all your efforts to assert your own inviolable liberty to declare, to teach, and to enjoin all that is right and just, and, above all, to carry out before the eyes of men all that is necessary and useful to render to the divine majesty a fitting homage. And here, if we urge harmony in your efforts, We beg you not to take it amiss: it is of enormous value to the Church. For in the unity of the Church, that is to say, in the marvelous union of all her members, which she has received from Christ her Founder, is to be seen that invincible strength by reason of which she is said in Sacred Scripture to be "terrible as an army in battle array" (a). On the contrary, Augustine says that "the divisions of Christians are the victories of Satan" (b).

The enemy's objective

713 (184) Now in your country nothing is more obvious than this design of the bitter enemies of Christianity, to destroy unity and concord within the Church. To this end they have used incredible skill to enact laws designed to separate ordained ministers from the successor of St. Peter, that is to say, from the center of the faith, to alienate the flocks from their shepherds, to sow the seeds of discord among the shepherds themselves, and so to tear asunder the mystic robe of Jesus Christ.

Union for victory

714 (52, 99, 184) It is for this reason that in the exercise of Our apostolic charge We admonish you in the words of the Apostle: "Let all of you say the self-same thing, let there be no divisions among you; but be ye perfect in one mind and one thought" (a). Let this union of minds be dearer to you than all else: it will bear fruit in that inner peace which is so necessary to the sacred ministry, and it will increase the efficacy of your apostolate. Thus, like well-disciplined soldiers, you will more successfully resist the enemies of Christ's cross assailing you on all sides, and you will every-

712a Cant. 6:3-9. 712b P.L., XXXVIII, 1053. 714a I Cor. 1:10

where defend the deposit of faith. But you have already shown yourselves such as ought to receive, not these exhortations, but Our highest praise.

715 (193) For, loyally adhering to this Apostolic See, not only have you all regarded as a sacred and solemn obligation those things which no one of you could neglect with impunity, but even in those things where each one is free to think and act as he pleases, it has been your custom to sacrifice personal policy to follow the decision taken in common by all the rest.

In these sad times, Venerable Brethren, the magnanimity and fortitude with which you have defended the Church's rights have consoled Us; so, too, the warm-hearted loyalty which you have shown Us. But nothing has given Us so much consolation as this union of all of you among yourselves and with Us. We give thanks for these consolations and We implore of the most merciful Lord that He will shower upon you an abundance of his gifts, but, above all, that it will be possible for you to keep forever intact this union among yourselves.

HEED THE CHURCH

All. to the students at the Second Congress of Catholic Universities at Rome, May 10, 1909.

(*Reason and faith not at variance.*)

716 (9, 44, 96, 109, 214-215) I recommend to you only to remain strong in your determination to be loyal sons of the Church of Jesus Christ, at a time when there are so many who, perhaps without knowing it, have shown themselves disloyal. For the first and greatest criterion of the faith, the ultimate and unassailable test of orthodoxy is obedience to the teaching authority of the Church, which is ever living and infallible, since she was established by Christ to be the *columna et firmamentum veritatis*, "the pillar and support of truth" (a).

Jesus Christ, who knew our weakness, who came into the world to preach the gospel to the poor above all, chose for the spread of Christianity a very simple means adapted to the capacity of all men and suited to every age: a means which required neither learning, nor research, nor culture, nor rationalization, but only willing ears to hear, and simplicity of heart to obey. This is why St. Paul says: *fides ex auditu* (b), faith comes not by sight,

716a 1 Tim. 3:15.

716b Rom. 10:17.

but by hearing, from the living authority of the Church, a visible society composed of masters and disciples, of rulers and of governed, of shepherds and sheep and lambs. Jesus Christ Himself has laid on his disciples the duty of hearing the instructions of their masters, on subjects of living in submission to the dictates of rulers, on sheep and lambs of following with docility in the footsteps of their shepherds. And to shepherds, to rulers, and to teachers He has said, *Docete omnes gentes. Spiritus veritatis docebit vos omnem veritatem. Ecce ego vobiscum sum usque ad consummationem sæculi* (c): "Going, teach ye all nations. The Spirit of truth will teach you all truth. And behold I am with you all days, even to the consummation of the world."

717 (111, 230) From these facts you can see how far astray are those Catholics, who, in the name of historical and philosophical criticism and that tendentious spirit which has invaded every field, put in the foremost rank the religious question itself, insinuating that by study and research we should form a religious conscience in harmony with our times, or, as they say, "modern". And so, with a system of sophisms and errors they falsify the concept of obedience inculcated by the Church; they arrogate to themselves the right of judging the actions of authority even to the extent of ridiculing them; they attribute to themselves a mission to impose a reform—a mission which they have received neither from God nor from any authority. They limit obedience to purely exterior actions, even if they do not resist authority or rebel against it, opposing the faulty judgment of some individual without any real competence, or of their own inner conscience deceived by vain subtleties, to the judgment and commandment of the one who by divine mandate is their lawful judge, master, and shepherd.

Oh, my dear young men! Listen to the words of him who truly wishes you well: do not let yourselves be seduced by mere outward show, but be strong to resist illusions and flatteries and you will be saved!

He that heareth you, heareth Me

718 (101, 222) But the *official Church*, they say, wants ignorance, impedes the development of religious studies; an intolerable discipline imposes silence. No, dear students: the Church, representing Jesus Christ, continually preaches those same words He addressed to

716c Matt. 28:19-20.

the Jews: *Mea doctrina non est mea, sed eius qui misit me;* "My doctrine is not mine, but his that sent me"; and He added: *Si quis voluerit voluntatem eius facere, cognoscet de doctrina, utrum ex Deo sit, an ego a meipso loquar:* "If any man will do the will of him, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (a). That is why the Church has always honored, not only the early Fathers and Doctors, but also the writers of every age who have studied and published works to spread the truth, to defend it against the attacks of unbelievers, and to throw into relief the absolute harmony which exists between faith and reason.

719 (102) To find rational grounds for your faith, study the works of those eminent men whom the Church has always honored and continues to honor at the present time: they are the great defenders of religion. Do not let yourselves be taken unawares by these new reformers. The world may judge them to be great minds, men of powerful genius, brilliant intellect, and unsullied conscience. Perhaps! But Jesus has judged them all by this verdict: "*Qui a semetipso loquitur, gloriam propriam quærit; qui autem quærit gloriam eius, qui misit eum hic verax est, et iniustitia in illo non est:* "He that speaketh of himself, seeketh his own glory; but he that seeks the glory of him that sent him, he is true, and there is no untruth in him" (a).

The criterion of fidelity

720 (203) Do not let yourselves be deceived by the subtle declarations of others who do not cease to pretend that they wish to be with the Church, to love the Church, to fight for her so that she will not lose the masses, to work for the Church so that she will come to understand the times and so to win back the people and attach them to herself. Judge these men according to their works. If they maltreat and despise the ministers of the Church and even the Pope; if they try by every means to minimize their authority, to evade their direction, and to disregard their counsels; if they do not fear to raise the standard of rebellion, what Church are these men speaking about? *Not*, certainly, of that Church established *super fundamentum Apostolorum et Prophetarum, ipso summo angulari lapide, Christo Jesus:* "upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner

718a John 7:16-17. 719a John 7:18.

stone" (a). So We must have ever before our mind's eye that counsel of St. Paul to the Galatians: "If we ourselves or if an angel should teach you any other Gospel than that which we have taught you, let him be anathema" (b).

AD LIMINA VISITS

Decree of the Sacred Congregation of the Consistory, December 31, 1909.

721 (190) From the earliest ages of the Church, law and custom have decreed that every bishop should come to Rome at stated periods to venerate the See of the Holy Apostles Peter and Paul and to lay before the Apostolic See the condition of his diocese. The early annals of the Church furnish documents to attest this fact.

The reasons for such a custom are to be found in the very nature and constitution of the Church and are the necessary consequence of the sacred primacy of Peter, to whose care the entire Christian flock was committed by the divine words of Christ's command: "Feed my lambs; feed my sheep" (a). For in each of these obligations—in the visit to the sacred City as much as in the relation of the state of the diocese—is contained the duty of submission and reverence owed to the successor of Peter.

(*Rules governing the* ad limina *visits.*)

TRUE AND FALSE REFORM

Encycl. *Editæ sæpe,* May 26, 1910.

722 The thought so often enunciated in the word of God and expressed in Sacred Scripture, that the just man will leave behind him an everlasting memorial to speak his praises even after his death (a), is verified in a striking way by the constant practice and teaching of the Church.

723 (67, 88, 126) For the Church, the mother and support of sanctity, ever activated by youthful vigor and the guidance of the Spirit "who dwells within us" (a), is not only the one who brings forth, nourishes, and fosters within her bosom the noble family of the just; she is ever more solicitous before all else, as by an instinct of maternal love, to preserve their memory and to reestablish their honor.

720a Eph. 2:20. 720b Gal. 1:8. 721a John 21:15-17.
722a Ps. 111:7; Prov. 10:7; Heb. 11:4. 723a Rom. 8:11.

A heavenly perfume rises from their memory and turns her gaze from the misfortunes of her earthly pilgrimage: she already sees in the blessed the heavenly citizens who are "her joy and her crown" (b); she recognizes in them in an eminent way the image of her heavenly Spouse; she impresses upon her children, through this new witness, that ancient *dictum*: "All things work together unto good, to them that love God, to such as, according to his purpose, are called to be Saints" (c). It is pleasing to Us not only to recall their glorious deeds; it rejoices Us to imitate their illustrious example; they are a powerful stimulus to virtue, echoing that Pauline precept: "Be ye followers of me, as I also am of Christ" (d).

(*St. Charles Borromeo, the model of pastors.—True Catholic reform: to restore all things in Christ.*)

God brings good out of evil for the Church

724 (130, 228-229) Certainly you have experienced, Venerable Brothers, that the Church harassed by constant suffering, is never deprived by God of all consolation. For Christ "loved the church . . . and delivered Himself up for it, that He might sanctify it, . . . and present to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish" (a). When license is more widespread and the attacks of the enemy fiercer, when the persistence of wicked error seems to reduce her to the last extremity, and to snatch from her arms not a few of her sons to plunge them into the maelstrom of vice and impiety, then she experiences more vividly the protection of the Spirit. For God makes error itself—and this whether wicked men desire it or not—serve the triumph of truth, of which the Church is the most vigilant guardian; corruption contributes to the growth of holiness, of which she is the mother and teacher; and persecution effects a more remarkable "salvation from the hands of our enemies" (b).

Thus it comes to pass, that at the very time when in the sight of the unwise the Church seems more than ever tossed about by the waves and practically lost, then she reappears stronger, purer, and more beautiful, radiant with the splendor of exceptional virtue.

723b Cf. Philipp. 4:1; 1 Thess. 2:20.
723c Rom. 8:28. 723d 1 Cor. 4-16
724a Eph. 5:25ff. 724b Luke 1:71.

Thus the sovereign goodness of God confirms with new arguments the fact that the Church is a divine work; because in the most painful of trials, when error and sin erupt in her own members, He gives her the power to overcome them; because He ratifies the words of Christ: "The gates of hell shall not prevail against her" (a); because in such times He realizes that promise: "Behold, I am with you all days, even to the consummation of the world" (b); because, finally, He bears witness to that secret strength promised by Christ on his return to heaven, that "other Paraclete" who would pour forth his grace upon her, guide her, console her in every tribulation, the Spirit, "Who would abide with her forever, the spirit of truth whom the world cannot receive, because it seeth him not, nor knoweth him, because he shall abide with you and will be in you" (c). From this source the life and strength of the Church are derived; it is thanks to this that, as the Ecumenical Council of the Vatican has it, she is distinguished from every other Society by characteristic notes and is "raised among the nations like a standard" (d). 725 (4, 229)

For certainly, not without a miracle of the divine omnipotence could the Church, the mystical body of Christ, maintain unharmed the sanctity of her doctrine, her laws, and her purpose, in the face of corruption and the occasional defection of her members. From these causes she derives useful results; she reaps the richest fruits of salvation from the faith and good works of the great majority of her children. Nor is it the least indication of that life which springs from God that in the midst of a noxious flood of corrupt theories, among so many contumacious men, and in the face of such multitudes of errors, she remains constant and unchanged, "the pillar and ground of the truth" (a), in the profession of one doctrine, in the communion of the same sacraments, divine in her foundation, her government, and her discipline. And what is more to be admired, not only does she resist evil, she even "overcomes evil by good" (b), never ceasing to bless friend and enemy alike, endeavoring with all her strength to effect what she so ardently desires: to refashion society and individuals by means 726 (83, 224, 228-229)

725a Matt. 16:18. 725b Matt. 28:20
725c John 14:16ff.; 26; 39; 15:7ff.
725d Sess. III, cap. III. *Hoc ex fonte vita et robur Ecclesiæ derivatur; hinc quod eadem, ut Concilium Oecumenicum Vaticanum habet, manifestis notis instructa et "tamquam signum levatum in nationes", a quavis alia societate secernitur.*
726a 1 Tim. 3:15. 726b Cf. Rom. 12:21.

of Christian institutions. For this is her proper mission here below, and even her enemies reap the fruit of it.

(*True and false reformers in the sixteenth century.–The work of St. Charles Borromeo.*)

True Reformers

727 (32, 88-89, 102, 213) The Church understands how true it is that "the imagination and thought of man's heart are prone to evil" (a), and she never ceases to struggle against vice and error "that the body of sin may be destroyed, to the end that we may serve sin no longer" (b). In this struggle she is her own master and she is guided by grace, which "is poured forth in our hearts by the Holy Ghost" (c). Thus she takes her rule of thought and action from the Doctor of the Gentiles, who says, "Be renewed in the spirit of your mind" (d); "and be not conformed to this world, but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God" (e). Therefore, the son of the Church who is a true reformer never thinks he has reached the goal, but he professes only that he is striving to reach it, like that same Apostle: "Forgetting the things that are behind, and stretching forth myself to those that are before, I press toward the mark, to the prize of the supernatural vocation of God, in Christ Jesus" (f).

728 (28, 226) So it comes to pass that, united to Christ in the Church, "We may in all things grow up in him who is the head, even Christ, from whom the whole body . . . maketh increase unto the edifying of itself in charity" (a); and our Holy Mother Church daily ratifies that mystery of the divine will, which is "in the dispensation of the fullness of times, to reestablish all things in Christ" (b).

(*Errors of that period and of today.–Follow St. Charles' example in combatting them.–Unmask heresy and safeguard the integrity of the faith.–Instruct the clergy.–Christian schools.–Preaching and synods.*)

Opposition of the two reforms

729 (230) There is still another character which shows how unlike the true reform the false one is: those who promote the false reform

727a Gen. 8:21. 727b Rom. 6:6. 727c Cf. Rom. 5:5.
727d Eph. 4:23. 727e Rom. 12:2. 727f Philipp. 3:13-14.
728a Eph. 4:15-16. 728b Eph. 1: 9-10.

imitate the inconstancy of foolish men; they plunge into extremes, now insisting on faith to such an extent that they exclude the necessity of good works, now insisting that the highest virtue is to be found in unaided nature, removing the need for the assistance of faith and divine grace. Now, acts which spring from natural goodness have only the appearance of virtue; they cannot last of themselves, nor can they merit salvation. The work of these men, therefore, is not adapted to the restoration of discipline; it leads rather to the overthrow of faith and morals.

730 (230) On the other hand, those who, following the example of St. Charles, are the real lovers of truth, eagerly promote a salutary reform; they avoid extremes, nor do they exceed those limits outside which a reform cannot be affected. Very closely united to the Church and to Christ her head, they derive from this fact not only a vigorous interior life but also a standard of exterior action so that they can safely undertake the mission of reforming society (a). This divine mission, transmitted *in perpetuum* to those who must act as Christ's legates, is properly that of "teaching all nations" (b) not only what they must believe, but also what they must do, that is, according to Christ's words: "to observe all things whatsoever I have commanded you" (c).

Christ's power given to the Church

731 (95, 115) For He it is who is "the way, the truth, and the life" (a), who has come that men "may have life and may have it more abundantly" (b). But since to accomplish all these duties with the help of nature alone is very difficult and even far beyond what unaided human means can achieve, the Church possesses, in addition to her right to teach, the power to rule Christian society, and the commission to sanctify it, by the agency of those who, by virtue of their position and function have become her ministers and collaborators. Through them she furnishes to the world the necessary and efficacious means of salvation.

730a *Contra qui ad Caroli exemplum, veritatis amici minimeque fallaces, salutari rerum conversioni student, hi extrema devitant, neque certos excedunt fines, quos ultra nequit instauratio ulla consistere. Etenim Ecclesiæ ejusque Capiti Christo firmissime adhærentes, non modo inde robur vitæ interioris hauriunt, sed exteriois etiam actionis metiuntur modum, ut sanandæ hominum societatis opus tutu aggrediantur.* 730b Matt. 28:19.
730c *Ibid.* 20. 731a John 14:6. 731b *Ibid.* 10:10.

732 (115, 123, 230) Deeply convinced of this fact, the authors of the true reform do not destroy the shoots in order to save the root of divine grace: that is, they do not separate faith from sanctity of life, but they nourish both with the warmth of charity, "which is the bond of perfection" (a). Likewise, attentive to the Apostle's precept, they "keep the faith" (b), not to conceal the knowledge of it from the gentiles, or obscure its light, but to direct the saving waters of this fountain of truth and life into constantly widening channels. In the same way, they unite teaching and practice, using doctrine to forestall "the seduction of error" (c), and precept to influence morals and the actions of daily life. To this end they prepare every instrument whether necessary or suitable for attaining the end, whether for the extirpation of vice or "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (d). To this goal tend the decrees, the canons, the laws of the Fathers and the Councils; to this goal, every means of teaching, of governing, and every sort of good work; to this end all the discipline and every action of the Church converge.

(*The administrative reform of St. Charles: seminaries, religious orders, pastoral visits, foundations, diverse works.*)

Disinterestedness or pride

733 (230) Still another mark, you have learned by experience, Venerable Brethren, distinguishes reformers who worthily bear that name from their false counterparts: the latter "seek the things that are their own, not the things that are Jesus Christ's" (a); lending an eager ear to those insidious words once addressed to the divine Master: "Manifest thyself to the world" (b), they cry out with pride, "Let us make our name famous" (c).

This rashness, which We so often have to deplore, is the reason why "priests have fallen in battle; while desiring to do manfully they went out unadvisedly to fight" (d). On the other hand, he who sincerely works for the betterment of society "seeketh not

732a Col. 3:14. *Quod plane intelligentes veræ instaurationis auctores, non ii surculos, præservandæ radicis gratia, coercent, hoc est, non fidem a vitæ sanctitate sejungunt, sed utramque alunt foventque halitu caritatis, quæ est vinculum perfectionis.*
732b 1 Tim. 6:20. 732c Eph. 4:14. 732d Eph. 4:12.
733a Philipp. 2:21. 733b John 7:4. 733c Cf. Gen. 11:4.
733d 1 Machab. 5:57, 67.

his own glory, but the glory of him who sent him" (e); modeling himself after Christ's example, "he shall not contend or cry out, neither shall his voice be heard abroad;—he shall not be sad nor troublesome" (f), but "meek and humble of heart" (g). Such a one will be approved by God and will bring forth abundant fruits of salvation.

The principle of efficacy

734 (116, 230) They are also distinguished one from another in that the false reformer, relying solely on human strength, "trusteth in man, and maketh flesh his arm" (a); the true reformer puts all his trust in God; from Him and from his heavenly gifts he expects to receive all his strength and effectiveness, repeating the words of the Apostle: "I can do all things in him who strengtheneth me" (a).

The means to effect the reform Christ has poured out abundantly; the man of faith seeks them in the bosom of the Church to apply them to the salvation of all men. They are primarily zeal for prayer, sacrifice, and the sacraments, which become "like a fountain of water springing up into life everlasting" (c). Those who contemn these means and hasten to the work of reform by an indirect road far from God, will never, it is true, dry up these purest of all well-springs; but they can, certainly, trouble the purity of their waters so that the Christian people are turned away from them (d).

(*The example of St. Charles.*)

Catholic Action: conditions of its exercise

735 (219, 221) The same efforts and the same designs of a tender providence find a practical application, Venerable Brothers, in that Catholic Action which We have so often commended. Men chosen from the people are called to associate themselves with an extensive

733e John 7:18. 733f Is. 42:2 ff.; Matt. 12:19.
733g Matt. 11:29. 734a Jer. 17:5.
734b Philipp. 4:13. 734c John 4:14.
734d *Has opes, quarum uberem copiam Christus effudit, vir fidelis in media quærit Ecclesia ad communem salutem, in primisque precandi studium, sacrificium, sacramenta, quæ fiunt* quasi fons aquæ salientis in vitam æternam. *Ea omnia inique ferentes qui, transversis itineribus et posthabito Deo, ad instaurationis opus contendunt nunquam desinunt haustus illos purissimos, sin funditus exsiccare, at certe turbulentos facere, ut christianus grex inde arceatur*

ministry which embraces every one of the works of mercy. The kingdom of heaven will be their reward (a). Whoever takes upon himself this burden must be prepared and trained to give himself wholly, his goods and his person, to this best of causes; he must be prepared to be the butt of envy, detraction, and hostility coming from those who return evil for good; he must be ready to work "as a good soldier of Christ" (b), and to run "by patience to the fight proposed to us, looking on Jesus, the author and finisher of faith" (c), a hard battle, doubtless, but an engagement that will redound to the good of society, even if the day of complete victory is slow in coming.

(Firmness and courage of St. Charles before the enemies of reform.—The Church today faces the same enemies.—Bishops must show the same firmness and courage.

I BELIEVE IN THE HOLY CATHOLIC CHURCH

Motu Proprio *Sacrorum Antistitum*, September 1, 1910.

(The Pope adopts certain measures to repel Modernism and enjoins them on the bishops.—Among other means he requires professors of the sacred sciences to take an oath containing the following propositions.)

736 I . . . embrace and firmly hold each and every truth de-
(96, fined, asserted, and declared by the unerring magisterium of
109) the Church, especially those doctrinal matters which are directly opposed by the errors of these our times.

737 Thirdly: likewise I hold with unswerving faith that the
(99- Church, guardian and teacher of revealed truth, was immedi-
100, ately and directly founded by that same true and historical
137- Christ during his mortal life and that the same Church was
140) established on Peter, the head of the Apostolic hierarchy, and on his successors to the end of time.

738 Fourthly: I accept with sincere belief the doctrine of the
(111, faith as handed down to us from the Apostles by the orthodox
223, Fathers, always in the same sense and with the same interpre-
225) tation. And I reject absolutely the heretical doctrine of the evolution of dogma, as passing from one meaning to another and different from the sense in which the Church originally held it. And likewise, I condemn every error by which phil-

735a Matt. 25:34ff. 735b 2 Tim. 2:3. 735c Heb. 12:1-2.

osophical inventions, or creations of the human mind, or products elaborated by human effort and destined to indefinite progress in the future are substituted for that divine *depositum* given by Christ to the Church's faithful custody.

(Profession on the nature of faith.)

739 In the same way I reverently submit and with all my
(109) heart adhere to all the condemnations, declarations, and pre-scriptions contained in the Encyclical *Pascendi* and in the decree *Lamentabili*, especially in what concerns the history of dogma.

740 I also repudiate the error of those who hold that the
(224) faith proposed by the Church is in opposition to history, and that Catholic dogma, in the sense in which it is understood today, is incompatible with the origins of the Christian religion as these are rightly understood.

(Against the deceptions of the believer and the historian.)

741 I likewise repudiate that method of explaining and inter-
(102) preting Sacred Scripture which, departing from the tradition of the Church, the analogy of Faith, and the norms established by the Holy See, accepts the interpretations of the *rationalists* and with as much license as temerity adopts the critical text as the one and only rule.

(Rejection of errors concerning the nature of traditions.)

742 Finally, I most firmly hold, and will hold until my dying
(223- breath, the faith of the Fathers on *the certain rule of truth*, which is, has been, and will ever be found in the succession
225) of the bishops descended from the Apostles (a). And I hold it not with the understanding that a thing can be held which seems better and more suited to the culture of a certain epoch, but in such wise that by the words *nothing else is to be believed, and in no other way* (b) is to be understood that absolute and immutable truth preached by the Apostles from the earliest times.

742a St. Irenaeus, *Adv. Haer.*, IV, XXIV.
742b *Ibid.* especially XXVIII.

Letter *Ex quo, nono labente,* November 26, 1910, to the Apostolic Delegates of the Orient.

(*The glories of the Eastern Churches.—Constant efforts of the Popes for unity* [a].—*Errors contained in a recent article in* Roma e l'Oriente.)

743 When the constitution of the Church was spoken of, the (122, article began by renewing that error long ago condemned by 137, Our Predecessor Innocent X (b), namely, that St. Paul is to be 140, considered like a "brother", in every sense equal to St. Peter; 147) then no less falsely we are asked to believe that in the first centuries the Catholic Church was not the government of one man, that is, *a monarchy;* that the primacy of the Roman Church is not founded on any valid arguments. Even the Catholic doctrine on the Most Blessed Sacrament of the Eucharist is not left intact, since they state peremptorily as an opinion to be received that among the Greeks the words of consecration have no effect until after the prayer known as the *epiclesis* has been said, although it is well known that the Church has no power to change anything which touches on the substance of the sacraments, nor does she wish to admit that one must consider as valid the Sacrament of Confirmation when it has been conferred by any priest whomsoever (c).

(*Historical errors.—In particular on the responsibilities of the Sovereign Pontiffs in the Oriental Schism.*)

Errors on the nature of unity

744 They even go so far, in their disregard of historical accuracy, (109, as to question the ecumenical character of the General Councils 193) held after the Greek Schism, that is, from the 8th Ecumenical Council to the Council of the Vatican. Out of all this a proposition for a kind of hybrid unity is put forward, according to which the two Churches would recognize as legitimate only what was their

743a Cf. the volume on the Church and other churches.
743b Decree of the Sacred Office, January 24, 1647.
743c Cf. Benedict XIV, Constitution *Etsi pastoralis,* addressed to the Italo-Greeks, May 26, 1742, in which he declares invalid Confirmation conferred by a Latin priest in virtue of the simple delegation of the bishop.

common patrimony before the Schism; anything else would be silently suppressed as superfluous, and perhaps spurious, additions.

The conditions of union

We have been led to point these things out to you, Venerable 745
Brothers, not only so that you may know that the propositions We (44,
have cited are false, temerarious, and reprobated by Us as alien to 46)
the Catholic faith, but also so that, as far as in you lies, you may protect the flocks committed to your care from this baneful pestilence, exhorting all to remain faithful to the teaching they have received, and never consent to another, even if "an angel from heaven should preach it" (a). At the same time We beg you most earnestly to persuade them that there is nothing We desire more urgently than to see all men of good will employ all their energy in working to achieve this long-desired union, and that, as soon as possible: so that the sheep whom discord has scattered may be gathered once more in one profession of Catholic faith and united under one supreme Shepherd (b). This end will be reached with greater ease if We address our fervent prayer to the Holy Spirit the Paraclete, who "is not the God of dissension, but of peace" (c). Thus will be realized that prayer of Christ which He offered with tears before undergoing the torments of the Cross: "That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us" (d).

Finally, let all be persuaded of this: it will be utterly vain to 746
labor in this cause unless, in the first place, every effort is made to (60,
preserve the Catholic faith whole and entire such as it has been 100,
consecrated and transmitted to us in Sacred Scripture, the teach- 102,
ings of the Fathers, the interpretation of the Church, the General 168,
Councils, and the decrees of the Sovereign Pontiffs. Let them go 193)
forward then, all those who are fighting the good fight to further the cause of unity: let them go forward clad with the armor of faith, holding firm the anchor of hope, burning with the fire of charity, devoted to the labor of this most divine undertaking. And

745a Gal. 1:8.
745b *Simul tamen enixe oramus, ut eos persuasos faciatis, nihil Nobis antiquius esse quam ut omnes bonæ voluntatis homines vires indefesse exerant, quo concupita unitas citius obtineatur, ut in una fidei catholicæ professione, sub uno pastore summo, adunentur, quas discordia dispersas retinet oves.*
745c 1 Cor. 14:33. 745d John 17:11.

may God, the author and lover of peace, in whose power are the times and the moments (a), hasten the day when the peoples of the Orient will return with joy to Catholic unity, and, once more united to the Apostolic See, repudiating their error, will enter the port of eternal salvation.

(*Order to the Delegates to publish this letter.—Submission of the condemned author.—Blessing.*)

THE MODEL OF UNITY

Apost. Let. *Quoties animum*, February 2, 1911.

747 (37-38, 48) As often as We think of the prayer addressed by Christ to His Eternal Father, which is recorded in the seventeenth chapter of the Gospel of St. John, We are deeply moved and We conceive an ardent desire to see the multitudes of the faithful reach that charity which will make them again *one heart and one mind* (a). How greatly that union was desired by the Divine Master, the prayer which He offered for his Apostles plainly shows: "Holy Father, keep them in thy name whom thou hast given me, that they all may be one as we are" (b). Now these words do not apply solely to the assembly of the Apostles; they refer to all the servants of Christ, as these words which immediately follow show: "I pray not only for them, but for all those who through their words will believe in me, that they all may be one, as thou, Father, in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me" (c). How close must be that union which is signified by these burning words: "I in them and thou in me, that they may be made perfect in one" (d).

(*Approbation of the statutes of an association for the return of English-speaking Christians to the unity of the Church.*)

ADAPTATION

Motu Proprio *Supremi disciplinæ*, July 2, 1911.

748 (122, The Roman Pontiffs, supreme guardians and arbiters of ecclesiastical discipline, are wont to moderate with kindly con-

746a Acts 1:7.
747a Acts 4:32.
747b John 17:11.
747c *Ibid.*, 20-21.
747d *Ibid.*, 23.

descension the sanctions required by sacred canons whenever the good of the faithful requires it. (176)

(*The Pope thinks it useful to change the ferial days.—Practical regulations.*)

ALL THE ACTS OF THE CHRISTIAN

Encycl. *Singulari quadam*, September 24, 1912, addressed to the German Episcopate.

(*The controversy on the workers' associations.—The encyclical* Rerum Novarum.)

749 (121, 213) Whatever the Christian does, even in the temporal order, it is not lawful for him to neglect his supernatural destiny; more, according to the precepts of Christian wisdom, he should direct all his actions to the sovereign good which is his last end. And all his actions, morally good or evil according as they conform to or deviate from the natural law and the divine law, are subject to the judgment and jurisdiction of the Church.

(*The Catholic Workers' Unions.—Cartels.—Syndicates.—The Mission of the Bishops.*)

LOVE FOR THE POPE

All. to the members of the Apostolic Union, November 18, 1912, on the 50th anniversary of the foundation of the Union.

(*Congratulations on the piety of the Union pilgrims.—Duties of priests.*)

750 (144, 163, 165) To love the Pope, it is sufficient to reflect who he is. The Pope is the guardian of dogma and morals; he is the depository of the principles which ensure the integrity of the family, the grandeur of nations, the sanctity of souls. He is the councillor of princes and peoples; he is the chief under whose sway none feels tyrannized, because he represents God Himself. He is *par excellence* the father who unites in himself all that is loving, tender and divine.

It seems incredible, and yet it is a sad fact, that there are priests to whom this recommendation must be made, but We are nonetheless in Our times under the hard, the unhappy necessity to say to priests: Love the Pope!

How the Pope should be loved

751 (182) And how must the Pope be loved? Not in word alone, but in deed and in truth. *Non verbo neque lingua, sed opere et veritate*: "Not in word nor in tongue, but in deed, and in truth" (a). When we love someone, we seek to conform ourselves in everything to his thoughts, to execute his will, to interpret his desires. And if Our Lord Jesus Christ Himself said, *Si quis diligit me, sermonum meum servabit*: "If anyone love me, he will keep my word" (b), to show our love for the Pope we must obey him.

752 (182) And this is why, when we love the Pope, we do not dispute whether he commands or requires a thing, or seek to know where the strict obligation of obedience lies, or in what matter we must obey; when we love the Pope we do not say that he has not yet spoken clearly—as if he were required to speak his will in every man's ear, and to utter it not only by word of mouth but in letters and other public documents as well. Nor do we cast doubt on his orders, alleging the pretext which comes easily to the man who does not want to obey, that it is not the Pope who is commanding, but some one in his entourage. We do not limit the field in which he can and ought to exercise his authority; we do not oppose to the Pope's authority that of other persons—no matter how learned—who differ from the Pope. For whatever may be their learning, they are not holy, for where there is holiness there cannot be disagreement with the Pope.

(*The priest members of the Union do not deserve these reproaches.*)

THE TITLES OF THE CHURCH

All, to the pilgrimage from the diocese of Milan, on the occasion of the 14th centenary of the Edict of Milan, April 3, 1913.

(*The victory of the Church through Constantine.*)

753 (16, 46, 48, 74, 91, 131) It is a sad fact that, in the face of the much vaunted progress of civilization and in an era of scientific brilliance, it is in vain that We claim for the Church—and that even from Christian governments—the liberty which they recognize, or ought to recognize, is necessary for the development of her supernatural action on earth.

The Church, that great religious society of men living in one faith and one love under the supreme guidance of the

751a 1 John 3:18.

751b John 14:23.

Roman Pontiff, has an end superior to and very distinct from that of civil societies: the latter tend to bring about temporal welfare here below, the former aims at the perfection of souls for eternity. The Church is a kingdom whose master is none other than God; her mission is so great that it goes beyond frontiers and makes of the people of every language and every nation, one family. It is impossible, therefore, to suppose that the kingdom of the soul can ever be subject to that of the body, that eternity can become the instrument of time, that God Himself can become man's slave.

The Mission of the Church, received from Christ

754 (100, 115, 119, 125) In fact, Jesus Christ, the eternal Son of the Father, to whom was given all power in heaven and upon earth, imposed this mission on the first ministers of the Church, his Apostles: "As the Father hath sent me, so I also send you (a). Going, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world" (b).

The Church, therefore, received from God Himself the mission to teach, and her word must come to the knowledge of all without let or hindrance, and without impediments to interfere with it. For Christ did not say: Let your words be addressed to the poor, the ignorant, the multitude; but, *to all* without distinction, because in the spiritual order you are superior to all earthly powers. The Church has the power to govern souls and to administer the sacraments, and consequently since no one, for any reason whatever, can presume to enter the Sanctuary, she must oppose anyone who, by arbitrary interference or unjust usurpation, would presume to invade her domain.

The imprescriptible rights of the Church

755 (9, 13, 103, 129) The Church has the mission to teach the observance of the precepts and to exhort souls to the practice of the evangelical counsels, and woe to him who would teach the contrary, bringing disorder and confusion to Society! The Church has the right to hold property, because she is a society not of angels, but of

754a John 20:21.

754b Matt. 28:19-20.

men, and she needs the temporal goods which the piety of the faithful has furnished her; and she keeps possession of them legitimately to carry out her ministry, for the exterior exercise of divine worship, for the building of churches, for the works of charity confided to her, and to live and perpetuate herself to the end of time.

756 (125) And these rights are so sacred that the Church has ever felt it her duty to guard and defend them, knowing well that, if she were to yield ever so little to her enemies, just in so much would she give the lie to the mandate she has received from heaven and fall into apostasy. And so history presents the record of a series of protests and reclamations on the part of the Church against those who have tried to enslave her. Her first word to Judaism, spoken by Peter and the other Apostles—"It is better to obey God rather than men" (a)—this sublime word has always been and will always be repeated by their successors to the end of the world, even if it be necessary to confirm it by a baptism of blood.

And our adversaries are so persuaded of this that they repeat in their discourses the boast that their flag protects every sort of liberty; the fact is, however, that they grant liberty—or rather, license—to all, but they do not grant liberty to the Church.

(*Liberty in the hands of the Church's enemies.—Liberties refused to the Church.—The struggle for the Church's freedom.*)

756a Acts 5:29.

BENEDICT XV
1914-1922

Encycl. *Ad beatissimi,* November 1, 1914.

We had scarcely been called to the throne of the Prince of 757
the Apostles, through no merit of Our own but rather by the *(131)*
hidden dispensation of God's providence, than We seemed to hear addressed to Us in the same voice with which Christ the Lord called Peter, those words, "Feed my lambs, feed my sheep" (a). Immediately, with the most tender charity, We turned Our eyes toward that flock which has been committed to Our care, an innumerable flock, surely, since it embraces all men, under one aspect or another. For all, whoever they are, have been freed from the slavery of sin by Jesus Christ at the cost of the shedding of his blood; nor is anyone, in fact, excluded from the benefits of this redemption. Therefore, the Divine Shepherd says of the human race that while on the one hand many are already happily sheltered within the fold of his Church, the others will be sweetly compelled to enter it: "And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice" (b).

(*Present evils: the war, lack of charity, contempt for authority, disordered appetite for the goods of this world.—Remedies.—Progress of the Church.*)

And therefore, Venerable Brothers, since We are addressing 758
you all for the first time by letter, it has seemed good to Us to touch upon certain points to which We propose to direct Our special attention, so that, hastening to bring Us the assistance of your labors, Our efforts may more quickly be crowned with success.

Necessity of the union of all

In the first place, just as in every society, whatever be its 759
origin, it is of the greatest importance that co-workers unite in *(52-*
prosecution of the common end, it is incumbent upon Us to see *53)*
that all dissension and discord among Catholics cease, whatever be their cause, and that they never reappear. On the contrary, all must think and act with unanimity. The enemies of God and of the Church understand that dissensions among ourselves at the moment when we are defending our position, represent a victory for them. And they use the most subtle reasoning, whenever

757a John 21:15-17. 757b John 10:16.

they find men joined together, to sow the seeds of discord among them and to destroy this union. Would that these tactics had not so often succeeded at their hands, to the great damage of religion!

760 (97, 125, 177) Therefore, where legitimate authority has prescribed a certain thing, it is not lawful for anyone to neglect the precept because it does not please him: but let each one submit his viewpoint to the authority which rules him and obey, regarding this duty as an obligation in conscience. In the same way, let no private person interfere in the office of the Church by the publication of books, journals, or speeches. Everyone knows to whom the office of teaching in the Church has been given by God: he must have full and entire liberty to speak when he wishes to; it is the duty of the rest to hear his word and to conform religiously to his teaching (a).

Freedom of opinion

761 (53, 110, 211) But in matters where neither faith nor discipline are at stake, both sides of an issue may be debated, since the Apostolic See has not rendered a decision; no one is forbidden to say what he thinks or to defend his opinion. But from these discussions intemperate language is to be barred, because this can gravely offend charity; let each one support his position freely but modestly; let him not think he is permitted to bring against others, who hold the opposite, and simply because they do hold the opposite, the charge of bad faith or lax discipline. We wish Our sons to refrain also from certain appellations which have lately been adopted to distinguish certain groups of Catholics from others: they should be avoided not only because they are "profane novelties of words" (a), which agree neither with truth nor with justice, but still more because they give rise to great disturbance and great confusion among Catholics. The nature of the Catholic faith is such that nothing can be added to it, nothing taken away: either it is held in its entirety, or it is rejected totally. "This is the Catholic faith, which unless a man faithfully and firmly believes, he cannot be saved" (b). Qualifications are not needed to signify profession of

760a *Item nemo privatus, vel libris diariisve vulgandis vel sermonibus publice habendis, se in Ecclesia pro magistro gerat. Norunt omnes cui sit a Deo magisterium Ecclesiæ datum: huic igitur integrum jus esto pro arbitratu loqui, cum voluerit; ceterorum officium est, loquenti religiose obsequi dictoque audientes esse.*

761a Cf. 1 Tim. 6:20.

761b Athanasian Creed.

the Catholic faith; it is enough for each man to be able to say: "Christian is my name, and Catholic, my surname" (c). Let each one, therefore, strive to be in truth what his name signifies (d).

Persistence of "modernism"

762 (215-216) For the rest, the Church now asks something very different from those of us who devote ourselves to the good of the Catholic cause; she does not ask them to delay over questions which are of no profit to anyone; she asks them to strive with might and main to keep the faith intact, free from the least taint of error, following him whom Christ appointed custodian and interpreter of the truth. There are still those today, and they are not few in number, who, as the Apostle says, "Having itching ears, when they will not endure sound doctrine, according to their own desires, they will heap to themselves teachers, and will indeed turn away their hearing from the truth, but will be turned into fables" (a). Puffed up and elated by a high opinion of the human mind which, with God's help, has certainly made incredible progress in the exploration of nature, some of them despise the authority of the Church to prefer their own judgment, and they have pushed their temerity so far as to measure the very

761c Pacien, epist., I, 4.

761d *In rebus autem, de quibus, salva fide et disciplina—cum Apostolicæ Sedis judicium non intercesserit—in utramque partem disputari potest, dicere quid sentiat idque defendere, sane nemini non licet. Sed ab his disputationibus omnis intemperantia sermonis absit, quæ graves afferre potest offensiones caritati; suam quisque tueatur libere quidem, sed modeste sententiam; nec sibi putet fas esse, qui contrariam teneant, eos, hac ipsa tantum causa, vel suspectæ fidei arguere vel non bonæ disciplinæ. Abstineant se etiam nostri, volumus, iis appellationibus, quæ recens usurpari cœptæ sunt ad catholicos a catholicis distinguendos: easque non modo devitent uti* profanas vocum novitates, *quæ nec veritati congruunt nec æquitati; sed etiam quia inde magna inter catholicos perturbatio sequitur, magnaque confusio. Vis et natura catholicæ fidei est ejusmodi, ut nihil ei possit addi, nihil demi: aut omnis tenetur, aut omnis abiicitur.* Hæc est fides catholica, quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit. *Non igitur opus est appositis ad professionem catholicam significandam; satis habeat unusquisque ita profiteri: "Christianus mihi nomen, catholicus cognomen"; tantum studeat se re vera eum esse, qui nominatur.*

762a 2 Tim. 4:3-4.

mysteries of God and all that God has revealed to man by their own faculty of intelligence, and they do not hesitate to adapt them to the taste of Our times.

763 (*101-102*) Thus have risen up those monstrous errors of *Modernism*, which Our Predecessor rightly pronounced to be "the meeting-ground of all heresies," and he solemnly condemned it (a). This condemnation, Venerable Brothers, We repeat here in all its force; and since this deadly infection is not yet completely eliminated, but even now appears here and there in cunning guise, We exhort all to exercise the utmost diligence to guard themselves against the slightest contact with this evil, to which can be applied what Job said so aptly of another scourge: "It is a fire that devoureth even to destruction, and rooteth up all things that spring" (b). Nor do We desire that Catholics detest only the errors of Modernists, as they are called: they should avoid their tendencies and their spirit (c). The one who is infected by this spirit fastidiously repudiates anything that savors of the past; he avidly seeks novelty wherever it is to be found: in the manner of speaking of sacred things, in celebrating divine worship, in Catholic institutions, even in the exercise of private devotion. Therefore, We make Our own that sacred law of Our ancestors: "Change nothing; be content with tradition" (d). If this law must be kept inviolate in matters of faith, it must also serve as norm for those matters which are subject to change, although in these latter cases most often to the point is that other rule which says: *Non nova, sed noviter*: "Not new things, but in a new way."

763a Encycl. *Pascendi.*
763b Job 31:12.
763c *Itaque exstiterunt monstruosi errores* Modernismi, *quem recte Decessor Noster* "omnium hæreseon collectum" *edixit esse et solemniter condemnavit. Eam Nos igitur condemnationem, venerabiles Fratres, quantacumque est, hic iteramus, et quoniam non usquequaque oppressa est tam pestifera lues, sed etiamnum hac illac, quamvis latenter, serpit, cavent omnes diligentissime, hortamur, a quavis hujus contagione mali; de quo quidem apte affirmaveris quod Job alia de re dixerat:* Ignis est usque ad perditionem devorans, et omnia eradicans genimina.—*Nec vero tantum ab erroribus catholici homines, cupimus, abhorreant, sed ab ingenio etiam, seu spiritu, ut aiunt,* Modernistarum.
763d *Nihil innovetur, nisi quod traditum est* (St. Stephen I, cited by St. Cyprian, *epist. LXXIV ad Pomp.*

Catholic associations

Lastly, because, Venerable Brothers, most men need fraternal advice and mutual example to profess the Catholic faith openly and live accordingly, We rejoice greatly at the number of Catholic associations which are being formed. Not only do We hope that this number will increase, We wish to see them flourish under Our patronage and encouragement. They will prosper if they constantly and faithfully obey the directives which this Apostolic See has given in the past and will give in the future. None who works for God and the Church in these societies should ever forget that word of Wisdom: "An obedient man shall speak of victory" (a). For if he does not obey God by his submission to the Head of the Church, he will not win divine favor and he will work in vain. 764 (*218, 220*)

(*Duties of priests.—Formation of seminarians.*)

There is, however, one point that should not be passed over in silence: We wish to admonish all priests, who are all dear to Us as Our sons, that it is most necessary, both for their own salvation as well as for the success of their sacred ministry, that they be very closely united to and most obedient to their respective Bishops (a). Certainly not all sacred ministers—and this We have already deplored—are free from that spiritual pride and insubordination which are characteristic of Our times. Nor is it rare that Pastors in the Church meet with grief and opposition precisely where they have the right to expect solace and assistance. Let those who have so miserably failed in their duty reflect again and again that it is divine, the authority of those whom "the Holy Ghost hath placed Bishops, to rule the Church of God" (b). And if, as We have seen, those who resist any legitimate authority are resisting God, they are acting with all the greater impiety who refuse to obey the Bishops consecrated by God under the seal of his own authority. "Charity does not allow me to be silent in your regard," says St. Ignatius Martyr. "I have resolved to exhort you to be of one mind in God's thought. 765 (*185, 208*)

764a Prov. 21:28.
765a *Quotquot enim sunt sacerdotes, omnes, uti filios Nobis penitus dilectos, volumus admonitos, quam plane opus sit, cum ad propriam ipsorum salutem, tum ad sacri ministerii fructum, eos quidem suo quemque Episcopo conjunctissimos esse, atque obsequentissimos.*
765b Acts 20:28.

For if Jesus Christ, to whom our life is inseparably linked, is the Thought of the Father, so the bishops, in the areas where they have been appointed, are in the thought of the Father. Whence it comes about that you should conform yourselves to the thought of the bishop" (c). What this illustrious Martyr has said, all the Fathers and Doctors of the Church have concurred in.

766 (44) Because Our times are very difficult ones, the burden of Bishops is already exceedingly heavy; still weightier is their concern for the salvation of the flocks entrusted to their care: "For they watch as having to render an account of your souls" (a). Should they not be judged cruel, therefore, those who refuse the obedience they owe, and make still heavier that burden, still more anxious that solicitude? "For this is not expedient for you" (b), the Apostle would say to them: and that because "the Church is the people united to the priest, and the flock following its shepherd" (c). Whence it follows that he who is not with his bishop is not with the Church (d).

(*The Pope prays for peace, for the good of society and of civilization, and for the Church.*)

The liberty of the Holy See

767 (91, 178-179) Already for too long a time, surely, the Church has not enjoyed that liberty which her work requires; that is to say, since the day when her Head, the Roman Pontiff, was deprived of that safeguard, which, by the dispensation of divine providence, he had acquired in the course of centuries to assure the protection of that liberty. Once this guarantee was removed, a great disturbance inevitably ensued among Catholics: all men, whoever and wherever they are, who profess themselves sons of the Roman Pontiffs, have every right to insist that there shall never be any doubt that their common Father is free in fact and shall appear free before the world from any interference by human power with the exercise of his Apostolic charge. Therefore, while We most earnestly wish that the nations restore peace among themselves as quickly as possible, We wish no less earnestly that

765c *Epist. ad Eph.*, III. 766a Heb. 13:17. 766b *Ibid.*
766c St. Cyprian, *Florentio*, ep. 66 or 69.
766d *Ex quo sequitur, cum Ecclesia non esse, qui cum Episcopo non sit.*

the Head of the Church may be relieved of this abnormal condition, which in many ways is very harmful to the peace of the nations themselves. It is for this reason that We wish to renew the protests often made by Our Predecessors. They were not moved by human considerations, but by the sanctity of their office and the duty of defending the rights and dignity of the Holy See. The same motives inspire Our protests.

(*Prayer to God and Our Lady for peace.*)

THE NOTE OF UNITY

Apost. Let. *Romanorum Pontificum*, February 25, 1916, to the Society of the Atonement, New York.

768 (42, 50, 52, 56, 59) In every age the Roman Pontiffs Our Predecessors have had much at heart, and it is Our own very particular concern, that Christians who have separated themselves from the Catholic religion should return to the Church as to a mother whom they have abandoned (a). For it is especially in unity of faith that shines forth the note of the truth of the Church; and the Apostle Paul, to exhort the Ephesians to keep unity in the bond of peace, tells them that there is only "one Lord, one faith, one baptism" (b).

(*Approbation of the Society—granting of privileges.*)

THE QUEEN OF THE APOSTLES

Letter to Rev. Joseph Hiss, Superior General of the Marianists, on the occasion of the centenary of the Congregation: *Anno jam excunte*, March 7, 1917.

(*God raised up apostles after the Revoultion to restore the Christian spirit in France; among them was Père Chaminade.*)

769 (33) It is not with vain praise that We honor Mary when We hail her Queen of the Apostles, but as she, together with the Apostles, received the charge of rearing the infant Church, so she must be said to be ever present to those who fall heirs to the apostolic duty either of winning new recruits to, or repairing the damage done to the Church in the full vigor of her growth.

(*Foundations of Père Chaminade.*)

768a Cf. the volume on the Church and other churches.
768b Eph. 4:5.

Apost. Const. *Providentissima Mater Ecclesia,* May 27, 1917.

770 (13, 67, 100, 119-120, 137) The Church, our most prudent Mother, by the constitution received from her Founder Christ, was endowed with all the marks suitable to a perfect society. So, too, from her very beginning, since she was to obey the Lord's command to teach and govern all nations, she has undertaken to regulate and protect by laws the discipline of clergy and laity alike.

771 (84, 120) In the course of time, especially after she achieved liberty of action and was from day to day becoming more widespread, she has never ceased to exercise her proper and inalienable right to make and to apply laws, as witness the variety and multiplicity of decrees formulated by the Roman Pontiffs and the Ecumenical Synods according as need and circumstance required. By these laws and precepts she has not only provided for the wise governance of clergy and laity, but she has even, as history attests, contributed to the welfare of the state and the progress of civilization. The Church not only abrogated the laws of barbarous nations and informed their savage customs with humanity; but confident in the help of divine light, she even tempered and improved the Roman law itself, that conspicuous achievement of ancient wisdom which is rightly called *ratio scripte* (reason in written form), so that by establishing a more correct and regular manner of public and private life she has accumulated ample material for legislation whether in medieval or more recent times.

772 (83-84) But in reality, as Our Predecessor of happy memory, Pius X, has wisely noted in the *Motu Proprio "Arduum Sane"* of the 16th day before the kalends of April, 1904, canon law taken as a whole scarcely answers its purpose today, given the changes in conditions and needs of men inherent in the very nature of things. For of the multitude of laws promulgated in the course of ages, some have been abrogated by the supreme authority of the Church; some have become obsolete; not a few are difficult to apply because of changing conditions, or are today less useful or effective in securing the common good. It has happened also that canon laws have so increased in number, are so extensive in their application, have so little interior cohesiveness, that large numbers of them have become obscure even for the experts, still more for the majority of men.

773 (224) It was for these reasons that Our Predecessor of happy memory, immediately upon his accession to the Supreme Pontificate, realizing how useful for the reestablishment and preservation of ecclesiastical discipline it would be if the grave abuses We have listed above were carefully removed, resolved that all the laws of the Church up to the present time should be gathered into one well-ordered collection, and that revoked or obsolescent decrees should be discarded. Further, where it was necessary to do so, laws should be brought into harmony with Our present customs; and where it seemed necessary or expedient to do so, new laws should be formulated (a).

(*Consultation of the bishops.—Institution of a commission.—Ratification and promulgation of the new code:* Constitutione hac Nostra, quam volumus perpetuo valituram, præsentem codicem sic ut digestus est, promulgamus, vim legis post hac habere pro universa Ecclesia decernimus, jubemum.—*Legal clauses.*)

PREACHING

Encycl. *Humani generis,* June 15, 1917.

(*Preaching of salvation.—Three causes of the present decline in its efficacy:* 1) *it is undertaken by unauthorized persons.*)

774 (186, 198) The function of preaching, according to the teaching of the Council of Trent, is "in a special manner the function of bishops" (a). And the Apostles, to whose office the bishops have succeeded, considered it to be the principal part of their duties. Thus Paul states, "Christ sent me not to baptize, but to preach the gospel" (b). The thought is the same as that of the other Apostles: "It is not reasonable that we should leave the word of God, and serve tables" (c). However, even if this duty (of preaching) is proper to bishops, nonetheless they must busy themselves in the many cares which pertain to the government of their churches, and what they cannot always and everywhere perform themselves they must entrust to others.

775 (206) Wherefore, it cannot be doubted that those who, while not being bishops, exercise this charge, fulfill an episcopal func-

773a The Holy See having forbidden the publication of translations of the Code, we do not here give the canons which concern the Church. Those of our readers with sufficient Latin can easily refer to the Code.

774a Sess. XXIV *de Ref.,* c. IV.

774b 1 Cor. 1:17.

774c Acts 6:2.

tion (a). Therefore, this first law is established: no one may, of his own initiative, assume the office of preaching; he who desires it must receive it as a legitimate mission, and it cannot be authorized except by a bishop: "How shall they preach, unless they be sent?" (b).

776 (85) For the Apostles were sent, and that by Him who is the Supreme Shepherd and Bishop of our souls (a); the seventy-two disciples were also sent. Likewise, Paul—although already constituted by Christ a vessel of election to carry his name before the gentiles and kings (b)—entered upon his apostolate only when the ancients, obeying the commandment of the Holy Spirit, "Separate me Saul . . . for the work (of the gospel)" (c), with the imposition of hands sent him on his way. This was always the custom in the first ages of the Church. For all those who distinguished themselves in the priestly rank—like Origen, and those who were afterward raised to the episcopate, for example, Cyril of Jerusalem, John Chrysostom, Augustine, and other ancient Doctors of the Church,—all devoted themselves to preaching by virtue of the authority of their respective bishops.

777 (190, 198) But now, Venerable Brothers, another method seems to have been customary for a long time. Among sacred orators there are not a few to whom can aptly be applied what the Lord spoke by the mouth of Jeremias: "I did not send prophets, yet they ran" (a). Because he is richly endowed, or from some other motive, a man will see fit to assume the ministry of the world: it is easy for him to gain access to the pulpits of our churches: as if anyone who so pleased could exercise himself in oratorical displays! This is the reason, Venerable Brothers, why you must now make provisions to do away with such abuses; and since you will have to render an account to God and to the Church of the food you have furnished your flocks, do not permit anyone, without an order from you, to enter your folds and, according to his own good pleasure, feed Christ's lambs. And let no one in your dioceses, unless called and approved by you, any longer enjoy the right to preach.

775a *Quare in hoc munere quicumque præter episcopos versantur, dubitadum non est quin, episcopali fungentes officio, versentur.*
775b Rom. 10:15.
776a 1 Pet. 2:25.
776b Acts 9:15.
776c Acts 13:2.
777a Jer. 23:21.

(Other causes of the lack of efficacy: 2) the preacher has a false concept of his mission; 3) he performs it badly.—Remedies: train preachers in learning, the spirit of sacrifice, and the spirit of prayer.)

SPIRITUAL PATERNITY

All. to the Cardinals, December 24, 1918.
(Christmas Wishes.—Peace.)

778 (163) It is with the liveliest satisfaction that We have heard you formulate the wish for the daily increase of the fruits of the spiritual paternity which has been given to Us in a very special way by God, "of whom all paternity in heaven and earth is named" (a). This paternity desires to imitate as far as possible the inexhaustible charity of God and his ceaseless benevolence. We are grateful to the eminent Dean of the Sacred College for having indicated that in that paternity which has been granted to Us lies the initial source of the activity which We exercised in the course of that frightful calamity which has just ended.

(The intervention of the Pope in the course of the war, in favor of its victims and in favor of peace.—Prayer and negotiations to obtain fruitful and lasting results of the Peace Congress.)

779 (163) If in the past We have taken Our spiritual paternity as a rule of action, We do not intend to seek Our directives elsewhere in the future. We have been a Father in the past; We are a Father today; We will be a Father in the future so long as breath remains in Our body, Our eyes constantly fixed, as on the ultimate rule and law of Our conduct, on that paternity which God has given Us, a paternity as universal as the one of which it is the representation and participation.

(Social union and the union of peoples.—New Year's wishes.)

THE LAWS OF THE CHURCH

Letter *Multiplices quidem*, March 12, 1919, to the Primate of Hungary.

(Meetings of priests treating the abolition of ecclesiastical celibacy.)

780 (203, 208) Let them bear in mind that they must submit themselves entirely to those "whom the Holy Ghost hath placed bishops to rule the Church of God" (a); for, as Ignatius Martyr says, "As

778a Eph. 3:15.
780a Acts 20:28.

many as are of God and Christ Jesus, they are also with their bishop" (b); therefore, those who are not with the bishop, are not with God; neither are they with Christ Jesus.

We wish them also to understand how unfitting it is for a Catholic priest, who ought to surpass others in the control of his passions, to seem himself more subject to them than other men are. Wherefore, bishops must proclaim clearly and energetically that the Holy See will not tolerate any questioning of the law of sacerdotal continency, a law which has always been held to be a special ornament of the Latin Church, as it is also the chief source of its powerful influence (c).

(*Bishops must repress this temerity at the same time that they suppress any attempt to remit Church property into the hands of lay assemblies.*)

LITURGICAL LAW

Apost. Const. *Sedis huius Apostolicæ*, May 14, 1919.

781 (176) Because it is the supreme arbiter of liturgical law, it has ever been the most urgent concern of this Apostolic See to maintain the sacred rites of the Catholic Church in all their integrity, or, if perchance they have deteriorated, to restore them to their former purity (a). This care is a necessary consequence of the pastoral office confided to the Roman See, to guard with vigilance "that exterior worship of God may be accomplished with due reverence, that the sacred mysteries may be celebrated in such a way as to contribute to the great edification of the faithful by exciting piety and stimulating devotion" (b).

782 (49) This vigilance is particularly exact when sacred rites differ from each other; for the variety of rites, if it is legitimate, contributes not a little to increase the splendor of divine worship. Nor does this diversity prevent unity of faith: it expresses more vividly and states more clearly the revealed truths: "Unity of faith is totally consistent with a variety of legitimate rites, and

780b Philadel., III, 2.
780c *Quam ob causam alte vehementerque denuntient Episcopi nullam prorsus ab Apostolica Sede de sacerdotalis continentiæ lege permitti posse quæstionem, quæ quidem lex ab ipsa tamquam peculiare ornamentum habetur Ecclesiæ Latinæ, ejusdemque fons quidam præcipuus actuosæ virtutis.*
781a Council of Trent, Sess. XXII, and Sess. VII, canon 12.
781b Instr. Sacred Congregation de Prop. Fide, June 30, 1890.

there results therefrom in a wonderful way a greater splendor and magnificence within the Church" (a). This is also the thought of St. Leo IX: "Customs which vary according to time and place do not constitute an obstacle to the salvation of the faithful so long as one faith, effecting through charity all the good it can, commends all to the one God" (b). Thanks to a wonderful harmony among the various liturgies, faith in almost every one of the dogmas of the Catholic Church is strengthened against the heretics, and theologians have come to recognize that there is a most fruitful source of theological teaching in the liturgies, by means of which the doctrine of the Church is strikingly manifested.

On this point Our Predecessor Leo XIII has most truly 783 (49, 122, said (a): "The venerable antiquity which ennobles the different rites, is at one and the same time a distinguished ornament for

782a Pius IX, Ap. Letter, *Romani Pontifices*, June 6, 1862.
782b Epistle to Michael, Patriarch of Constantinople.
783a Leo XIII, Apostolic Letter, *Orientalium*, November 30, 1894. The following is the entire passage from which Benedict XV took the citation given above: "*Augusta enim, qua varia ea rituum genera nobilitantur, antiquitas, et præclaro est ornamento Ecclesiæ omni, et fidei catholicæ divinam unitatem affirmat. Inde enimvero, dum sua præcipuis Orientis Ecclesiis apostolica origo testatior constat, apparet simul et enitet earumdem cum Romana usque ab exordiis summa conjunctio. Neque aliud fortasse admirabilius est ad* catholicitatis *notam in Ecclesia Dei illustrandam, quam singulare quod ei præbent obsequium dispares cæremoniarum formæ nobilesque vetustatis linguæ, ex ipsa Apostolorum et Patrum consuetudine nobiliores: fere ad imitationem obsequii lectissimi quod Christo, divino Ecclesiæ auctori, exhibitum est nascenti, quum Magi ex variis Orientis plagis devecti* venerunt . . . adorare eum (Matt. 2:1-2). *Quo loco illud apte cadit animadvertisse, quod sacri ritus, tametsi per se instituti non sunt ad dogmatum catholicorum evincendam veritatem, eadem tamen viva propemodum exprimunt, splendideque declarant. Quo propter vera Christi Ecclesia, sicut magnopere studet ea custodire inviolata quæ, utpote divina, immutabilia accepit, ita in usurpandis eorumdem formis nonnunquam concedit novi aliquid vel indulget, in iis præsertim quæ cum venerabili antiquitate conveniant. Hoc etiam modo et ejus vitæ nunquam senescentis proditur vis, et ipsa magnificentius Christi sponsa excellit, quam sanctorum Patrum sapientia veluti adumbratam in effato agnovit davidico:* Astitit regina a dextris tuis in vestitu deaurato, circumdata varietate . . . in fimbriis aureis circumamicta varietatibus." This Apostolic Letter may be read in its entirety in the volume, **THE LITURGY.**

176, the entire Church and an affirmation of the unity of the Catholic
224, faith. This is the reason why, if Christ's true Church displays
226, such zeal to maintain inviolate those elements—as it were, divine
228) and immutable—which she has received, she also makes concessions or tolerates new forms, especially when these are in agreement with ancient usage. In this way is made manifest the vigor of her eternal youth, and Christ's Spouse appears all the more magnificent, foreshadowed, as the wisdom of the Holy Fathers recognized, in the Davidic statement: *'The queen stood on thy right hand, in gilded clothing; surrounded with variety... in golden borders, clothed round about with varieties'"* (b).

Cognizant of all these facts, the Roman Pontiffs not only have never repudiated those sacred rites, whose antiquity should guarantee respect, so long as they maintain the obedience due to the Holy See with the unity of faith; they have also desired to see these rites reverently preserved and exactly performed in every way not opposed to one or another new and lawful disposition made by the Apostolic See, to which, it is clear, every rite owes obedience, as to the sovereign Teacher.

(*Approbation of the new breviary of Braga.*)

CATHOLICITY

Apost. Let. *Maximum illud*, November 30, 1919, to the bishops of the Universal Church.

(*History of the missions.—Responsibilities of Vicars Apostolic and Superiors of the Missions.—Need for native clergy.*)

784 (131, 135) In fact, the native clergy should not be prepared merely to assist foreign missionaries in the humbler functions of the ministry; but they themselves, once equal to undertaking this divine mission, can rightly assume the government of their people. The Church of God is catholic; it is nowhere extraneous to any people or nation; it is fitting, therefore, that every nation furnish sacred ministers who will become teachers of the divine law and leaders in the way of salvation for their people (a).

783b Psalm 44:10, 14-15.
784a *Nam ut Ecclesia Dei catholica est nullamque apud gentem vel nationem extranea, ita consentaneum est ex unaquaque gente sacrorum administros exsistere quos divinæ legis magistros viæque ad salutem duces sequantur populares sui.*

(*Exhortation to all missionaries.—The Pope invites them to abandon any display of indiscreet zeal in favor of their country of origin.—Disinterestedness.—Formation of missionaries.*)

ENFORCEMENT OF DISCIPLINE

Letter *Cum in catholicæ*, January 29, 1920, to the Archbishop of Prague.

(*Rebellion of certain priests.—Formation of an association.*)

785 (85, 92, 207, 208) So that ecclesiastical discipline may remain intact, it is absolutely necessary that the clergy, even when they meet in an assembly, remain under the authority and supervision of the bishops, who must govern and direct them. Moreover, it is superfluous to insist again that the Apostolic See will never consent to abrogate or attenuate its position either with respect to a new and popular administration of its property, or to the law of clerical celibacy, which the Latin Church regards as its singular ornament and glory.

(*The Pope felicitates the Bishops of Czechoslovakia on their firmness.*)

FIDELITY TO THE CHURCH

Encycl. *Spiritus Paraclitus*, September 15, 1920.

(*The* 15th *centenary of St. Jerome.—His work.—St. Jerome as exegete.*)

786 (165) To the Church, the sovereign teacher in the person of the Roman Pontiff, Jerome was dutiful and obedient with his whole heart. From the Syrian desert where h. had been set upon by heretical factions, he referred to the Roman See the task of settling the controversy of the Orientals on the mystery of the Most Holy Trinity, and wrote in the following terms to Pope Damasus: "I have, therefore, decided to consult the Chair of Peter and the faith praised by the Apostle's word (a), today asking food for my soul at the source where, in the past, I received the livery of Christ.... Following no one but Christ, I align myself in communion with Your Beatitude, that is, with the Chair of Peter. I know that the Church was built on that rock.... Judge, I beseech you: if I have leave, I do not fear to speak of three hypostases; if you order it, I accept that a new faith will replace the one

786a Rom. 1:8.

formulated at Nicaea, and that, as orthodox, we shall make our profession in terms similar to the Arians' " (b). And this striking profession of faith is renewed in the following letter: "In the meanwhile, I cry aloud: If any man is united to the See of Peter, I am with him" (c). Persevering constantly in that rule of faith in the study of the Scriptures, he refutes any false interpretation of the sacred text with this single argument: "But the Church of God does not accept it " (d), and the apocryphal book which the heretic Vigilantius had urged against him, Jerome rejects with this terse statement: "This book I have never read. For what need is there to take up what the Church does not accept?" (e).

787 (60) So zealous was he in maintaining the integrity of the faith, that he bitterly opposed those who had separated themselves from the Church, considering her enemies to be his own: "I will answer briefly: I have never spared heretics, and I have used all my energy to make the Church's foes my own" (a); and he writes to Rufinus: "There is one point on which I cannot agree with you: I cannot spare heretics; I cannot refrain from showing myself a Catholic" (b). Nonetheless, deploring their defection, he begged them to return to their sorrowing Mother, the one source of salvation (c), and he prayed that "those who have left the Church and abandoned the doctrine of the Holy Spirit to follow their own opinion" might return wholeheartedly to God (d).

If there ever has been a time, Venerable Brothers, when clergy and faithful needed to be imbued with the spirit of this great Doctor, that time is certainly our own century, when the sovereignty of God's revelation and the authority of the Church's teaching office are attacked by not a few proud minds.

(*Temerity of certain exegetes.*)

788 (110) Would that We could see all Catholics follow that golden rule of the holy Doctor: attentive to the voice of their Mother, they would remain modestly within the ancient limits set by the Fathers and approved by the Church.

(*The Bible is the source of spiritual life.—Duty of priests and religious to study the Bible.—Rules governing exegesis.—Teaching and example of St. Jerome.*)

786b *Ep.* XV, 1, Nos. 2, 4.
786c *Ep.* XVI, 2, N
786d *In Dan.*, III, 37.
786e *Adv. Vig.* VI.
787a *Dial. cont. Pelag.*, Prolog., 2.
787b *Cont. Ruf.*, III, 43.
787c *In Mich.*, I, 10ff.
787d *In Is.*, book VI, ch. XVI, 1-5.

Love of the Church

For the rest, how passionately he loved the Church appears even in his commentaries, where he neglects no opportunity to sound the praises of Christ's Spouse. Thus, for example, in the commentary on the prophet Aggeus we read: "The elite of every nation have come, and glory has filled the House of God which is the Church of the living God, the foundation and pillar of truth. . . . By reason of these precious metals the Church of our Savior is made more splendid than the synagogue was: from these living stones Christ's house is built, and everlasting peace is her crown" (a). And, commenting upon Micheas: "Come let us ascend into the mountain of the Lord: a man must ascend if he wish to come to Christ and to that house of the God of Jacob, the Church, which is the House of God, the foundation and pillar of truth" (b). In the preface to the Commentary on St. Matthew we read: "The Church . . . was founded on a rock by the Lord's word; she it is whom the King has brought into his chamber and to her, by a secret opening, He has stretched forth his hand" (c). 789 (41, 63, 231)

As is the case in the last extracts We have cited, our Doctor generally celebrates the close and intimate union which exists between the Lord Jesus and the Church. For the head cannot be separated from the mystical body; love of Christ necessarily entails zeal for the Church, which must be regarded as the principle result and sweetest fruit of the study of Sacred Scripture.

THE FAITH OF PETER

Encycl. *Principi Apostolorum*, October 5, 1920.

The Divine Founder of the Church confided to Peter, the Prince of the Apostles adhering to God by a faith exempt from all error (a), the leader of the choir of the Apostles as it were (b), and the common master and ruler of all (c), the mission to feed his flock, which is the Church, which He (Christ) founded on the authority of the visible, permanent, and stable *magisterium* of Peter himself and his successors (d). It is upon his mystical rock, that is, upon this foundation of the entire ecclesiastical struc- 790 (44, 141, 165, 169)

789a *In Agg.*, II, 1ff.
789b *In Mich.*, IV, 1ff.
789c *In Matth.*, Prol.
790a Cf. Luke 22:32.
790b St. Theodore Stud, *Ep. II ad Michælum Imperatorem.*
790c St. Cyril of Alexandria, *De Trinitate*, dial. IV.
790d Matt. 16:18.

ture (e), as upon its pivot and center, that communion, not only in the Catholic faith, but even in Christian charity must rest.

791 (48, 144, 159, 161, 163-166) That the primacy of Peter included the singular charge of diffusing and safeguarding the riches of charity, as also of faith, in the hearts of all, Ignatius Theophorus beautifully set forth soon after the Apostolic period. In that most noble epistle which, en route, he sent to the Roman Church to announce his arrival in the Eternal City, where martyrdom for Christ's cause awaited him, he gives striking testimony to the primacy which that Church exercises over all the others when he calls it "the President of the universal assembly of charity" (a), signifying by this not only that the universal Church is the image of divine charity, but also that St. Peter left to the Roman See, along with the Primacy, the legacy of the triple avowal of his own love for Christ, that it might enkindle the hearts of all the faithful with the same fire.

The Testimony of the Fathers

792 (147, 153) The ancient Fathers—especially those who occupied the more illustrious of the Eastern Sees—were profoundly convinced that this double character was peculiar to the pontifical authority; they were accustomed to have recourse to the Apostolic See, where alone salvation is to be found in times of crisis, whenever they were troubled by incursions of heresy or by internal strife. It is thus that we see Basil the Great acting (a), thus Athanasius, valiant defender of the faith of Nicaea (b), and John Chrysostom (c), —these messengers of God and Fathers of the orthodox faith appealed from the authority of the Councils of Bishops to the final judgment of the Roman Pontiffs, in conformity with the prescriptions of the most ancient ecclesiastical canons (d).

The Testimony of history

793 (153, 155) And who shall say that these Pontiffs have ever failed in that duty to confirm their brethren, which they have received from Christ? Far from it: rather than neglect that office, some, like

790e St. Cyril of Alexandria, *Comm. in Luc.*, chap. XXII, v. 32.
791a St. Ignatius, *Epist. ad Rom.*, Preamb.
792a *Epist.* cl. II, ep. LXIX
792b Cf. St. Felix II, *Epist. et Decr.—Epist. Athanas. et episcop. Aegyptior.*
792c St. John Chrysostom, *Epist. ad Innocent. episc. Rom.*
792d *Conc. Sardic.*, can. 3, 4, 5.

Liberius, Sylvester, Martin, have gone unflinching into exile; others have vigorously defended the cause of the orthodox faith and of its proponents who appealed to the Pontiff, and they have vindicated the memory of these champions, if need be, after their death. We have an example in the person of Innocent I, who ordered the Eastern bishops to restore the name of Chrysostom to the liturgical diptychs, so that he might be commemorated during the Holy Sacrifice with the other orthodox Fathers (a).

(*The fame of St. Ephrem.—His life, his learning, his virtue, his sacred poems.—His influence.*)

794 (78, 98, 160, 162, 215, 227) A great work, and one which is enormously difficult, Venerable Brothers, is laid upon Us, upon each one of you, upon all good men everywhere: it is to restore in Christ whatever remains of human and social culture, to recall to God and to the holy Church of God an erring society. To the Catholic Church, We say; though the institutions of our fathers have crumbled and human affairs are in chaos because of political disturbances, she alone has not wavered and can confidently face the future; she alone was born to immortality, guaranteed by the promise of Him who declared to St. Peter: "On this rock I will build my church, and the gates of hell shall not prevail against it" (a).

May they all follow in the footsteps of St. Ephrem, all who are called in the Church to exercise the function of teaching others; may they learn from him what attentive and assiduous work is necessary for him who would preach Christ's doctrine; for the piety of the faithful will not be solid or fruitful, except inasmuch as it is deeply rooted in the mysteries of faith and adheres to its teaching.

Those who have the official mission of teaching the sacred sciences will learn from the example of the Doctor of Edessa not to disfigure the Sacred Scriptures with the caprices of their own ingenuity, and in their commentaries not to deviate by a hair's breadth from the traditional teaching of the Church.

(*Reference to the texts*: 2 *Peter* 1:20-21; *Luke* 24:45; 1 *Tim.* 3:15.—*St. Ephrem, Doctor of the spiritual life.—The poet of the Blessed Virgin.*)

795 (147) The holy Doctor is transported by the same enthusiasm when, from distant Edessa, he turns his eyes toward Rome to sing

793a Theodoret, book V, chap. 34. 794a Matt. 16:18.

the praises of Peter's Primacy: "Hail, holy kings, Christ's Apostles"—it is thus that he salutes the choir of Apostles; "Hail, light of the world . . . The torch is Christ, the torch-bearer is Peter, the oil is the mysterious action of the Holy Spirit. Hail, O Peter, gate of sinners, tongue of disciples, voice of preachers, eyes of the Apostles, guardian of heaven, first-born key-bearer" (a). And elsewhere: "Blessed art thou, O Peter, head and tongue of the body of the brethren, of the body, I say, which the disciples compose whose two eyes are the sons of Zebedee. Blessed are they who, looking on the Master's throne, have requested a throne for themselves. The very voice of the Father is heard favoring Peter, whom He makes an unshakable rock" (b). And in another hymn, this is how he represents the Lord Jesus speaking to his first Vicar on earth: "Simon, my disciple, I have made you the foundation of holy Church; I have first called you Peter so that you may support my entire building. You are the overseer of those who will build my Church on earth. If they wish to do it ill, it is you whom I have placed as the foundation, who must correct them. You are the fountainhead from which my teaching will flow; you are the chief of my disciples; by means of you I will slake the nations' thirst. It is yours, this life-giving spring which I will pour forth. It is you whom I have chosen to be, in my designs, the first-born and heir of all my treasures. The keys of my kingdom I have given to you, and I have given you power over all my riches" (c).

796 (57-58) When We recall these things, with tears We beseech the most merciful Father that the Oriental churches, too long, alas! separated from this blessed See of Peter by schism which is contrary to the thinking of their ancient Fathers whom We commemorate, may return at last to the loving embrace and to the heart of the Roman Church, the Church with whom, according to the testimony of St. Irenaeus—the heir, through his master Polycarp, of the teaching of the Apostle John—"because of her preeminent jurisdiction, every Church must agree, and therefore all the faithful of the entire world" (a).

(*The Pope confers on St. Ephrem the title and rank of Doctor of the Universal Church.*)

795a St. Ephrem, *Encom. in Petrum et Paulum.*
795b St Ephrem, *Hymni de Virginitate.*
795c St. Ephrem, *Hymni et Serm*
796a St. Iranaeus, *Adv. Hæres.*, book III, chap. III.

USURPATION OF POWER

All. to the Consistory, December 16, 1920.

(*Formation by the clergy of Czechoslovakia of an association attempting to substitute its authority for that of the bishops and to abolish the law of ecclesiastical celibacy.*)

797 (138) We now solemnly and formally renew the declaration, which We have already many times had occasion to pronounce: the Apostolic See will never mitigate in any way or abolish that most holy and salutary law of ecclesiastical celibacy. We likewise declare—as We have already done in Our Letter to the Archbishop of Prague—that the democratic innovations which some are attempting to introduce into the Church's discipline can never be approved by the Holy See (a).

(*The condemnation of the association by the bishops is confirmed.—Catholic missions.*)

THE HEADS OF THE CHURCHES

Letter *Cum semper*, February 10, 1921, to the Belgian bishops.

(*Divisions occasioned by the Flemish question.—The clergy and politics.—Their duties.*)

798 (195, 203, 208) In the same way that the Roman Pontiff is the supreme Head of the Universal Church, the bishops are the rulers of individual churches, and therefore all the faithful, but especially the priests, owe them obedience and submission.

(*Directives on the subject of the regular clergy.—Exhortation.*)

DANTE AND THE CHURCH

Encycl. *In præclara*, April 30, 1921, to Catholic universities.

(*The sixth centenary of Dante.—His testimony in* The Divine Comedy.)

799 (231) It is only right, therefore, says Dante, speaking of that eternity which will follow this mortal life, "that we should derive our certainty from the infallible teaching of Christ, who is the Way,

797a *Item negamus eas, quas nunnulli contendunt inducere in Ecclesiæ disciplinam, exactas ad popularem rationem, rerum novitates, unquam ab Apostolica Sede approbari posse.*

the Truth, and the light (a): the Way, because by it we hastened unimpeded towards eternal beatitude; the Truth, because it is free from all error; the Light, because it illumines our minds in the darkness of this world's ignorance" (b). Nor has he less respect and attention for "those venerable General Councils in which, as none of the faithful doubts, Christ participated." He also esteems highly "the writings of the Doctors, Augustine and others; the man who doubts that they were assisted by the Holy Spirit (he says), either has never discovered their excellence, or, if he has discovered it, has not appreciated it" (c).

800 (171) Alighieri has the greatest respect for the authority of the Roman Church and the power of the Roman Pontiff,—a power from which the laws and institutions of the Church herself derive their efficacy. And for this reason he energetically admonishes Christians that since they have the Old and New Testament as well as the Pastor of the Church to guide them, they should be content with these means of salvation. He was as saddened by the misfortunes of the Church as if they had been his own; he deplored and condemned any defection, on the part of Christians, from the Sovereign Pontiff; after the transfer of the Apostolic See from Rome he addressed the Italian Cardinals in the following terms: "What shame for us who believe in the same Father and Son, in the same God and Man, and in the same Mother and Virgin; for whom, and for whose salvation, it was said to Peter after the triple question about his love: Peter, feed the sacred flock. What shame for Rome, in whose favor, after the triumphs of so many victors, Christ by word and deed confirmed the government of the entire world; Rome, whose Apostolic Chair was consecrated by the blood-shedding of Peter and of Paul, the Apostles of the Gentiles; Rome, for whom now like Jeremias we must lament for our contemporaries and not for posterity, that she has been widowed and abandoned. What shame, a shame as great as the sorrowful wound of the heresy!" (a)

801 (162, 171) And so he calls the Roman Church *a most sweet Mother*, or *the Spouse of the Crucified;* and Peter he proclaims the infallible judge of the truth received from God, and all are obliged to obey him in every thing which concerns their eternal salvation, whether in matters of faith or conduct. It is for this reason that, although he believes the Emperor's dignity is derived from God, yet "this truth", he says, "is not to be held absolutely so that the Roman Prince need not submit, in one or another instance, to the Roman Pontiff; for prosperity in this world is in a certain sense ordered to happiness in the next" (a).

799a Cf. John 14:6.
799b *Conv.*, II, 9.
799c *Mon.* III, 3.
800a *Epist.* VIII.

This is an excellent principle and full of wisdom, which, if faithfully practiced in our own time, would doubtless produce the richest fruits of prosperity for the State.

(Views on the divine economy.—Faith and the arts.—Remedies for naturalism.—Dante is a master of Christian learning.)

AUTHORITY OF BISHOPS

Letter *Libenter quidem,* October 15, 1921, to the Apostolic Delegate of the East Indies.

(India's devotion to the Blessed Virgin.)

802 (53, 203, 214) We judge it timely to trace here the line of conduct which every Catholic must follow religiously, whether in his private or his public life. This rule of life, as is evident from the Gospels, from the Apostles' letters, and from the writings of the Holy Fathers, consists in the obedience of the faithful to their lawful pastors, according to the dictum: "Obey your prelates, and be subject to them" (a). For Bishops are in no way dependent on the good pleasure of their subjects in what concerns the government of their dioceses, nor do they owe an account of their actions to any but the Holy See, since to Peter alone was said: "Feed my lambs; feed my sheep" (b). Therefore, it is the duty of the clergy as well as of the faithful to disapprove, in themselves as well as in others, any manifestation of the *spirit of independence,* for this gives occasion to the enemies of our religion to sow cockle in the Lord's vineyard.

He who is against the Bishop is against the Church

803 (203) Let all beware, therefore, of discussing the Bishops' decrees when they do not concur with their own ideas; let them beware also of criticizing them, of treating them lightly, whether in public or private, in speaking or writing, as We have already advised in Our encyclical letter *Ad Beatissimi Apostolorum:* "Let no individual pose as a master in the Church, whether in books, newspapers, or public speeches. All men know to whom God has

801a *Mon.* III, 16. 802a Heb. 13:17. 802b John 21:15-17.

committed the government of the Church." The Church is the people united to their pastor, the flock adhering to its shepherd. From this it follows that he is not with the Church who is not with his Bishop. Priests and faithful who act otherwise only imitate the non-Catholics among whom they live; they cause scandal and furnish these non-Catholics with a pretext for remaining away from the fold of the one true Church. Let them put their energy at the disposition of the Bishop, and reverently obey him. It is certainly permissible for anyone to appeal to the Holy See for an adequate reason; but let no one withdraw from the authority of his Ordinary or refuse obedience to his decrees under pretext of wishing to follow the prescriptions of the Apostolic See, or those of other Bishops, granted, perhaps, for an individual diocese.

The triple competence of Bishops

804 (91, 203) But if it is proposed to submit certain remarks or requests to the Ordinary, this shall be done in a respectful way, and only with a view to the triumph of truth or the greater good of the Church, and never with demands or threats, or, what is worse, by invoking civil powers, which are, by their very nature, extraneous to ecclesiastical affairs.

805 (196, 201) Nonetheless, the authority of Bishops is not exercised solely in religious and ecclesiastical matters; it has a direct bearing on other questions, too, which by their nature are linked directly or indirectly to the welfare of Holy Church and the salvation of souls. Therefore, Bishops, using their triple power of teaching, ministering, and ruling, must safeguard and exercise authoritative influence on the following (a):

a—*ecclesiastical administration* (except that for the direction of the works they may invoke the laudable assistance of priests and laymen) since the Bishop is recognized by the sacred canons to be the natural protector of every pious work or foundation;

806 (198, 203) b—*the Catholic education of youth,* which should never be separated from religious instruction; for since Christ our Lord speaking of Himself says: "One is your Master, Christ" (a), and He lives and teaches in the person of the Bishops, according to these words: "He that heareth you, heareth me" (b), it belongs

805a *Episcopi triplici sua potestate utentes, magisterii scilicet, ministerii atque regiminis, tueri debent et auctoritative moderari quae sequuntur . . .* 806a Cf. Matt. 23:8. 806b Luke 10:16.

to the Bishops to establish the legitimate norms which must be followed with great care by Catholic teachers in the direction of Catholic schools and the formation of the clergy in major and minor seminaries;

807 (59, 201) c—finally, *the necessary intercourse of the faithful with non-Catholics in civil life;* the Bishops will decide whether or not grave danger to faith exists in belonging to and participating in certain so-called neutral or non-sectarian societies or philanthropic associations, in a given case or area.

808 (203) In him who governs is to be recognized, before all else, God who speaks to us, admonishes us, rules us, according to that passage of Scripture: "God as it were exhorting by us" (a).

A native episcopate

809 (111, 131, 135) Certainly everyone hopes, even in religious affairs, to be governed by men of his own people; in this matter, to be sure, the Catholics of India are not to be reproved for wishing to be ruled by native Pastors. The Church has never really been opposed to this desire, for within her borders "there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free" (a), nor "acceptance of persons." This is clearly seen from the fact that the Sovereign Pontiffs have always shown the greatest concern that the native clergy should make daily progress in holiness and learning. But it is for the Church to decide when the time has come to satisfy this desire; for the Church, We say, who, watching, so to say, from an observatory over the needs of each and every diocese, in ancient times sent out missionaries who carried the Christian name into those regions in spite of the dangers of distance, suffering, and persecution. Whoever, therefore, by hastening the course of events, would wish to anticipate the judgment of Rome, whether in speaking or writing, would show that he was rash and disobedient to the Vicar of Jesus Christ, as if the Pope were unconcerned about the salvation and prosperity of his sons in India.

(*Evangelization of India by Indian priests.—Remain united in charity.—Mary, Patroness of India.*)

808a 2 Cor. 5:20.
809a Coloss. 3:11.

PIUS XI
1922-1939

Letter *Officiorum omnium*, August 1, 1922, to Cardinal Bisleti, Secretary of the Congregation of Seminaries and Universities.

Among all the very holy duties which the Pope's office embraces, none certainly is greater or more far-reaching than to foster and to secure a sufficiently large number of priests to fulfill her divine mission. Here, in fact, are bound up the honor, the efficacy, and the very life of the Church; nothing could more intimately concern the salvation of the human race, for the immense benefits which our Redeemer Jesus Christ won for the world are withheld from men unless given to them by "the ministers of Christ and the dispensers of the mysteries of God" (a). 810 *(115, 160)*

(*Formation of the clergy.—Fostering of vocations.—Seminaries.—Study of Latin.*)

Latin, the "catholic" language

For the Church, in view of the fact that she includes every nation in her fold, and that she is destined to last to the end of the world, and that she excludes entirely from her governing office the simple faithful, requires by her very nature a language which is universal, immutable, and not vulgar. And since Latin meets these conditions, it was provided by God to serve the teaching needs of the Church in a wonderful way, while at the same time it serves the more educated people of every nation as a strong bond of unity. It gives them the means, whether separated by distance or gathered in one spot, not only to exchange ideas and opinions with great ease, but also—something even greater—to know more profoundly the things which concern their Mother the Church, and to remain in more intimate contact with the head of the Church. 811 *(49, 107, 131, 132, 163, 211, 227)*

(*The philosophy of St. Thomas.—Scholastic theology.—Positive theology.—Pastoral theology.—Regional seminaries.*)

PRIMACY OF CHARITY

All. to the Consistory, December 11, 1922.

(*Eulogy of Benedict XV.—State of the Church in the Orient. Assistance sent to famine victims in Russia.*)

810a 1 Cor. 4:1.

812 (82, 163) In exercising this mission of charity, Venerable Brothers, We have done no more than follow the customs and traditions of the Roman Church, of which Ignatius Martyr was able to say in all truth that she is, in this sense also, the President of Charity; it is the same note of praise which is to be found in the letter where Denis, Bishop of Corinth, expresses to Pope Soter the fullness of his admiration and gratitude for the Roman Church for the benefits which, in time of extreme need, she procured with her mother's hand for his flock, and especially for the confessors of the faith.

813 (163) This primacy of charity is a consequence of the primacy of honor and jurisdiction, and the Roman Pontiff possesses it in virtue of his universal fatherhood. This fatherhood derives, on the one hand, from God, since from Him is derived all paternity in heaven and upon earth; and, on the other hand, from Christ Jesus, who conferred it on the Pope in the person of Peter when He said, "Feed my lambs: feed my sheep" (a), a formula which embraces all men, those who are already part of the flock, or those who will come to join it, until one day there will be only one flock and one Shepherd. (*Efforts to strengthen the peace of the world.—Justice and charity.—Announcement of the Encyclical* Ubi arcano.)

THE MISSION OF THE CHURCH

Encycl. *Ubi arcano,* December 23, 1922.

(*The Peace of Christ in the Kingdom of Christ.—Evils of the present times.—Their causes.—Their remedies.—The Church alone is the depository of these remedies.*)

814 (89, 102-103, 133) Let Us note what are the teachings and commandments of Christ on the dignity of the human person, purity of conduct, the duty of obedience, the divine constitution of human society, the sacrament of matrimony, and the sanctity of the family,—all these, We say, and other truths like them which He brought from heaven to earth, He gave only to his Church and with them the solemn promise never to fail her in the present or the future, and He commanded her never to cease to teach all men, as an infallible teacher, to the end of the world. This shows clearly what and how powerful are the remedies which the Catholic Church can and must bring to the task of rendering peace to the world.

813a John 21:15-17.

Her exclusive mandate

815 (94) Now, since she alone was the divinely ordained interpreter and custodian of these truths and precepts, the Church alone has the real and inexhaustible power to purge from society and domestic and civil life the blight of materialism, which has already worked such havoc; to penetrate society with Christian thinking, far superior to philosophical systems, on the spirituality and immortality of the human soul; to unite all classes of men among themselves and to bring about the union of the entire race in a feeling of benevolence, and *as it were of brotherhood* (a); to defend the dignity of every man and to lift him up to God Himself (b); finally, to correct and improve public and private morals, so that, when all things have been made subject to God who "seeth the heart" (c) and conformed to his teaching and laws, and the knowledge of the holy law fills the minds of all men, governors and governed alike, and every rank of civil society, "Christ may be all, and in all" (d).

816 (80, 119) Wherefore, the Church, which has the truth and strength of Christ, is the only one who can form men's minds aright; she alone can reestablish the true peace of Christ in the present time and also assure peace in the future by forestalling the new dangers of war which We have indicated. She alone, by virtue of divine mandate and decree, teaches that all men must conform to the eternal law of God, whatever they do, in public as in private, whether individually or as a group. Moreover, it is evident that whatever touches the salvation of many souls is of far greater moment.

(*Christ's precepts must control politics.—Example of medieval Christianity.*)

815a Cf. St. Augustine, *De moribus Eccl.*, I, 30.

815b *Nam quia una divinitus constituta est harum veritatum præceptorumque interpres et custos, in ipsa unice vera et inexhausta quædam facilitas inest, ut cum a communi vita domesticaque societate et civili* materialismi *maculam, quæ tanta ibi jam fecerat damna, prohibeat, christianamque disciplinam de spiritu, seu de animis hominum immortalibus, philosophia multo potiorem, eodem insinuet: tum ut omnes inter ipsos ordines civium ac plebem universam altioris quodam benevolentiæ sensu et* quadam quasi fraternitate *conjungat, ac singulorum quoque dignitatem hominum jure vindicatam, ad Deum ipsum extollat.*

815c 1 Sam. 16:7.

815d Col. 3:11.

Above all nations

817 (15, 81, 96, 131, 133) But there is a divine institution which can guarantee the sanctity of the laws of men; an institution, as it were, which belongs to all nations and is superior to all nations, endowed with the highest authority and venerable for the fullness of her teaching authority, the Church of Christ: she alone can show herself ready for so great a task by reason of her divine mandate, her nature, and her constitution, as well as the majesty—the result of so many centuries—which is never diminished by the ravages of war, but rather increased in a wonderful way.

(*No true peace without respect for the laws of Christ.*)

818 (139, 185, 194) For this task We appeal hopefully for the assistance of all good men, but We turn to you first of all, Venerable Brothers, you whom Christ our Leader and Head—the same Who committed the care of the universal Church to Us—has summoned, surely, to bear a very large part of Our solicitude. In fact, you have been placed by the Holy Spirit "to rule the church of God" (a); you have been signed in a special manner for "the ministry of reconciliation . . . ambassadors for Christ" (b), participants of that same divine authority and "dispensers of the mysteries" (c), and for that reason you are called "the salt of the earth" and "the light of the world" (d), the doctors and fathers of the Christian peoples, "made a pattern of the flock from the heart" (e), and "called great in the kingdom of heaven" (f). Finally, you are, all of you, like the principal members and golden links on which rises up "the whole body (of Christ) . . . connected and fitly joined together" (g) which is the Church, founded on the unshakable rock which is Peter.

(*Missions.—Catholic Action.—Modernism in practice.—The Church and the nations.*)

WITNESS OF THE SAINTS

Encycl. *Rerum omnium,* January 26, 1923.

(*The world is sick.—It must be brought back to Christ by the Church.*)

819 (78, 84, 96, 100, 115, 126, 128, 213) The teaching and governing office of the Catholic Church has only one end: to teach men by the announcement of divinely received truth, and to sanctify them by the abundant effusion of divine grace. In this way the Church strives to bring back to its original state civil society wherever she sees it has deviated from the Christian principles according to which she fashioned and shaped it in earlier times.

The Church pursues this sanctifying work with happier results whenever it happens, by God's favor and gift, that she can propose to the imitation of the faithful some of her children who have distinguished themselves by the practice of admirable virtues. When she does so, the Church acts in strict conformity with her nature, for Christ her Founder made her holy in herself and the efficacious instrument of holiness in others, since it is God's will that all who use her teaching and guidance must tend to holiness of life. "This is the will of God," says Paul, "your sanctification" (a). And what kind of sanctity this should be, the Lord Himself explains in these words: "Be ye therefore perfect, as your heavenly Father is perfect" (b).

(*The third centenary of St. Francis de Sales.—His spirit, his work, example of the social virtue of meekness.—Patron of Catholic publicists.—Solemnities and spiritual favors on the occasion of the centenary.*)

818a Acts 20:28. 818b 2 Cor. 5:18, 20. 818c 1 Cor. 4:1.
818d Matt. 5:13-14. 818e 1 Pet. 5:3. 818f Matt. 5:19.
818g Ephes. 4:15, 16.

ONE AND UNIVERSAL

Encycl. *Ecclesiam Dei,* November 12, 1923.

820 (4, 52, 69, 131) The Church, in the wonderful plan of God, was established to become in the fullness of time an immense family embracing the whole human race; among other distinguishing signs We know that it was to show its divine origin by its unity and universality.

821 (46, 85, 137, 155, 161, 187) For Christ our Lord not only handed on to the Apostles that mission which He had received from the Father when He said, "All power is given to me in heaven and upon earth. Going, therefore, teach ye all nations" (a); He also wanted the Apostolic college to be a perfect unity, its members doubly bound by a very strong chain: inwardly by that faith and charity, which "is poured forth in (your) hearts . . . by the Holy Spirit" (b), outwardly by the rule of one man over all, since He gave the primacy among the Apostles to Peter, the perpetual principle and visible foundation

819a 1 Thess. 4:3. 819b Matt. 5:48.
821a Matt. 28:18-19. 821b Rom. 5:5.

of unity (c); this same unity He most lovingly recommended to them on the eve of his death (d); this unity also He petitioned from his Father in his last prayer, and He obtained it: "He was heard for his reverence" (e).

One single head

822 (24, 43) And so the Church was developed into "one body", a body vivified and animated by a single spirit, whose "head is Christ: from whom the whole body (is) compacted and fitly joined together, by what every joint supplieth" (a).

823 (140, 142, 144) But, for the same reason, the visible head is he who fills the office of Christ's Vicar on earth, the Roman Pontiff. It is to him, as successor of Peter, that are addressed from age to age those words of Christ: "upon this rock I will build my Church" (a); he it is who, always exercising the charge of Vicar conferred on Peter, must confirm his brethren when the need arises, and never cease to feed the lambs and sheep of the Lord's flock.

Causes of schisms

824 (56, 137) Now there is nothing "the enemy" so fiercely assaults as this unity of the government of the church, which cannot be separated from "the unity of the Spirit in the bond of peace" (a). If he has never been able to prevail against the Church herself, he has nonetheless brought about the defection of not a few of her children, and even whole nations, which have left her fold. These misfortunes are due in great part to national rivalry, or to laws from which religion and piety have been divorced, or to too great a zeal for the goods of this world.

(*The Eastern Schism.—The third centenary of St. Josaphat, martyr of unity.—Conditions of return to unity.*)

821c *Etenim Christus Dominus non modo quod ipse a Patre munus acceperat, solis Apostolis demandavit, cum dixit*: data est mihi omnis potestas in cælo et in terra. Euntes ergo docete omnes gentes, *sed etiam Apostolorum summe unum voluit esse collegium, dupliciter coagmentatum arctissimo vinculo, intrinsecus quidem fide eadem et caritate, qua* diffusa est in cordibus . . . per Spiritum Sanctum, *extrinsecus autem unus in omnes regimine, cum Apostolorum principatum Petro contulerit, tamquam perpetuo unitatis principio ac visibili fundamento.*
821d John 17:11, 21-22.
822a Ephes. 4:4-5, 15-16.
824a Eph. 4:3.
821e Heb. 5:7.
823a Matt. 16:18.

THE LANGUAGE OF THE CHURCH

Letter *Unigenitus Dei Filius,* March 19, 1924, to Superiors General of religious orders and congregations for men.
(*Directives for the formation of the religious.*)

825 (49) The importance for young religious of knowing Latin well is to be seen not only from the fact that the Church uses this language in some sense as the bond and instrument of her unity, but also because we read the Bible in Latin, we recite the psalms and celebrate the Holy Sacrifice in Latin, we carry out the ensemble of liturgical ceremonies in Latin. Moreover, when the Sovereign Pontiff addresses the Catholic world to communicate his teaching to it, he does so in Latin; and the Roman Curia uses no other language to conduct its business and draw up the decrees which concern the general good. Those who are ignorant of Latin can only with great difficulty draw from the very rich fountains of the Fathers and Doctors of the Church, who, for the most part, have used only this language to set forth and defend Catholic doctrine. Have much at heart, therefore, that your clerics, who will one day be ministers of the Church, apply themselves diligently to study and practice this language.

(*The Novices.—Scholasticism and Revelation; faith and science; charity and piety.—The Brothers.*)

THE FUNCTION OF INTERCESSION

Apost. Const. *Umbratilem,* July 8, 1924—Approbation of the new statutes of the Carthusian Order.
(*Praise of the contemplative life.*)

826 (129) By their very close union with God and by their interior sanctity, those who lead a solitary life within the silence of the cloister contribute abundantly to maintain that splendor of sanctity which the immaculate Spouse of Christ Jesus offers for imitation to the eyes of all men. Nor is it remarkable that ecclesiastical writers of ages past, in explaining the power and efficacy inherent in the prayers of these religious men, have gone so far as to compare it to the prayer of Moses, recalling this well-known fact: namely, that when Josue fought the Amalecites on the plain, Moses, on the summit of a nearby mountain, was begging and imploring God for the victory of his people. Now, as long as his hands were raised to heaven, the Israelites were victorious; but

when, on the contrary, his hands fell from weariness, the Amalecites overcame the Israelites; and so Aaron and Hur supported the arms of Moses on both sides until Josue left the combat victorious (a).

827 (209) Indeed, there is in this example a most apt figure of the prayers of the religious whom We have recalled; they are sustained, as it were, by two supports: the august Sacrifice of the altar and the exercise of penance, the one prefigured by Aaron, the other by Hur. For it is the solemn and almost principle duty of these solitaries, as We have said above, to offer themselves and dedicate themselves to God, in virtue of an official function, as it were, as victims and sacrificial oblations for their own salvation and that of their neighbor.

(*The origins of monasticism.*)

Importance for the Church of the contemplative life

828 (209) It is, therefore, of very great importance for the Church that this most holy manner of life, which, for so many centuries, had been preserved intact in the monasteries, be restored to its first state, that intercessors may never be lacking: relieved of every other care, ceaselessly imploring the divine mercies, they will draw down from heaven upon men more negligent of their own salvation, every kind of benefit (a).

(*The Carthusians.*)

The support of Apostles

829 (220) Moreover, it is easy to see that those who apply themselves diligently to the offices of prayer and penance contribute much more to the growth of the Church and the salvation of the human race than those who give their labor to the Lord's vineyard; the former draw down an abundance of divine grace from heaven, and unless the field is watered by this, the evangelical laborers will certainly reap a meager reward from their toil.

(*History of the Constitutions of the Carthusians.*)

826a Cf. Exodus 17:8-16.

828a *Ecclesiæ igitur vehementer intererat, sanctissimum vitæ genus, quod per tot sæcula incolume in cœnobiis exstiterat, sic in pristinum restitui, ut nunquam deforent, cujusvis curæ expertes, deprecatores, qui, perpetuo divinæ misericordiæ instantes, e cælo in homines, suæ neglegentiores salutis, omne genus beneficia derivarent.*

ONE FAITH

All. to the Consistory, March 30, 1925.

(*The success of the Jubilee and the Missionary Exposition.*)

830 (44, 46, 227) But above all else, the objects assembled in this Exposition offer the thoughtful visitor a demonstration of the unity and immortality of the Catholic Church: not only has she never ceased, in conformity with the mission she holds from her Divine Founder, to teach all nations; further, she has taught and continues to teach all men one single faith, preserved intact under the sole guidance of the Roman Pontiff. In fact, the name of Jesus must be made known to all nations, so that at the name of Jesus every knee may bow, in heaven, on earth, and under the earth; for He must reign.

(*The approaching celebration of the 16th centenary of the Council of Nicaea.—Creation of two Spanish Cardinals.*)

THE POPE AND THE COUNCIL

Letter *Cum in superiore*, April 4, 1925, to Cardinal Tacci, Secretary of the Sacred Congregation for the Eastern Church.

(*The Pope charges the Cardinal to organize the forthcoming commemoration of the Council of Nicaea.*)

831 (153) The event We have in mind, which is of such great importance to Us and to the Apostolic See, is known to everyone, even those who have very little knowledge of Church history. For, as written documents prove, the Council of Nicaea, which had as its object to crush the Arian heresy by condemning and excommunicating Arius and his partisans if they would not recant, was only assembled with the consent of Pope Sylvester. And he was present at it in the persons of his Legates, who were the first of all—specifically because they represented the person of the Pontiff—to sign the Acts, as We said on the occasion of the Consistory, though Vitus and Vincent were only simple priests. Nor should we forget that the anathema against the Arians was pronounced by the Fathers in the name of the Holy, Catholic, and Apostolic Church, and that the Apostolic See has even considered the doctrines of Nicaea as coming from her, approved by her, and has even defended them as such.

(*The works of Nicaea.—Directives for the celebration of the 16th centenary.*)

All. to the Fourth International Congress of Catholic Youth, September 19, 1925.

(*The Pope's love for this assembly of youth.—The Missionary Exposition is a living witness to the unity and universality of the Church.*)

One and universal

832 (5, 41, 131) And you have come here to see the Church at its center, to see it all in one glance, to taste something of its beauty, and you add still more yourselves, by your presence, to this vision of greatness and power.

Here she is then, the great, the divine Internationale: thus you sing of her, thus you confess her to be in your Credo: *Credo unam, sanctum, catholicam, apostolicam Ecclesiam!* Here she is before your eyes, one and universal! The unity and universality of the Church! Never have they been so visible; they shine forth from the events of each day during this Holy Year, and with what splendor! That universality is yourselves, and, on your side, you contribute to make it resplendent.

Holy, Mother of Saints

833 (126, 161) Here she is, Holy Church! Whose voice did you obey when you set out for Rome? You obeyed the invitation to sanctify yourselves. "It is the Holy Year, it is the invitation to pray addressed to the whole Catholic world: come, draw forth treasures of holiness! Come, enrich your souls with the treasures of the Jubilee!" And the entire Catholic world, as if by a holy instinct, has understood the invitation of its Mother, and it has come. And the Mother was there: she prepared not only her treasures of forgiveness, of prayer, of grace,—but still more an awe-inspiring lesson of sanctity, very fitting in her regard, great teacher, great fashioner of saints that she is. She is here: in this incomparable series of beatifications and canonizations, a real exposition of sanctity, for every walk of life, for all tastes, for every spiritual state which is the product of grace.

Apostolic

834 (155, 223-224) And you see her, again with your human sight, adorned with that other distinctive note with which the great Divine Author enriched his Church, as with an identification card by which each one can, at every instant, recognize the true Church of Jesus, the

one divine Church. You have found these proofs, these testimonies, in all the stones of Rome. For in Rome the holy, Rome the eternal, the very stones speak, the stones cry out (a). You have heard them proclaiming especially the apostolicity of the divine Internationale. He who, at present, is the last successor of Peter—not only, alas! in order of time—is speaking to you now as Peter himself used to speak under the arches of the basilicas, in the catacombs, for the living Pope, whatever be the name he bears or the time in which he exercises his ministry, will always be the latest link in that golden chain which binds the Roman Church, and, by her, all the Churches of whom She is the Mother, to the Apostles, to Peter—the "cornerstone" (b)—to the Divine Founder Himself. A thought, in truth, full of the most thrilling joy! This Church which We see, in which We live, this Church today so great, then so small, is identically the same mystical person who spoke with St. Peter, with Christ.

(*Duties of youth.—Catholic Action.—Youth and politics.—Defense of religion.*)

THE KINGDOM OF CHRIST

Encycl. *Quas primas*, December 11, 1925.

(*The evils of the present are due to the neglect of Christ and the Church.—The Missionary Exposition.—The Jubilee.—Canonizations.*)

835 (128) While men and godless governments have become the sport of envy stirred up by hatred and internecine strife and are driven toward ruin and death, the Church of God, continuing to provide the human race with the nourishment of eternal life, brings forth and rears for God holy generations of men and women. Christ does not cease to call to the eternal beatitude of his kingdom those whom He has recognized for his most faithful and obedient subjects on earth.

(*Institution of the feast of Christ the King.—Its doctrinal foundation.— The fruits the Pope expects from it.*)

Liberty of the Church

836 (13, 91-) Certainly, the honors which it is necessary to pay to the divine authority will not fail to recall to mens' minds the fact that the Church was founded by Christ as a perfect society, and that

834a Cf. Luke 19:40. 834b Cf. Is. 28:16

92, 97, 121) she claims by virtue of that original right which she cannot relinquish full liberty and immunity from the civil authority. She cannot depend upon another's will in obeying her divinely commissioned duty to teach and rule all men, and to lead to everlasting bliss all those who are of Christ's kingdom.

Religious, assistants of the Pastors

837 (126, 129, 209) Moreover, the state must extend the same liberty especially to religious orders and congregations of both sexes, who are the most useful auxiliaries to the Pastors of the Church. They labor valiantly in extending and strengthening the kingdom of Christ, whether by opposing the triple concupiscence of the world with the sacred vows of religion, or by embracing the profession of the more perfect life, so that holiness, which the Divine Founder commanded should be a distinguishing mark of the Church, may shine before the eyes of all with a constant and increasing splendor.

(*Restoration of public official worship.—Reign of Christ in the minds and hearts of the faithful.—Return of those outside the fold to Christ.*)

THE COMMUNION OF SAINTS

838 (45) All. to the Consistory, December 14, 1925.
(*The Holy Year.—Recent canonizations.*)

At the same time We wish to recall to Our sons, so that they may understand and appreciate it more deeply, the charm and the consolation which stem from our article of faith on the Communion of Saints. By it we know in fact that it is in the unity of the Mystical Body of Jesus Christ, in the immense treasures of grace and merit which it possesses, that we discover the sources whence the Holy Year draws in such abundance its power of remission and pardon which purify the Christian people and assist it in a marvelous way to sanctify its life.

(*The Missionary Exposition.—Centenary of Nicaea.—The Church in Italy, Chile, Mexico, France, Bavaria, Poland.—Centenary of St. Francis of Assisi.—Feast of Christ the King.*)

THE HERITAGE OF FAITH

Apost. Let. *Paterna sane*, February 2, 1926, to the Mexican Episcopate.

(*Persecution in Mexico.—Laws contrary to the general good are not laws.—Liberty is refused to the Church.*)

839 (57) That liberty which governors refuse to the Catholic Church they grant in large measure to the schismatical sect which they call "the national church". Since this sect repudiates the sacred rights of the Roman Church, they favor its initiatives and its enterprise, while they hold you to be enemies of the State for the simple reason that you protect the integrity and purity of your ancestral faith.

But although We are grievously afflicted by this course of events, one thing brings Us not a little consolation: We see the Mexican people strenuously resisting the machinations of the schismatics. Therefore, while We give great thanks to a most loving God for this, it is certainly fitting to praise you, Venerable Brothers, and all the faithful of Mexico, at the same time that We exhort you most earnestly to continue to defend with your whole strength the Catholic religion.

(*Catholic Action must remain outside party politics.—Catholics and the political situation.—Their civil rights.—The clergy and the common good.*)

SOVEREIGNTY OF THE CHURCH

Holograph *Si è annunciato*, February 18, 1926, to Peter Cardinal Gasparri.

(*Project of the law of the Italian State on ecclesiastical matters.*)

840 (92, 177) Now that the propositions are to be translated into laws, and they wish, by the very nature of the business, to legislate for people and things subject for the most part to the sacred power confided to Us by God, We have the duty, as a result of Our apostolic charge, to say and to declare that with regard to these persons and these things We cannot acknowledge in others the rights and powers to legislate, except through the medium of suitable negotiation and legitimate agreement with the Holy See and with Us.

And certainly, no one in the world will easily allow himself to be persuaded and convinced that without some such negotiation and accord reached with the Sovereign Roman Pontiff, Catholics in this very city of Rome can pretend to give a new legal status to the Catholic Church in Italy. For this is the matter in

question at the moment, and not simply one or another provision for restoring religious teaching to the schools of a Catholic people, or to the clergy and the Churches some part of what they were wrongly deprived of.

(*Reference to the allocution of December* 14, 1925 [a].—*No suitable negotiation, no legitimate agreement has been arrived at, nor could it have been, nor will it be reached so long as the unjust treatment of the Holy See and the Roman Pontiff continues.*)

MISSIONARY EXPANSION

Encycl. *Rerum Ecclesiæ*, February 28, 1926.

841 (76, 77, 159-160, 166) No one who meditates on the history of the Church can escape the fact that from the earliest period of Christianity it has been the very special concern and preoccupation of the Roman Pontiffs to bring the light of the gospel teaching and the benefits of Christian civilization to the peoples "sitting in darkness and the shadow of death" (a), and they have never been deterred by difficulties or obstacles.

For no other reason did the Church come into being, except to make all men partakers of the saving redemption by spreading the kingdom of Christ throughout the world. Whoever he is therefore, who by divine appointment holds on earth the place of Jesus, Prince of Pastors, it is not enough for him to serve and protect that flock which has been given him to rule by the Lord; on the contrary, he would fail in his principal duty if he did not strive by every means to increase the flock and unite to Christ those estranged from Him and those outside the Church.

840a [*Felicitations on Italy's welcome to the Holy Year pilgrims.*] "These acts are powerless to wipe out all the injustice or to erase all the wrongs committed in the past toward the Church and religion. They cannot be otherwise. Unless a man were blind, he could not fail to recognize the profound disturbance of soul and the immense damage which result from them for a Christian people, touched in its most precious possession. Let us add also that never, at any period, could so great a number of the faithful coming here from almost every country of the world see with their own eyes and recognize the true state of affairs: the situation of the supreme Head of the Catholic Church, a situation very different from what is necessarily and legitimately due to his universal authority, to the place which he occupies in a society universal in its essence and perfect in itself, founded as such by God."

841a Cf. Matt. 4:16; Luke 1:79.

No one of Our Predecessors at any time has failed to observe the divine mandate which bound him to teach and baptize all nations (b).

(*Varying success of the Missions through the ages.—Development of modern missionary enterprises.—The Missionary Exposition.*)

The duty of the faithful

842 (217) To live in Christ's fold without any concern for those who wander unhappily outside it would be so at variance with that charity We should have for God and man, that We do not need to say much about it.

Our duty to love God certainly supposes not only that We should increase the number of those who know Him and adore Him "in spirit and in truth" (a). It also supposes that We should gather as many as possible under the yoke of Our most loving Redeemer, so that "profit in (his) blood" may grow from day to day (b) and We may please Him more and more, for nothing is so pleasing to Him as that men should be saved and come to a knowledge of the truth (c).

843 (217) In fact, Christ declared that it would be a peculiar mark of his disciples that they should love one another (a), and what greater sign of charity towards our neighbor could We show than concern that he should be snatched from the darkness of superstition and made brother of Christ by faith? This mode of charity surpasses other works and testimonies, as the soul is more excellent than the body, heaven than earth, and eternity than time. Whoever employs himself in this charitable work as far as he is able shows that he esteems the gift of faith at its true value; to hand on this gift, the most precious of all, together with all the benefits which accompany it, to unfortunate pagans, is to show one's gratitude to the divine goodness (b).

841b Cf. Matt. 28:19. 842a John 4:24. 842b Psalm 19:10
842c 1 Tim. 11:4. 843a John 13:35; 15:12.
843b *Hoc immo ceteris caritatis operibus testimoniisque sic præstat, quemadmodum animus corpori, cælum terris, æternitas tempori antecellit; quod quidem caritatis opus quicumque, quantum in se est, exercet, donum fidei tanti se facere ostendit, quanti æquum est, et gratum præterea erga numinis benignitatem animum suum patefacit, id ipsum donum, omnium prætiosissimum, et alia quibuscum conjungitur, cum miserrimis ethnicis communicando.*

The duty of pastors

844 (194-195, 199, 205-206) And if from this duty no one of the community of the faithful can excuse himself, how can one of the clergy, who participates by a wonderful choice and a special gift in the priesthood and mission of Christ our Lord? How can you, Venerable Brothers, who, each in your own diocese, are divinely appointed to rule clergy and people and distinguished with the fullness of the priesthood? For we read that it was not to Peter alone but to all the Apostles, to whose place you have succeeded, that Jesus Christ commanded, "Go ye into the whole world, and preach the gospel to every creature" (a). It follows then, that the charge of propagating the faith is incumbent upon Us, but that you must, beyond a doubt, come to Our assistance in this labor and help Us in it, as far as the accomplishment of your own duties will permit. Therefore, Venerable Brothers, do not be slow in obeying Our paternal exhortation, for in this important matter God will one day require an account.

(*Duties of bishops: have prayers offered for the Missions, favor vocations and missionary enterprises.—St. Theresa of the Child Jesus, Patron of the Missions.—Missionary bishops.*)

The aim of the Missions: to establish the Church

845 (135) What is the end of the missions, we ask you, if it is not to found and establish Christ's Church in these immense regions? (a) And how shall she be established among the pagans today unless from all those elements with which she nourished herself in our regions in former times: that is, from the people and clergy, from religious men and women of every region? Why should the native priest not be permitted to till the field which belongs to him and is his by right, and even to govern his own people?

You must be ready daily to march to the conquest for Christ of one pagan people after another; would it not, therefore, be extremely advantageous to leave in the charge of native priests the care and prosperity of older mission stations?

844a Mark 16:15.
845a *Quorsum, quæsumus, sacræ Missiones pertinent, nisi ut in tanta immensitate locorum Ecclesia Christi instituatur ac stabiliatur?*

ST. ALOYSIUS GONZAGA

Apost. Let. *Singulare illud,* June 13, 1926, to the General of the Jesuits.

(*Affection of Jesus for youth.—The Church as educator.*)

846 (103, 105) Never has the Church failed to defend her right to educate as inviolable and proper to her nature; it would be impossible for her not to affirm before the whole human race, which is committed to her care, that she is the unique guardian of the true science of moral, the one and infallible mistress of that most difficult art, which consists in the Christian formation of souls.

(*St. Aloysius Gonzaga the model of youth.—His virtues.—Cult of the Blessed Sacrament and of the Blessed Virgin.—Spiritual exercises.—Prayer and mortification.—New methods of education.*) (a)

Docility required

847 (125, 218) Whoever desires to fight under Christ's standard must hold this principle as certain, that in rejecting the yoke of discipline they will reap not the palm of victory, but ignoble defeat. For it has been divinely ordained that youth cannot progress either in intellectual or moral culture, or in the general formation of life according to Christian principles unless it submits to the direction of another. Now if the other disciplines require a great docility, still more is this the case when the soul is being formed to the work and duty of the apostolate: this duty, since it is attached to the function of the Church received from Christ, cannot be carried out in a holy or useful fashion except in subordination to those whom the Holy Spirit "hath placed bishops, to rule the Church of God" (a).

(*The qualities of the apostle.—Centenary of St. Aloysius Gonzaga.*)

WITHOUT DISTINCTION OF RACE

Letter *Ab ipsis pontificatus,* June 15, 1926, to the Vicars and Prefects Apostolic of China.

(*Solicitude of the Holy See for the Missions.—Hopes for their development in the near future.—Calumnies pretending that the missionaries' aim is not religious, but political.*)

846a Cf. **EDUCATION.**
847a Acts 20:28

848 (93, 131) As a result of this pernicious error, peoples and rulers come to suspect the Church, as if she were plotting against their rights, and unfortunately souls are alienated from the Catholic faith. And yet even the very name of the Church, "Catholic", that is, "universal", shows that she belongs to every nation and embraces all peoples, that there can be in her—and this is her Divine Founder's will—no distinction of race or people. "Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all, and in all" (a). In fact, all men are brothers: "All you are brethren," since they are all born of one Father: "For one is your father, who is in heaven" (b); and the fruit of the saving Redemption, which has won the right to eternal beatitude, is offered to all without exception: "heirs indeed of God, and joint-heirs with Christ" (c). This is why the gospel must be preached to all nations according to Christ's precept: "Preach the gospel to every creature" (d).

The missionary mandate

849 (134, 228) But missionaries are not summoned to this holy labor by the heads of civil society; it is God Himself who calls them: "You have not chosen me, but I have chosen you" (a); and it is from the Church that they receive the office and duty of preaching. Therefore, they are not human messengers but divine, those who continue in a religious manner the work confided to the Apostles by Christ. The Church has never neglected the divine precepts and commands; she has ever cherished with all possible zeal and care the peoples to whom she has brought the benefit of Christian truth; more, history gives abundant proof of the fact that she has often defended their rights against the whims and tyranny of princes and governors. Therefore, she has always been opposed to her ministers (especially those whom she sends on the holy crusades of the missions) favoring in any way the interest of their own nation. She wishes them not "to seek the things that are their own, but the things that are Jesus Christ's" (b), and to carry "the name of Jesus before the gentiles and kings" (c), and to have no other end but the glory of God and the salvation of souls. But if in certain cases—and these are very rare—one or another of the

848a Col. 3:11.
848b Matt. 23:8-9.
848c Rom. 8:17.
848d Mark 16:15.
849a John 15:16.
849b Philipp. 2:21.
849c Acts 9:15.

Gospel workers turns aside from this route which the Church holds to inflexibly, she herself reproves such conduct and hastens to apply proper remedies.

Native clergy

850 (134-135) The Church, moreover, has always shown a concern for the institutions of the native clergy, who will not only assist the work of the foreign missionaries, but will even, when their numbers warrant it, step into their places. Does not this show clearly that the Church, by word and deed, wishes to remove every vestige of that inordinate patriotism of which we have spoken from her ministers?

(*Missionaries in the past were foreigners.—Recall the teaching of the Popes on these matters.*) (a)

851 (76-77) It has pleased Us to recall these things to you, Venerable Brothers and Beloved Sons; certainly they are grave; We have done so that you may bring them to the attention of the priests and faithful under your care. Today it is most important to forewarn the faithful so that they will not be led astray into error by men who, under pretext of patriotism, have only one end in view: to make of their fellow citizens enemies of the Church of God. By your preaching and writing strive to give those who unhappily are outside the Church at least a true idea of her nature; let them know and acknowledge in her a society which has as its object the worship of God and the eternal salvation of souls by the exercise of perfect charity.

852 (94) The Church is very careful not to interfere or become involved in civil and political matters; she has never permitted her missionaries either to favor the designs or promote the interests of foreign powers. Moreover, everyone knows—the history of all ages bears witness to the fact—that the Church adapts herself to the laws and customs which are proper to every nation and to every state; she has respect for, and inculcates respect for, legitimately constituted government; she asks nothing but the common good, security, and liberty for her workers and for her faithful. If, in certain countries, state officials have undertaken to protect the Church, she herself has never used this protection to

850a See Analytical Index: (134).

the detriment of the natives, but solely that she may keep herself and her children in safety from the vexations of wicked men. It is incontrovertible that every state, by reason of a proper and natural right, has the obligation to protect the lives, the rights, and the possessions of its nationals wherever they live; the missionaries also have experienced this protection, especially in times of persecution. For this reason, the Holy See has not refused a protection of this sort, but in doing so it has had no other motive than to preserve the missions from the arbitrary and violent dealings of wicked men; still less has it wished to favor the designs which foreign governments may wish to promote, when the opportunity presents itself, by protecting their nationals.

(*Wishes and blessings.*)

IN THE MIDST OF TEMPESTS

Encycl. *Iniquis afflictisque*, November 18, 1926.
(*Persecution in Mexico.*)

853 (21, 88, 228) Born as she was to immortality, the Church, from the very day of Pentecost when she came forth from the seclusion of the Cenacle and showed herself openly before the eyes of men enriched by the lights and gifts of the Paraclete, what has she done in the space of these twenty centuries passed among the nations? Has she not, after the example of her Founder, "gone about doing good"? (a) Her benefits should have won for the Church the love of every nation; but the contrary is the case, as her Divine Master Himself clearly predicted (b). And so, Peter's barque has sometimes sailed glorious and magnificent with favorable winds; at other times she seems tossed about and almost submerged by the waves; but is she not always guided by that Divine Sailor, who, in good time, will calm the fury of wind and wave? Even persecutions, in which the Catholic name is sorely tried, Christ who alone is omnipotent, has ordained shall work to the good of the Church: "It is a property of the Church," Hilary testifies, "to conquer when she is persecuted, to be understood when she is attacked, to prevail when she is deserted" (c).

(*Benefits to the Mexican Church.—Prayer to Our Lady of Guadalupe.*)

853a Acts 10:38. 853b Matt. 10:17-23
853c St. Hilary, *De Trinitate*, bk. VII, 4.

TRUE UNITY

Encycl. *Mortalium animos*, January 6, 1928.
(*Desire of peace and fraternity among nations.*)

False notions of unity

854 (61) It is something of the same nature that some men today are striving to introduce into the order of the New Law established by Christ our Lord. Since it is recognized that it is extremely rare to find men entirely deprived of the religious sense, they entertain the hope, however difficult it may be to realize, that nations, in spite of their differing religious viewpoints, may be brought to unite as brothers in the profession of certain doctrines as a common foundation of the spiritual life. Consequently, they hold congresses, assemblies, conferences attended by considerable numbers of people; they invite to these meetings all men without distinction to take part in the discussion: unbelievers of every kind, the faithful, even those who have been so unhappy as to cut themselves off from Christ, or those who bitterly and obstinately deny the divinity of his nature and his mission.

855 (61) Certainly, efforts like these cannot receive the approbation of Catholics, for they rest on that false opinion that holds any religion whatever to be more or less good and praiseworthy, although not all in the same way, because they all reveal and explain the significance of the native, inborn instinct which turns us towards God and makes us acknowledge his sovereignty. Those who hold this opinion are not only in gross error, they even debase the concept of true religion and little by little lapse into naturalism and atheism. It is obvious that to join the adherents and propagators of such opinions is to withdraw entirely from a divinely revealed religion (a).

855a *Ejusmodi sane molimenta probari nullo pacto catholicis possunt, quandoquidem falsa eorum opinione nituntur, qui censent, religiones quaslibet plus minus bonas ac laudabiles esse, utpote quæ etsi non uno modo, æque tamen aperiant ac significent nativum illum ingenitumque nobis sensum, quo erga Deum ferimur ejusque imperium obsequenter agnoscimus. Quam quidem opinionem qui habent, non modo ii errant ac falluntur, sed etiam, cum veram religionem, ejus notionem depravando, repudient, tum ad naturalismum et atheismum, ut aiunt, gradatim deflectunt: unde manifesto consequitur, ut ab revelata divinitus religione omnino recedat quisquis talia sentientibus molientibusque adstipulatur.*

Pan-Christians

856 (37) Some will easily be deceived since it is a question of promoting union among Christians. Is it not just—so the argument runs—is it not even a duty for all those who invoke the name of Christ to abstain from mutual recriminations and to unite at last at least from time to time, in mutual charity? Would anyone dare to say that he loves Christ, unless he strives with all his powers to realize Christ's desire when He prayed to his Father that his disciples be "one"? (a) And did not Christ likewise wish his disciples to be known by this mark and distinguished from others by the fact that they loved one another: "In this shall all men know that you are my disciples, that you have love one for another"? (b) Would to God—they go on to say—that all Christians were "one": for then they would be able to do much more to counteract the poison of impiety which, penetrating and spreading more each day, threatens to annul the Gospel.

857 (60) Such, and others like them, are the arguments put forward by those who are called *pan-Christians*. Nor are they few and far between: on the contrary, they are completely organized and they have founded wide-spread associations which are for the most part directed by non-Catholics however widely they may be separated from one another in matters of religious truth. This enterprise is actively promoted, moveover, and it has won wide acceptance, raising even in the minds of many Catholics the hope that this may be a means of effecting a union with Holy Mother Church, who certainly has no dearer wish than to call to her and bring back to her fold her wandering children. But under these seductive thoughts and flattering words one of the gravest errors lies hid, one capable of undermining the foundations of the Catholic faith.

858 (173) Therefore, the consciousness of Our Apostolic duty forbids Us to allow the Lord's flock to be led astray by these pernicious errors. We call upon your zeal, Venerable Brothers, to prevent such an evil. We are confident that by your writings and by your words each one of you can reach the faithful and make them understand the principles and the reasons which We will soon lay down. Catholics will find in them a rule of thought and action

856a John 17:21
856b John 13:35

for those movements which aim to unite in one body, by whatever means, all those who bear the name of Christian.

Rule to be followed by Catholics

859 (40) By God, the Author of all things, we were created that we might know Him and serve Him; therefore, as our Creator, He has an absolute right to our service. God could have imposed upon man, as a rule of conduct, only the natural law, which He implanted, as it were, in his soul in creating him, and subsequently regulated the developments of this law by his ordinary providence. But in fact he preferred to impose precepts which we should obey, and, in the course of time, that is to say, from the dawn of the human race to the coming of Christ Jesus and his teaching, God Himself taught man the duties which devolve on every rational creature towards his Creator: "God, who, at sundry times and in diverse manners, spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by his Son" (a).

860 (1-2, 40, 76-77) It follows, therefore, that there can be no true religion other than that revealed by the word of God: this revelation, begun at the creation and continued under the Old Law, Christ Himself completed under the New. But, if God has spoken—and that He did speak, history attests—no one can deny that man must believe absolutely what God reveals and obey Him in all things when He commands. And so that we might act correctly for the glory of God and our own salvation, the only-begotten Son of God founded his Church upon earth. Now, those who profess to be Christians cannot not believe, it seems to Us, that there is one Church, and only one Church, founded by Christ; but if they are asked further what, according to the will of the Founder, this Church must be, they no longer agree. Many among them, for example, deny that the Church of Christ must be an external and visible society, and that it must present the appearance of one body of faithful, all united in one faith under a single teaching authority and government. On the contrary, they understand the external and visible Church as nothing more than a Federation made up of the various Christian communities, which adhere to different—and sometimes contradictory—doctrines.

859a Heb. 1:1-2

True nature of the Church

861 (4, 13, 70-73, 77, 86, 100, 115, 137, 229)

But Christ the Lord founded his Church a perfect society, by its very nature external and perceptible to the senses, with the mission to save the human race in the future, under the guidance of one head (a), by teaching and preaching (b), by the administration of the sacraments, sources of heavenly grace (c). This is why He compared it to a kingdom (d), a household (e), a sheepfold (f), a flock (g). And this Church, so marvelously constituted, after the death of its Founder and the first Apostles charged with extending it, certainly could not perish or disappear, for she had been given the command to lead all men, without distinction of time or place, to eternal salvation: "Going, therefore, teach all nations" (h). In the perpetual accomplishment of this mission could the Church ever fail in virtue or efficacy, when Christ Himself is always present with her, as He solemnly promised: "Behold I am with you all days even to the consummation of the world"? (i)

862 (224, 229)

It is therefore necessary not only that Christ's Church exist today and always, but also that she remain identical with what she was in the Apostolic age, unless we wish to say—which God forbid!—either that Christ our Lord could not accomplish his design, or that He erred when He affirmed that the gates of hell should never prevail against her (a).

Errors on the true nature of the Church

863 (37, 44, 46)

This is the moment to expose and refute a certain false opinion, on which this whole matter seems to depend, and from which the multiform activity and scheming of the non-Catholics proceeds toward the federation of the Christian churches, as We have said. The instigators of this project are accustomed to repeat almost endlessly the words of Christ: "That they all may be one . . . That there may be one flock and one shepherd" (a), as if they wished to signify that the wish and prayer of Christ Jesus had, until now, failed of their effect. They hold, in fact, that unity

861a Matt. 16:18ff.; Luke 22:32; John 21:15-17.
861b Mark 16:15.
861c John 3:5; 6:48-59; 20:22ff; cf. Matt. 18:18; etc.
861d Matt. 13.
861e Cf. Matt. 16:18.
861f John 10:16.
861g John 21:15-17.
861h Matt. 28:19.
861i Matt. 28:20.
862a Matt. 16:18.
863a John 17:21; 10:16.

of faith and government—which is a sign of the one true Church of Christ—has never until now existed and that it does not exist today; that it is possible, so to say, to will it and to effect it sometimes by a common effort of will, but that it must, nevertheless, be considered a kind of Utopia. They add that the Church, in herself, and by her nature, is divided into parts, that is to say, made up of many churches or individual communities, which, although separate, hold some points of doctrine in common though they differ on the rest; each Church, according to them, has the same rights. The Church, in sum, was one and unique from the Apostolic Age to the period of the first Ecumenical Councils. Therefore, they say, we should forget or suppress those controversies and even those very ancient doctrinal differences, which continue to this day to disfigure the name of *Christian*, and from the other truths we should establish and propose a common norm of belief, a profession of belief which will do more than we can imagine to make men feel like brothers. And then the various Churches and communities, if united in some kind of a federation, will be in a position to oppose vigorously and successfully the progress of impiety.

Errors concerning the Roman Primacy

864 (37, 40, 56, 148)

These are the statements, Venerable Brothers, which they commonly make. However, there are some who declare and freely admit that Protestantism, as they call it, has rejected inadvisedly certain dogmas and certain practices of external worship which are certainly consoling and useful, which, on the contrary the Roman Church has retained. And they soon add, to be sure, that she has corrupted primitive religious practice by adding to it certain teaching which is at variance with the Gospel and which has been proposed to the faithful as of faith. They cite among these, and in first place, the primacy of jurisdiction which has been attributed to Peter and to his successors in the See of Rome. Among these men there are some, although they are not numerous, who would grant either a certain primacy of honor, or of jurisdiction or power; but they hold, all the same, that it does not proceed from divine right but rather from a certain consent on the part of the faithful. Others go so far as to desire that their assemblies—which could be called motley—be presided over by the Pontiff himself. But if it is possible to find many of these non-Catholics loudly preaching fraternal union in Christ

Jesus, you will certainly find none to whom it occurs to submit himself to and obey the teaching and governing authority of the Vicar of Jesus Christ. Nevertheless they claim that they are willing to treat with the Roman Church, but on an equal footing, as equals to an equal. But if they could do so, there does not seem to be any doubt that they would have the intention that the pact, when concluded, would not oblige them to renounce their opinions, which are the real cause why they still wander at a loss outside Christ's fold.

The Church is the guardian of Revelation

865 (32, 40, 57, 60, 88-89, 111, 224) Since this is the case, it is clear that the Holy See cannot participate, under any conditions, in these gatherings, nor is it lawful for Catholics, under any conditions, to participate in or to assist these enterprises. If they were to go, they would be attributing authority to an erroneous form of the Christian religion, entirely alien to the one Church of Christ. Can We tolerate—what would be the height of iniquity—the truth, especially divinely revealed truth, to be the subject of debate? For in fact, it is here a question of defending revealed truth (a). Since Christ Jesus sent his Apostles into the whole world to teach the faith of the Gospels to all nations, and since, to preserve them from error, He willed them to be taught all truth by the Holy Spirit: could that teaching of the Apostles ever completely disappear or suffer change in the Church whose ruler and guardian is God? But if our Redeemer says so explicitly that his gospel is to reach not only the Apostolic age but all future ages as well, could it be that the object of faith might become dim or uncertain with the passage of time, so that opinions which are even self-contradictory should be tolerated today? If this could be true, we should also have to say that the descent of the Spirit Paraclete upon the Apostles, and the abiding presence of that same Spirit in the Church, and the very teaching of Jesus Christ lost all their efficacy centuries ago: and to say this is certainly blasphemous.

866 (96, Further, the only-begotten Son of God, by the very fact that He commanded his envoys to teach all nations also imposed

865a *Num Nos patiemur—quod prorsus iniquum foret—veritatem, eamque divinitus revelatam, in pactiones deduci? Etenim de veritate revelata tuenda in præsenti agitur.*

upon men the duty to believe the things declared to them by (100) "the witnesses pre-ordained by God" (a), and He sanctioned his command thus: "He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned" (b). Now this double precept of Christ—to teach and to believe in order to possess eternal salvation—cannot be accomplished or even understood unless the Church propounds the Gospel teaching fully and publicly, and unless she be in that very teaching immune from the danger of any error at all (c). They also are in error who hold that there is indeed a deposit of truth in this world, but that it would require such arduous labor and such protracted study and discussion to seek it out, that a man's life would scarcely be long enough to discover and assimilate it. As if the most merciful God spoke by the mouth of his prophets and by his only-begotten Son so that a few men of advanced age could learn what He revealed by them, and not rather to communicate a doctrine of faith and morals which should govern man in the whole course of his mortal life.

Charity impossible without faith

867 (46) These pan-Christians, moreover, who seek to federate the Churches, seem to pursue the very noble design of promoting charity among all Christians; and yet what can be done, when charity 'grows' at the expense of faith? Certainly no one is ignorant of the fact that John himself, the Apostle of charity, who in his Gospel seems to reveal the secrets of the most Sacred Heart of Jesus, and who never ceased to remind his disciples of that new commandment "Love one another" (a), absolutely forbade any intercourse with those who did not profess the doctrine of Christ whole and entire: "If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, God speed you" (b). Therefore, since charity requires as a foundation pure and unfeigned faith, unity in faith is the principal bond to unite Christ's disciples.

866a Acts 10:41. 866b Mark 16:16.
866c *Sed utrumque Christi præceptum, quod non impleri non potest, alterum scilicet docendi, alterum credendi ad æternæ adeptionem salutis, ne intelligi quidem potest, nisi Ecclesia evangelicam doctrinam proponat integram ac perspicuam sitque in ea proponenda a quovis errandi periculo immunis.*
867a Cf. 1 John 4:7, 11. 867b 2 John 10.

868 (60) How is it possible then, to imagine any kind of a Christian union whose signatories, even in matters of faith, would keep their own manner of viewing and thinking, even when this was repugnant to the opinions of others? And by what formula, we ask, could men who hold contrary opinions participate in a union of the faithful? When, for example, some would affirm and some would deny that sacred tradition is a source of divine revelation? When some would hold that the ecclesiastical hierarchy of bishops, priests, and ministers is of divine constitution, and some declare that it was little by little introduced according to time and circumstance? When some adore Christ Himself really present in the Most Holy Eucharist by that wonderful conversion of bread and wine which is called transubstantiation, and some say that the body of Christ is only there by faith or by a sign and virtue of the sacrament? When some acknowledge in the Eucharist the nature of the sacrifice as well as of sacrament, and some hold that there is nothing there but the memorial or commemoration of the Lord's Supper? When some will hold that it is a good and useful thing humbly to invoke the Saints reigning with Christ—especially the Holy Virgin Mother of God—and to pay reverence to their images, and others will contend that this type of worship cannot be admitted because it is contrary to the honor due to "the one mediator of God and men" Jesus Christ? (a)

Absolute character of the rule of faith

869 (44, 46, 101) Given such a discrepancy of opinions, We do not see how a way can be cleared for the unity of the Church, unless it springs from one teaching authority, one rule of belief, and one faith shared by Christians. But We know well that it is easy to pave a way from here to neglect of religion or *indifferentism* and to modernism, as they call it, and those unfortunates tainted with this error hold that dogmatic truth is not absolute but relative, that is, that it must adapt itself to the varying necessities of the times and the varying dispositions of souls, since it is not contained in an immutable revelation, but is, by its nature, meant to accommodate itself to the life of man (a).

868a 1 Tim. 2:5.

869a *Qua quidem tanta opinionum discrepantia nescimus quomodo ad unitatem Ecclesiæ efficiendam muniatur via, quando ea nisi ex uno magisterio, ex una credendi lege unaque christianorum fide oriri non potest, at scimus profecto, facile inde gradum fieri ad religionis neglegentiam seu* indifferentismum *et ad modernismum, ut ajunt, quo qui misere infecti sunt, tenent iidem, veritatem dogmaticam non esse* absolutam *sed* relativam, *idest variis temporum locorumque necessitatibus variisque animorum inclinationibus congruentem, cum ea ipsa non immutabili revelatione contineatur, sed talis sit, quæ hominum vitæ accommodetur.*

870 (109) Furthermore, for what regards articles of faith, it is never licit to make use of that distinction between what they call *fundamental* articles of faith and *non-fundamental*, as if the former must be received by all men, and, on the contrary, the latter could be left to the free assent of the faithful. For the supernatural virtue of faith has as a formal cause the authority of God revealing, and this authority admits of no distinction of this kind. Wherefore, as many as are truly Christ's disciples believe, for example, the mystery of the August Trinity; they have the same faith in the dogma of the Immaculate Conception of the Virgin Mother; in the same way they believe in the Incarnation of Our Lord, and with the same faith embrace the infallibility of the teaching authority of the Roman Pontiff, in the sense, of course, in which this was defined by the Ecumenical Council of the Vatican. And for all that the Church by solemn decree has proclaimed and defined some of these truths in other ages and some quite recently, these truths are nonetheless equally certain, and equally binding in faith; for has not God revealed them all?

871 (99-100, 107-108, 168) For the magisterium of the Church—which by divine decree was established here below to guard revealed truth intact in perpetuity so that men could easily and safely come to know it—although it is exercised daily by the Roman Pontiff and the Bishops in communion with him, has also the duty—whenever it is necessary to oppose an efficacious resistance to the errors and attacks of the heretics, or to explain more clearly or in greater detail some points of sacred doctrine so that they may be imprinted in the minds of the faithful—to proceed by solemn ceremonies and decrees to timely definitions (a). By this extraordinary use of the magisterium nothing, of course, is introduced nor is anything added to the sum of those truths which are contained, at

871a *Quo quidem extraordinario magisterii usu nullum sane inventum inducitur nec quidquam additur novi ad earum summam veritatum, quæ in deposito Revelationis, Ecclesiæ divinitus tradito, saltem implicite continentur, verum aut ea declarantur quæ forte adhuc obscura compluribus videri possint aut ea tenenda de fide statuuntur quæ a nonnullis ante in controversiam vocabantur.*

least implicitly, in the deposit of Revelation divinely committed to the Church. But those truths are proclaimed which up to this time could have seemed obscure to certain minds, or the status *de fide* is proclaimed for a point which may have been controversial for other minds.

Congresses for unity

872 (6, 8-9, 39-40, 54, 57, 77, 228-229) It is clear, therefore, Venerable Brothers, why this Apostolic See has never permitted its subjects to take part in the congresses of non-Catholics. The union of Christians cannot be fostered otherwise than by promoting the return of the dissident to the one true Church of Christ, which in the past they so unfortunately abandoned. To the one true Church of Christ, We say, plainly visible to all and by the will of her Founder forever remaining what He Himself destined her to be for the common salvation of men. For the Mystical Spouse of Christ has never been contaminated in the course of centuries, nor will she ever be contaminated, as St. Cyprian says, "The Spouse of Christ cannot be defiled: she is incorruptible and pure. She knows only one home, she keeps her sanctity by the chaste modesty of a single bridal chamber" (a). And the holy martyr marvels very much, and rightly, that anyone can believe that "this unity in the Church which comes from divine stability, made firm by heavenly sacraments, could be sundered and rent apart by the shock of opposing wills" (b). The Mystical Body of Christ, that is to say, the Church, is one (c), unified and articulated (d), after the manner of a physical body. It is therefore inconsistent and foolish to say that the Mystical Body could be formed of disjointed and separated parts; therefore, whoever is not joined to it is not a member of it and is not in union with Christ the Head (e).

873 (56, 88) No one is in the Church of Christ, and no one remains in it, unless he acknowledges and accepts with obedience the authority and power of Peter and his legitimate successors. Did they not

872a *De cath. Ecclesiæ unitate*, 6. 872b *Ibid.*
872c 1 Cor. 12:12. 872d Cf. Eph. 4:15.
872e Cf. Eph. 5:30, 1:22. *Cum enim corpus Christi mysticum, scilicet Ecclesia, unum sit, compactum et connexum, corporis ejus physici instar, inepte stulteque dixeris mysticum corpus ex membris disjunctis dissipatisque constare posse: quisquis igitur cum eo non copulatur, nec ejus est membrum nec cum capite Christo cohæret*

obey the Bishop of Rome, the ancestors of the men who are im- (184) plicated in the errors of Photius and the innovators? Alas! sons have left their father's house, but not for that did it collapse and perish, for it was furnished with the constant help of God. Let them return, therefore, to their common Father, and He will forget the injuries unjustly heaped on the Apostolic See, and will receive them most lovingly. If, as they often repeat, they wish to join Us and Our children, why do they not hasten to the Church, "the Mother and Mistress of all the faithful of Christ"? (a) Let them hear the voice of Lactantius crying out, "She alone... the Catholic Church, retains the true worship. Here is the source of truth, this is the house of Faith, this, the Temple of God: if any man enters not, or if any man departs from it, he is far from the hope of life and of salvation. Let no one be led astray by stubborn disputes. This is a question of life and salvation: unless a man act with caution and diligence, the one is lost and the other forfeited" (b).

Limits of tolerance

874 (60, 139) Therefore, to this Apostolic See, founded in the City which Peter and Paul, the Princes of the Apostles, consecrated with their blood, to this See, We say, "root and matrix of the Catholic Church" (a), may our dissident sons return, but not with the thought and hope that "the Church of the living God, the pillar and ground of the truth" (b), will sacrifice the integrity of faith or tolerate their errors, but, on the contrary, with the intention of submitting to her authority and government. Would to God that there might come to pass in Our times what so many of Our predecessors did not see: that We might embrace with paternal affection the sons whose separation from Us by unfortunate schism We deplore. May the Lord our God "who wills all men to be saved and to come to the knowledge of the truth" (c), hear Us as We pray with all Our heart that He may deign to call all these souls from errors to the unity of the Church. In this very grave matter We implore, and We wish all to implore the intercession of the Blessed Virgin Mary, Mother of Divine grace, conqueror of all heresies and Help of Christians, that she

873a Conc. Lateran. 4, c. 5.
873b *Divin. Instit.*, IV, 30, 11-12.
874a St. Cyprian, *Ep.* 48 *ad Cornelium*, 3.
874b 1 Tim. 3:15. 874c 1 Tim. 2:4.

may obtain as soon as possible the coming of that day so ardently desired by Us, on which all men will hear the voice of her Divine Son, "keeping the unity of the spirit in the bond of peace" (d).

CHRIST AND THE CHURCH

Encycl. *Miserentissimus Redemptor,* May 8, 1928.
(*The Savior's promise of assistance to the Church.*)

875 (88) This divine promise, just as in the beginning it infused courage into the hearts of the weak Apostles and fired them with zeal to sow the seeds of the gospel teaching through the whole world, has since then sustained the Church in her victorious struggle against the forces of evil. In fact, the Lord Jesus Christ has never failed his Church, but his help and protection have been all the more manifest as she has been beset by more serious dangers and difficulties, for she has then been given remedies suitable to the conditions of the age and the circumstances, in accord with that Divine Wisdom which "reacheth from end to end, and ordereth all things sweetly" (a).

(*Devotion to the Sacred Heart.*)

Priesthood of the faithful

876 (212) They are not the only ones to enjoy participation in Christ's mysterious priesthood and the office of sacrifice and satisfaction, those whom our High Priest Christ Jesus has chosen as ministers for the clean oblation offered to his Divine Name in every place from the rising to the setting of the sun (a). The entire Christian people also, whom the prince of the Apostles rightly calls "a chosen people, a kingly priesthood" (b), must, whether for themselves, or for the whole human race, make an offering for sins (c), in somewhat the same way that the high-priest "taken from among men is ordained for men in the things that appertain to God" (d).

Union of the faithful with Christ

877 (45) The more perfectly our oblation and our sacrifice resemble the Lord's sacrifice, that is, if we have immolated our self-love and our cupidity and crucified the flesh by that mystical crucifixion of which the Apostle speaks, the richer will be the fruits

874d Eph. 4:3. 875a Wisdom 8:1. 876a Malach. 1:11.
876b 1 Pet. 2:9. 876c Heb. 5:3. 876d Heb. 5:1.

of propitiation and expiation we receive for ourselves and for others. For there exists a wonderful relation between Christ and each of the faithful, similar to that which is to be found between the head and the other members of the body. More, by that mysterious communion of Saints which we profess in the Catholic faith, each man and every race are not only united among themselves, they are also united with Him "who is the head, even Christ, from whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying itself in charity" (a). This is the prayer which the Mediator between God and men, Christ Jesus Himself, addressed to the Father before his death: "I in them and thou in me, that they may be made perfect in one" (b).

(*Consecration to the Sacred Heart; holy hour; Communion of reparation.*)

878 (29) So it is that the expiatory passion of Christ is renewed and in a certain manner continued and filled up in his Mystical Body which is the Church. For, to quote St. Augustine again: "Christ suffered all that He had to suffer; now nothing is lacking to the measure of his sufferings. But the sufferings have been completed only for the Head; there still remain the sufferings of Christ's body" (a). This truth Christ Himself deigned to express, when He said to Saul "as yet breathing out threatenings and slaughter against the disciples" (b), "I am Jesus, whom thou persecutest" (c), signifying clearly that when persecution is unleashed against the Church, the Divine Head of the Church is opposed and harassed. It is therefore only right that Christ, who suffers still in his Mystical Body, should wish to have us associates of his expiation. Our very relationship with Him even requires it; for since we are "the body of Christ and members of member" (d), whatever the head suffers, all the members should suffer with Him (e).

(*Opportuneness and fruits of devotion to the Sacred Heart.*)

877a Eph. 4:15-16.
877b John 17:21.
878a *In psalm.* LXXXVI.
878b Acts 9:1.
878c Acts 1:5.
878d 1 Cor. 12:27.
878e Cf. 1 Cor. 12:26.

NATURE OF THE LITURGY

Apost. Const. *Divini cultus*, December 20, 1928.

879 (121) The Church has received from Christ her Founder the charge of safeguarding divine worship. It is therefore her duty, while protecting the essence of the Holy Sacrifice and of the sacraments, to prescribe whatever will best control that august and public ministry—ceremonies, rites, texts, prayers, chant—which is properly called *liturgy*, or sacred action par excellence.

(*Dogma and liturgy.—Action of the Popes on the liturgy.*)

VATICAN CITY

All. to the Pastors of Rome and the Lenten preachers, February 11, 1929.

(*The close of the Jubilee.—The signing of the Lateran Treaty.*)

880 (179) A treaty with the intention of recognizing, and, as far as it is permitted to men, of securing to the Holy See, a true, proper, and real sovereignty—given that people do not recognize, at least up to this time, any other true sovereignty—which is evidently necessary and due to him who, by the divine mandate and the divine representation he is invested with, cannot be subject to any earthly power (a).

(*The Concordat.—Response to criticism of the Lateran Treaty.—The Holy Father wished to go to the limits of possible concessions.*)

880a Cf. *Treaty between the Holy See and Italy*, 2/11/29: "In the Name of the Most Holy Trinity. Whereas:

"The Holy See and Italy have recognized the need to eliminate any cause of dissension existing between them and to arrive at a definitive ordering of their mutual relationship, which shall be in conformity with the dignity of the two August Parties, and which, while assuring to the Holy See in a permanent manner a condition in fact and in law which guarantees its absolute independence for the accomplishment of its exalted mission in the world, permits that same Holy See to recognize as resolved in a final and irrevocable manner 'the Roman Question', which arose in 1870 out of the annexion of Rome by the Kingdom of Italy under the dynasty of the House of Savoy,

"It is necessary, to assure to the Holy See an independence which is absolute and visible, to guarantee its indisputable sovereignty even in the international domain, and that, as a result, it has

881 (178-179) We wished to demonstrate in a peremptory fashion that no earthly greed moves the Vicar of Jesus Christ, but simply the consciousness of what it is impossible not to require; for some sort of territorial sovereignty is a condition universally recognized as indispensable to any true juridical sovereignty: therefore, at least as much territory as is needed to serve as basis for the exercise of sovereignty; that much territory without which sovereignty could not subsist since it would have nothing to rest on. (*The example of St. Francis*): the body reduced to what is strictly necessary to serve the soul and continue human life, and with life, beneficent action. It will, We hope, be clear to all that the Sovereign Pontiff has only as much material territory as is indispensable for the exercise of a spiritual power given to men for the benefit of men. We do not hesitate to say that We are very well satisfied with this state of affairs. We are pleased to see the material domain reduced to the minimum so that everyone can and ought to consider it spiritualized by the immense, the sublime, and truly divine spirituality which it is destined to support and to serve.

(*The artistic riches of Vatican City.—Economic stipulations of the Treaty.*)

JURIDICAL CONDITION OF THE HOLY SEE

All. to the Students of the University of the Sacred Heart of Milan, February 13, 1929.

(*The sacerdotal jubilee of the Holy Father.—The peace of Christ in the reign of Christ.—Opportunity for clarifications on the subject of the Lateran Treaty.—The Treaty justifiable in itself; justifiable by reason of the Concordat.*)

882 (178, 179) The Treaty had no other end in view than to regulate within the limits absolutely indispensable and sufficient the juridical condition essential to the Holy See and to the Roman Pontiff, to him who, by the divine responsibility with which he is invested, whatever be the name he bears and the epoch in which he lives, cannot be subject to any domination. This end would have been

seemed necessary to constitute, with a particular modality, the 'City of the Vatican,' by recognizing, as belonging to the Holy See, full proprietary rights, exclusive power, and absolute and sovereign jurisdiction over this territory"... (the names of the plenipotentiaries and the Articles of the Treaty follow.)

attained as soon as the conditions of true sovereignty had been reached, and sovereignty (at least in the present conditions of history) is not recognized except under the conditions of a certain measure of territoriality.

(*Impossibility of negotiating such a treaty without the best conditions granted to the Church by the other contracting party; conditions which the Concordat realizes.—The Concordat.*) (a)

THE MISSION OF PETER

Autograph letter, *Ci si é domandato*, May 30, 1929, to Cardinal Gasparri.

(*Discussions following upon the Lateran Treaty.*)

883 (*109, 131*) But it is here that Our hope was most sorely disappointed. We say disappointed hope, because long and not always easy negotiations had opened Our soul to the most sanguine expectations, and We could not in any way have anticipated heretical and worse than heretical expressions on the very nature of Christianity and of Catholicism. A remedy for the situation was sought: not, it seemed to Us, with success. To distinguish—as seems to be the tendency—between historic affirmation and doctrinal affirmation would be *in casu* the worst and most execrable modernism. The divine command to teach all nations is anterior to the vocation of St. Paul, and anterior to this vocation is the mission of St. Peter to the Gentiles. Universality is already to be met with in right and in fact in the very beginnings of the Church and the Apostolic preaching. This preaching, by the work of the Apostles and of apostolic men, soon went beyond the confines of the Roman Empire, which, as is known, was far from embracing the known world. If We wish simply to recall the providential help provided for the diffusion and organization of the Church by reason of the organization of the Roman Empire, it would be sufficient to recall Dante and Leo the Great, two great Italians, who in a few magnificent words have said what innumerable others since them have repeated with more or less abundant erudition, often tinged with inexactitude and error, by reason especially of Protestant and Modernist influence.

(*In the Concordat with Italy two sovereignties were engaged.*)

882a Cf. volume on the Church and State

Sovereignty of the Holy See

884 (*146, 158*) To say that the Holy See is the supreme organ of the universal Catholic Church, and that it is therefore the legitimate representative of the organization of the Church in Italy, is a formula that cannot be admitted except in the sense that the head is the supreme organ of the human body, and that the central and sovereign power of a country is the legitimate representative of each province of that same country. The Sovereign Pontiff is always the one who intervenes and who negotiates in the fullness of the sovereignty of the Catholic Church. To speak exactly: he does not represent that sovereignty; he is the embodiment of it and he exercises it by direct divine mandate. Therefore, it is not the Catholic organization in Italy which submits itself to the power of the State, even if this were to be under particularly favorable conditions, but it is the Sovereign Pontiff, the supreme and sovereign authority of the Church, who disposes what, in his judgment, can and should be done for the greater glory of God and the greater good of souls, and at the worst (which is very far from being Our case) for the least offense to God and the smallest detriment to souls.

(*Liberty of conscience and liberty of discussion: errors on these subjects.—The Church and education.—False philosophy.—State and clergy.—Christian marriage.—Sacred character of Rome.—Union of the Concordat and the Lateran Treaty.*)

THE CHURCH AS EDUCATOR

Encycl. *Divini illius Magistri*, December 31, 1929.

(*Nature, importance, and excellence of Christian education.—The three societies responsible for education: the family, the state . . .*)

885 (*3, 13, 50, 77, 134*) The third society, into which man is born to the life of grace through baptism, is the Church. This is a supernatural society which embraces all mankind, and a perfect society also, since she possesses within herself all the means necessary to her end, which is the eternal salvation of men. She is, therefore, supreme in her own domain.

As a consequence, education, which has to do with the whole of man, individual and social, living in the natural order as well as in the order of grace, belongs necessarily to all three societies

in the measure proportioned to and corresponding with the co-ordination of their respective ends, according to the plan of Providence for the present order of things.

The Church's titles

886 (96, 100, 109) In the first place, education belongs preeminently to the Church in virtue of the double title of a supernatural order which God conferred on her alone, and which is absolutely superior, therefore, to any other title of merely natural origin.

The first of these titles is to be found in the explicit mission and the supreme authority of the teaching office which her Divine Founder gave to her: "All power is given to me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world" (a). Upon this teaching authority Christ conferred infallibility at the same time that He gave the Church the mission to teach his doctrine. It follows from this that the Church "was established by her Divine Founder as the pillar and ground of truth to teach divine faith to all men, to keep whole and inviolate the deposit confided to her, to guide men and to make them, their mutual relations and their actions conformable to the purity of morals and integrity of life required by revealed truth" (b).

887 (68, 105) The second title is that *supernatural motherhood* in virtue of which the Church, immaculate Spouse of Christ, brings forth, nourishes, and educates souls in the divine life of grace by her sacraments and her teaching. Therefore, St. Augustine correctly affirms that "he who refuses to have the Church for mother, will not have God for his father" (a).

Independence of the Church

888 (13, 91) Hence, in what concerns the proper object of her educational mission, that is, "faith and the moral law, God Himself has made the Church participate in his divine authority, and, by a divine

886a Matt. 28:18-20.
886b Pius IX, Letter, *Quum non sine*, Above, No. 251.
887a *De Symbolo ad catech.* XIII: "*Non habebit Deum patrem, qui Ecclesiam noluerit habere matrem*".

privilege, has put her beyond the reach of error. She is, therefore, the supreme and very sure teacher of men, and she has an inviolable right to the free exercise of her office" (a). (96, 103, 106, 121)

The necessary consequence of this is the independence of the Church with regard to every earthly power, as much in the origin as in the exercise of her educational mission, and not only in what concerns the proper object of that mission, but also in the choice of the means, whether necessary or suitable, to carry it out. And so, with regard to every other human science and teaching, which, considered in themselves are the patrimony of all, individuals and societies, the Church has the independent right to use, and above all, to judge them, in the measure in which they can prove useful or harmful to Christian education. This is so because the Church, since she is a perfect society, has an independent right to the means proper to attain her end; moreover, all teaching, every institution, no less than all human activity, has a necessary relation of dependence with regard to man's last end, and cannot escape the control of the divine law of which the Church is the guardian, interpreter, and infallible teacher.

(*Recall the teachings of St. Pius X.*) (b)

Extent of the educational mission

889 (77) The scope of the Church's educational mission is such that it extends to all nations without exception according to Christ's command: "Teach ye all nations" (a), and no earthly power can legitimately oppose her or hinder her.

(*The work accomplished by the Church.*)

The Church has been able to accomplish so much because her educational mission embraces even infidels, since all men are called to enter the kingdom of God and reach eternal salvation.

(*Rights of the family and the State.*)

890 (6, 63, 67) And this array of priceless educational treasures, which We have only been able to enumerate in part, is so much the peculiar property of the Church, that it forms, as it were, her very substance, since the Church is the Mystical Body of Christ, his

888a Encyclical, *Libertas*, Above, No. 493.
888b Encyclical, *Singulari quadam*, Above No. 749.
889a Matt. 28:19.

105) Immaculate Spouse, and consequently a most fruitful mother and sovereignly perfect educator.

(*St. Augustine's praise of the educational work of the Church.*) (a)

THE ARK OF SALVATION

Encycl. *Ad salutem,* April 20, 1930.

891 *(77, 88, 90, 228)* Founded by divine providence for the salvation of the human race, the Church has ever been assisted by the presence of Christ Jesus and will continue to be assisted by Him in the future. If this were not evident from the very nature and necessity of the case and from the promise of the Divine Founder which we read in the Gospel, it would be apparent and could be proved abundantly from the very history of the Church. For no contagion of error has effected her; she has not faltered at the defection of her children, however numerous; the persecution of impious men, however fierce and protracted, has not prevented her from a constant renewal of her youthful vigor.

(*The* 15th *centenary of St. Augustine.—His teaching: God, man's last end.*)

Miracles confirm the Church

892 *(20, 102)* However, when Augustine speaks of man's last end, he hastens to add this counsel to anyone who wishes to reach it: "Their attempt will be vain if they do not submit to the Catholic Church and humbly obey her, for she alone has been divinely instituted to give light and strength to souls without which they will necessarily stray from the right path and risk their eternal salvation. God in his goodness has not willed that men seek Him as it were blindly and uncertainly: 'To seek God, if happily they may feel after him or find him' (a), but He has dispelled the darkness of ignorance, and He has shown Himself to them by revelation, calling sinners to the duty of penance: 'And God indeed having winked at the times of this ignorance, now declareth unto men, that all should everywhere do penance' (b). Having, therefore, guided the sacred writers by his spirit, He committed the custody and interpretation of the Bible to the Church founded by his only-begotten Son. At the same time, from the very beginning, He demonstrated and confirmed the divine origin of the Church by the miracles worked by Christ her Founder. The sick are cured, the lepers cleansed; the lame walk, the blind see, hearing is restored to the deaf. Men of those times saw water turned to wine, five thousand fed with five loaves, seas trodden under foot, and the dead rise again; so it was that certain miracles brought manifest benefit to the body; others spoke to the mind by a less obvious sign, but all showed men the seal of divine majesty. In such wise did divine authority instruct the ignorance of men' " (c).

890a *De moribus Ecclesiæ catholicæ*, bk. I, c. 30.
892a Acts 17:27.
892b *Ibid.*, 30.

The Church, sign of credibility

893 *(4, 90, 147)* It is true that miracles became less frequent in the course of time. But what was the reason, we may ask, if not that with the passage of time the divine witness was all the more manifest with the marvelous spread of the faith itself and the improvement of human society from the infusion of Christian teaching? "Do you think it only a slight improvement in human affairs," says Augustine to his friend Honoratus, whom he wished to win back to the Church, "that not just a few of the learned, but the unlettered multitude of men and women believes and proclaims that no element of earth or fire, nor anything that can be reached by the senses is to be worshipped as God, but that we can rise to Him by the intelligence alone? that this multitude is content with a little bread and water, and observes fasts not of a single day, but of many days' duration? that chastity is carried to the point of foregoing marriage and the hope of a posterity? that patience is pushed to contempt of torture and the flames? liberality, to distributing one's inheritance to the poor? finally, that contempt of this world goes so far as to desire death?

"Few accomplish so much, fewer still do so prudently and well: but the people approve these ideals, they praise, favor, and even love them. They condemn their own weakness and the fact that they cannot attain to these heights, and this is not without a movement of the soul toward God, or some sparkles of virtue enkindling them.

"Divine providence has accomplished this by the sayings of the prophets, by the humanity and teaching of Christ, by the journeyings of the Apostles, the contumely, agony, blood, and death of the martyrs, by the admirable lives of the saints, and by

892c *De utilitate credendi*, 16:34.

the miracles which such actions and such virtues merit, according to the needs of the times. Since we see God granting such assistance, and men deriving such profit and fruit, shall we hesitate to hide ourselves in the heart of the Church, which—and the whole human race confesses it—has received supreme authority from the Apostolic See through the succession of bishops, while heretics vainly assault her and draw down condemnation on themselves sometimes by the judgment of the people, sometimes by the power of the councils, and sometimes even by the authority of miracles"? (a)

Indefectibility of the Church

894 (228) These words of St. Augustine, which even today have lost nothing of their vigor and gravity, are fully confirmed today after a space of fifteen centuries. No one doubts it. In the course of these ages God's Church, the butt of so many calamities and social upheavals, torn by so many heresies and schisms, saddened by the defection and unworthiness of so many of her children, has remained nonetheless—relying on the promises of her Founder, while merely human institutions have been tossed to and fro around her—not only stable and unharmed; more: in every age, she has stood forth more glorious by reason of the wonderful examples of holiness and sacrifice; she has quickened and increased the fire of charity in numberless faithful; and especially, thanks to the labors of her missionaries and martyrs, she has added new peoples to her fold, and among them the rare privilege of virginity as well as the priestly and episcopal dignity have taken root and grown strong. Finally, she has imbued all men with her own spirit of charity and justice, so that even those who neglect or oppose her cannot avoid receiving from her their manner of speaking and acting.

Catholicity

895 (131) With good cause, therefore, did Augustine, after he had shown the Donatists, who dared to limit and restrict the true Church of Christ to a single corner of Africa, the universality, or, as it is called, the catholicity of the Church, which is open to all men in order to help and provide them with the means of grace,—with good cause did he conclude his argument with these solemn

893a *De utilitate credendi*, c. 17, n. 35

words: *"Securus judicat orbis terrarum"* (a), a statement which so deeply impressed a certain well-known and very noble person that he hesitated no longer to enter the one true fold of Christ (b).

The Rock divinely chosen

Moreover, Augustine openly professed that this unity of the 896
whole Church no less than the immunity from error of her teach- (26
ing authority proceeds not only from her invisible Head, Christ 27.
Jesus, who "governs his body" (a) from heaven and speaks 44.
through the teaching Church (b), but also from her visible head 142)
on earth, the Roman Pontiff, who by right of succession occupies the Chair of Peter. For this series of successors to Peter "is that very rock against which the proud gates of hell cannot prevail" (c). Likewise, within the body of the Church we are most securely "held, since the pontificate of Peter the Apostle—to whom the Lord after his resurrection confided the feeding of his flock—by the succession of Pontiffs up to the present pontificate" (d).

When the Pelagian heresy began to spread and its adherents 897
sought by guile and falsehood to trouble the hearts and minds of (152)
the faithful, the Fathers of the Council of Mila, which, like many others, assembled under the inspiration and the direction of Augustine,—did they not present the questions they had discussed and the decrees they had prepared for the approbation of Innocent I? In his response the Pope praised the bishops for their zeal for religion and their submission to the Roman Pontiff. "They know," he said, "that Our reply springs from the apostolic source and goes to all who ask it in every province. Especially, each time that an article of faith is under discussion, We think that all your brothers and Our brothers in the episcopate ought to refer the matter to none other than Peter because of his name and title, as your Charity now does, for he alone can bring aid to all the Churches of the world at one and the same time" (a).

Therefore, after the sentence of the Roman Pontiff against 898
Pelagius and Caelestius reached Mila, Augustine, in his discourse (175)
to the people, pronounced these memorable words: "On this mat-

895a *Contra epist. Parmeniani*, book 3, n. 24.
895b Newman, *Apologia*.
896a *Enarrat. in ps.* 56, n. 1.
896b *Ibid.*
896c *Psalmus contra partem Donati.*
896d *Contra epist. Manichaei quam vocant fundamenti*, c. 4, n. 5.
897a Innocent I, *Epist.* CLXXXII, 2, *inter augustinianas.*

ter the decisions of two Councils have been sent to the Apostolic See; and from this See the answers have come back. The matter is closed; may the error also come to an end!" (a) These words, in a somewhat shortened form, have passed into a proverb: Rome has spoken, the matter is closed. And elsewhere, too, after having reported the judgment of Pope Zosimus condemning and reproving the Pelagians wherever they were to be found, Augustine adds: "So certain and clear is the Catholic faith as it is expressed in these words of the Apostolic See, so ancient and well established, that it would be a sacrilege for any Christian to doubt it" (b).

Grace

899 Whoever serves the Church, which has received from her *(113, 115)* Divine Spouse the administration of the riches of divine grace above all through the sacraments, pours oil and wine into the wounds of the sons of Adam after the example of the good Samaritan. Thus the guilty are cleansed of their faults, the weak and sick are strengthened, the just are formed to greater holiness of life. Let us admit that an individual minister of Christ may sometimes have failed in his duty; would the power of Christ, for all that, have failed to be efficacious? "And I say"—let us listen to the Bishop of Hippo—"and we all say that the ministers of such a judge ought to be just; let the ministers be just, if they will; but if those who sit in the chair of Moses do not will to be just, my Master reassures me, whose Spirit has said, 'It is he who baptizes' " (a).

Would to God that they had listened to the voice of Augustine in the past, and that all men might hear him today, wherever they are, who, seizing upon the pretext of some lapsed priests, like the Donatists, rend the seamless robe of Christ, and cast themselves miserably outside the path of salvation!

(*Dogmatic exposition: God, the Trinity, Christ, the Blessed Virgin.—Providence.—Duties of the Christian ruler.—Nature and grace.—The virtues of St. Augustine.*)

Holiness

900 It is therefore just that the Church, whose sacraments are *(126,* the means of grace to us, should be called holy. Not only does

898a *Sermo* 131, c. 10, n. 10.
898b *Epist.* 190, *ad Optatum*, c. 6, n. 23.
899a *In Joan. evang., tract.* V, n. 15.

she at all times effect the union of innumerable men with God by *127)* the close ties of friendship and assure their perseverance; she also leads and guides many of them to invincible nobility of soul, to perfect holiness of life, and even to the heights of heroism.

(*The monastic legislator.—Eulogy of St. Augustine by St. Jerome.—Hatred of heresy.—The Congress of Carthage.*)

THE UNION OF CHRIST AND THE CHURCH

Encycl. *Casti Connubii,* December 31, 1930.
(*Christian marriage.—Its excellence.—The Pauline privilege.*)

This exception does not depend on the will of men, nor 901 on any merely human power, but on divine law of which the sole *(103,* guardian and interpreter is the Church of Christ. No faculty of *116)* this type, however, for any motive whatever, can ever be applicable to a Christian marriage which has been contracted and consummated. In such a marriage the marital pact has received its fulfillment, and is, therefore, by God's will, dignified with the greatest possible stability and indissolubility; it cannot be dissolved by any human authority.

Meaning of marriage

If We wish reverently to investigate the inner reason for this 902 divine will, Venerable Brothers, We shall easily find it in the *(65)* mystical significance of Christian marriage, which reaches its full and perfect meaning in a marriage consummated between the faithful. The Apostle is the witness to this (We recalled it at the beginning of this encyclical) in his Epistle to the Ephesians: the marriage of Christians reproduces that most perfect union which exists between Christ and the Church: "This is a great sacrament; but I speak in Christ and in the church" (a). Now this union, as long as Christ shall live and the Church shall live by Him, can certainly never be dissolved by any separation.

(*The sacrament of marriage.—Errors on the subjects of children, conjugal faith, the sacrament.—Remedies for the faults against marriage.*)

Docility to the Church

Therefore, so that it may not be some fiction or a corruption 903 of the divine law but a real and authentic knowledge of that *(103,*

902a 5:32.

110, 214) law which enlightens men's minds and directs their morals, there must be joined to piety and zeal for God's service a sincere and humble obedience towards the Church. For it is Christ the Lord Himself who has established the Church as mistress of the truth, even in those matters which touch on the ordering and regulating of conduct, even if in these matters many things are not, *per se*, inaccessible to human reason. For if in what pertains to the natural truths of religion and morals God has added revelation to the light of reason, so that "even in the present condition of the human race all men can come to know with firm certitude unmixed with error" (a) what is right and just, He has also established the Church, for the same end, as guardian and mistress of the whole truth, whether of religion or morals.

904 *(110, 214-215)* Let the faithful obey her, therefore, so that they may be preserved unharmed from erroneous opinions and corrupt conduct; let them obey her and submit to her both mind and spirit. And if they do not wish to deprive themselves of God's help granted with such liberality and mercy, they ought to manifest this obedience not only where they must, with regard to the more solemn definitions of the Church, but also, with due proportion guarded, with reference to the other constitutions and decrees which proscribe and condemn certain opinions as dangerous or evil (a). Consequently, in questions which are raised today with regard to matrimony, let the faithful beware of trusting too much in their own judgment, and take care lest they be seduced by that false liberty of the human mind which is called *autonomy*.

905 *(108-109, 111, 145, 214)* For nothing is more foreign to the Christian worthy of the name than to trust so entirely in his own powers as to credit only those things which he knows of himself, and to think that the Church sent by God to teach and rule the nations is ill-informed of recent happenings and their various aspects, or to limit his assent and obedience to those definitions which are called solemn, as if it could prudently be held that her other decisions are tainted with error or have an insufficient foundation in probity and truth (a). On the contrary, it is characteristic of all followers of

903a *Conc. Vat.*, sess. III, cap. 2.
904a *Conc. Vat.*, sess. III, ch. IV; *Cod. jur. can.*, can. 1324.
905a *Alienissimum enim est ab omni veri nominis christiano, suo ingenio ita superbe fidere, ut iis solum, quæ ipse ex interioribus rerum visceribus cognoverit, assentiri velit, et Ecclesiam, ad omnes gentes docendas regendasque a Deo missam, rerum et adjunctorum recentium minus gnaram existimare, vel etiam iis tantum, quæ per solemniores quas diximus definitiones ea jusserit, assensum et obœdientiam præstare, perinde ac si opinari prudenter liceat cetera ejus decreta aut falso laborare aut veritatis honestatisque causa niti non satis.*

Christ, learned and unlearned alike, to let themselves be ruled and guided in all that concerns faith and morals by the holy Church of God, through her Supreme Shepherd, the Roman Pontiff, who in turn is directed by Our Lord Jesus Christ.

(*The teaching of Christian doctrine on marriage.—Preparation for marriage.—Social and economic reforms.—Role of the State.*)

Role of the Church

906 *(40, 83)* But to safeguard the moral order neither the external powers of the state nor its penalties are sufficient; nor is it enough to propose to men the necessity and beauty of virtue. Religious authority must be joined to these, for it enlightens the mind with truth, directs the will, and strengthens human frailty with the help of divine grace. Now the sole religious authority is the Church instituted by Christ our Lord.

(*Collaboration of Church and State.—Exhortation and prayer.*)

COMPETENCE OF THE CHURCH

Autograph letter, *Dobbiamo intrattenerla*, April 26, 1931, to Cardinal Schuster, Archbishop of Milan.

(*Protestation against the speech of Giuratti attacking Catholic Action.—Christian education.*)

907 *(61, 217)* "I have come that they may have life and have it more abundantly" (a). When it is a question of this life and this salvation, we can and we must say of the Church what St. Peter said of Jesus Christ Himself: "Neither is there salvation in any other" (b). For it is to the Church alone that Jesus Christ has conferred the mandate and the means: the doctrine of faith, the divine and ecclesiastical law, the divine word, the sacraments, prayer, the theological and infused virtues. It is precisely in consideration of this exalted function of salvation and sanctification conferred upon the Church and her hierarchy—a function

907a John 10:10.
907b Acts 4:12

in which from the beginning of the Christian era the laity have been called to collaborate in Catholic Action—that We desired Catholic Action to be assured a position and a guarantee in the Concordat.

(*Terms of the Concordat.— Totalitarianism of the State cannot extend to the supernatural life.*)

908 (61, 217-218) The supernatural life with all that pertains to it (as We have already said above,) beginning with the judgment as to its nature and as to what pertains to it, was confided to the Church and to her alone by Jesus Christ, the Redeemer and Ruler of the human race. Now, the Church has always said—both by word and deed—that Catholic Action belongs to the supernatural life, in collaboration with, and consequently in dependence upon the Hierarchy (a).

(*Catholic Action and politics.—Authority of the Church over Catholic Action.*)

909 (79-81, 120) It is no less certain and evident that the action of the Church, by the essential necessity of her nature and her divine mandate, extends and must extend to every area where the good of souls or their ruin, the honor of God or offenses against Him, the keeping or the violating of divine or ecclesiastical law are in question (a). It extends and must extend in fact to problems and interests which are not simply material, mechanical, or economic, but also moral, and which have inevitable moral repercussions on the individual, his family, and society.

(*Social virtues.—Corporations and Catholic Action.*)

THE MORAL LAW

Encycl. *Quadragesimo anno*, May 15, 1931.

(*The 40th anniversary of the encyclical* Rerum novarum.—*Doctrinal errors and social teaching which it remedied.—Its three great benefits.*)

910 (77, 93, 165) Certainly, it is not the Church's province to lead humanity to a merely passing and worldly prosperity; it is her mission to lead men to eternal felicity. More, "the Church thinks it wrong to interfere without reason in temporal affairs" (a). But she cannot, for any reason, abdicate the mission she has received from God to interpose her authority, not, of course, in technical areas for which she has neither the competence nor the duty, but in all fields which have reference to the moral law. Where these areas are concerned, the deposit of truth committed to Us by God and the very grave duty of promulgating, interpreting, and even urging the moral law, in season and out of season, also subject to Our supreme authority both the social and even the economic order.

(*The right to property.—Relations of capital and labor.—Just wages.—Charity.—Exhortation.*)

911 (228) The Church of Christ, built on the immovable rock, has nothing to fear for herself, since she knows for certain that the gates of hell shall not prevail against her (a). She has the proof of this in the experience of so many centuries, for she emerges from the most violent combats stronger than before and adorned with new triumphs (b). (*Blessing.*)

THE CHURCH AND SCIENCE

Apost. Const. *Deus scientiarum*, May 24, 1931, on ecclesiastical universities and faculties.

912 (96, 102, 106) The Lord, the God of all knowledge (a), in giving his divine command to the Church to teach all nations (b), established her, beyond doubt, as infallible teacher of divine truth and by that very fact principal patron and inspiration of all human learning. For it is the Church's mission to transmit to all men the sacred precepts which she has herself received and drawn from God's revelation; since faith and human reason not only "can never contradict one another," but, given their perfect harmony—"they lend one another mutual support"—there has never been a period when the Church of Christ has not considered it her duty to assist and promote the growth of human arts and disciplines (c). This fact is well attested by many irrefutable historical witnesses.

908a Cf. THE LAY APOSTOLATE; Nos. 526 ff.

909a *È altrettanto certo ed evidente che l'Azione della Chiesa, per essenziale necessità del suo essere e del suo divino mandato, si estende e deve estendersi dovunque trattasi del bene e del danno delle anime, dell'onore o dell'offesa di Dio, dell'osservanza o violazione delle leggi divine ed ecclesiastiche.*

910a Encycl. *Ubi arcano*, December 23, 1922.

911a Cf. Matt. 16:18.

911b This encyclical may be read in its entirety in the volume on social problems.

912a 1 Kings 2:3.

912b Matt. 28:19; Mark 16:15.

912c Conc. Vat. Const. *De Fide catholica*, IV.

(Schools and universities of antiquity and the Middle Ages.—Teaching in the missions.—Intervention of the secular State.—The struggle against ignorance.—The reorganization of Catholic Universities.)

THE RIGHTS OF THE CHURCH

Encycl. *Non abbiamo bisogno,* June 29, 1931.

(Italian Catholic Action persecuted by the Fascist government.—Responses to various Fascist calumnies.—Recall of the principles on which Catholic Action is founded; it is not a political movement.)

913 (151, 156) As for Us, certain as We are that evidence shows We are and have maintained Ourselves in the religious sphere, We never believed that We could ever be considered "a foreign power," especially by Catholics and by Italian Catholics.

It is by reason of the apostolic power given Us by God, in spite of Our unworthiness, that good Catholics of the entire world—you know this very well, Venerable Brothers—consider Rome the second home of each and every one of them.

(Fascism wishes to alienate youth from the Church.—Violation of the rights of souls and of the Church.)

914 (77, 96, 105, 213, 216-218) We have said "the sacrosanct and inviolable rights of soul and of the Church." There is in question here the right of souls to procure for themselves the greatest spiritual good under the magisterium and the educational work of the Church, the only representative of that magisterium and that work, divinely constituted in this supernatural order founded on the Blood of God the Redeemer, necessary and obligatory for all, so as to participate in the divine Redemption (a). There are in question the rights of souls thus formed to impart the riches of the Redemption to other souls by collaborating in the activity of the Apostolic Hierarchy.

914a *Si tratta del diritto delle anime di procurarsi il maggior bene spirituale sotto il magistero e l'opera formatrice della Chiesa, di tale magistero e di tale opera unica mandataria, divinamente costituita in quest'ordine soprannaturale fondato nel Sangue di Dio Redentore, necessario ed obbligatorio a tutti per partecipare alla divina Redenzione.*

It is in consideration of this double right of souls that We have said recently that We are happy and proud to fight the good fight for the liberty of consciences, not (as some, perhaps by inadvertence have made Us say) for liberty of conscience, which is an equivocal expression, and one too often abused to signify absolute independence of conscience, an absurd thing in a soul created and redeemed by God (b).

The commandment to teach

915 (77, 91,) There is in question here, moreover, the no less inviolable right of the Church to carry out the imperative divine mandate with which she was invested by her Divine Founder, to carry to souls, to all souls, all her treasures of truth and goodness, doctrinal and practical, which He Himself procured for the world: "Going teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you" (a).

(Limits of the rights of the State.)

Extent of the commandment

916 (96, 102) The divine and universal mandate with which the Church of Jesus Christ was invested by Jesus Christ Himself in an incommunicable and exclusive fashion, extends to the eternal, the heavenly, the supernatural order; this order is, on the one hand, strictly binding on every reasonable being, and, on the other, requires that everything else must be subordinate to and coordinated with it.

917 (105) The Church of Jesus Christ is certainly within the limits of her mandate not only when she plants in souls the first indispensable principles and elements of the supernatural life, but also when she promotes and fosters that life according to the opportunities and capacities which are present, and in the way and with the means which she judges suitable, even with the intention of preparing for the apostolic hierarchy an enlightened and courageous assistance. It is the solemn declaration of Jesus Christ

914b *È inconsiderazione di questo duplice diritto delle anime, che Ci dicevamo teste lieti e fieri di combattere la buona battaglia per la libertà delle coscienze, non già (come qualcuno forse inavvertitamente Ci ha fatto dire) per la libertà di coscienza, maniera di dire equivoca e troppo spesso abusata a significare la assoluta independenza della coscienza, cosa assurda in anima da Dio creata e redenta.*

915a Matt. 28:19-20.

that He came precisely so that souls might have, not merely a kind of beginning or the elements of the supernatural life, but that they might have it in great abundance: "I have come that they may have life and have it more abundantly" (a).

918 (177) And Jesus Himself has laid the foundations of Catholic Action, He Himself chose and educated in his Apostles and his disciples the collaborators of his own divine apostolate, an example immediately imitated by the first holy Apostles, as the Sacred Text shows.

It is, consequently, an unjustifiable pretense, and one that cannot be reconciled with the name and with the profession of Catholics, that simple Catholics should tell the Church and her Head what suffices and what should suffice for the education and Christian formation of souls, and for salvation, for the fostering in society, especially among the youth, of the principles of faith and their full development in this life.

(*Errors of Fascism.—Totalitarian doctrine.—Formula of the unlawful oath.—Condemnation, not of the Fascist regime, but of its abuses.—The Pope's duty.—Anxiety for the future.—Motives for hope.*)

919 (185 186 194-195, 199, 203) We know that you are, and that you know that you are, Our Brothers in the Episcopate and in the Apostolate. We know and you know, Venerable Brothers, that you are the successors of the Apostles whom St. Paul terms, in words of exalted sublimity, "the glory of Christ" (a). You know that no mortal man, be he Chief of State or of Government, but the Holy Spirit has placed you, in that part of the flock assigned to you by Peter, to rule the Church of God.

(*Rely on the prayer of the universal Church.—Wishes and blessing.*)

THE FAITH OF EPHESUS

Encycl. *Lux veritatis*, December 25, 1931.

920 (229) The light of truth and the witness of the past which is history teach us, if we judge correctly and search diligently, that the divine promise given by Jesus Christ: "I am with you . . . to the consummation of the world" (a), has never failed his Spouse the Church, and will never fail her in the future. What is more,

917a John 10:10. 919a 2 Cor. 8:23 920a Matt. 28:20.

the more furiously the divine barque of Peter is buffeted by the waves in the course of centuries, the more she feels his presence and the more effective is the help of heavenly grace.

921 (58, 229) So it was especially in the early ages of the Church, when not only was it a heinous crime punishable by death to bear the name of Christian, but the perfidy of heretics, which was particularly active in the East, troubled the true faith of Christ and put it in the gravest peril. For while the persecutors of the Christian name perished miserably, one after the other, and the Roman Empire itself was crumbling, all the heretics, like so many withered branches (a) wrenched from the divine stock, could no longer draw the sap of life or bear its fruits.

But God's Church, in the midst of so much turmoil and so many ruins, placed her trust in God alone, constantly and in full security moving forward and never ceasing to protect with energy in all its integrity the sacred deposit of the truth of the Gospel confided to her by her Founder Himself.

(*The 15th centenary of the Council of Ephesus.—Its Acts bear witness to its faith in pontifical primacy and infallibility.*)

922 (171) Indeed, the documents which We have signalized significantly and explicitly evince that a common faith was already vigorous in the universal Church; a common faith in the independent and infallible authority of the Roman Pontiff over the entire flock of Christ; so explicit that it recalls to Our mind the clear and lucid expression of Augustine on the judgment pronounced a few years before against the Pelagians by Pope Zosimus in his doctrinal letter: "In these words the Catholic faith in the Apostolic See is so ancient and well established, so certain and clear, that no Christian is permitted to doubt it" (a).

(*Condemnation of Nestorius.—Errors of the schismatic churches.*)

Adherence to the Church

923 (61, 112, 161) Therefore, from the high dignity of this Apostolic See, We paternally exhort all those who glory in the fact that they are Christ's disciples, who place in Him all hope for the salvation not only of individuals but of society, to adhere each day more closely and firmly to the Roman Church. In her alone is Christ believed with a faith whole and entire, worshipped with sincere

921a Cf. John 16:6. 922a *Epist.* CXC.

homage of adoration, and loved with the constant flame of ardent charity. Let them remember, especially these who preside over the flock separated from Us, what was the faith professed by their forebears at Ephesus: the same which this supreme Chair of truth, in the past as in the present, keeps intact and strenuously defends. Let them remember that the unity of the true faith rests on that unique rock established by Christ, and that this unity can be preserved in full security only by the supreme authority of the successors of Blessed Peter (a).

924 (38, 44) A few years ago We spoke at greater length of this unity of the Catholic religion in Our encyclical letter *Mortalium animos* (a). It will be useful here briefly to recall this matter to mind, since the hypostatic union of Christ, solemnly defined at the Council of Ephesus, contains and offers an image of that unity with which our Redeemer wished to adorn his Mystical Body, that is, the Church, "one body" (b) "compacted and joined" (c). For if the personal unity of Christ constitutes the mysterious exemplar to which He Himself willed to see the close union of the Christian society conform, this certainly could never be the result of an unreal union of many warring elements, but only of a single hierarchy, a single supreme teaching authority, a single rule of belief, and one faith embraced by all Christians. No intelligent man can fail to see this.

(*The divine maternity.—Refutation of the errors of Nestorius.—Mary's greatness.—Power of her intercession.—The Holy Family.—Mass and Office of the Divine Maternity.*)

THE PRAYER OF THE MYSTICAL BODY

Encycl. *Caritate Christi*, May 3, 1932.

(*Progress of atheism in the world.—Social disorders which spring from it.—Causes of these evils.—Remedies.—Union of all believers.—Prayer.*)

What a beautiful sight the Church at prayer presents to heaven and earth! Without interruption all day long and through the night the divinely inspired psalms ring out across the globe. There is no hour of the day which is not sanctified by its own liturgy, no state of human life without its own place in the hymn of thanksgiving, praise, petition, reparation which is the common prayer of the Mystical Body of Christ, which is the Church. And so this prayer makes God present among men, as the Divine Redeemer Himself promised: "Where two or three are gathered together in my name, there am I in the midst of them" (a). 925 (117)

(*Effects of prayer.—Penance: its nature and effects.—Thanksgiving.—Exhortation.*)

THE FIRST MAGISTRACY OF THE WORLD

All. to the International Congress of Jurists, November 17, 1934.

(*The work of the Congress.—Juridical studies of the Holy Father.—Conformity of the Digest and the Decretals.—Lessons to be learned from their agreement.*)

It is easy to see how the codes of Roman and Canon Law not only can contribute to their mutual perfection and harmony, but can, so to speak, fuse into one whole for the inestimable advantage of that admirable creation of the Catholic Church, Christian society or Christianity. 926 (12, 15, 162)

Further, one understands better that famous and profound statement of Leo XIII: "Canon Law without civil law is like theology without philosophy." Finally, we appreciate the full meaning and truth of this thought of St. Thomas, and how true it is even today: "The Roman Empire has not ceased to exist; it was transformed from a temporal to a spiritual entity, thanks to the government of the most Holy Roman Church, which constitutes the first judicial body of the entire world" (a).

(*The Holy Father desires to see this research resumed.—Blessing for the members of the Congress.*)

923a *Meminerint iidem, ii præsertim qui sejuncto a Nobis gregi præsunt, quam majores sui Ephesi sollemniter professi sunt fidem, eam, quemadmodum anteacta ætate ita in præsens, a suprema hac veritatis Cathedra immutatam servari strenueque defendi, meminerint hujusmodi germanæ fidei unitatem in una tantummodo petra inniti ac consistere a Christo posita, itemque, per supremam Beati Petri successorum auctoritatem, sartam tectamque servari posse.*

924a Above, Nos. 854 ff

924b 1 Cor. 12:12

924c Ephes. 4:16

925a Matt. 18:20.

926a *In II ad Thess., XI.*

Encycl. *Ad catholici sacerdotii*, December 20, 1935.

(*Preceding documents on the priesthood.—The priesthood under the Old Law and the New.—The power of the priest over the Body of Christ.*)

927 (42, 114, 206) Beyond this power which the priest exercises over the real Body of Jesus Christ, he has another sublime and very extensive authority over his Mystical Body which is the Church. We do not need, Venerable Brothers, to speak at length on this most beautiful doctrine of the Mystical Body of Jesus Christ, so dear to the heart of the Apostle Paul. This doctrine teaches us that the Divine Person of the Incarnate Word embraces all men as his brothers, and on them breathes that heavenly spirit which derives from Him, forming one body of all the members, whose head is Christ. Now the priest—as the ordinary minister of almost all the sacraments, which are like so many rivulets through which the Redeemer's grace flows to the entire race of men—has been made "the dispenser of the mysteries of God" (a), so that he may impart them to the members of the Mystical Body of Jesus Christ (b).

(*The priest and the administering of the seven sacraments.*)

The ministry of the word

928 (96, 102, 206) Again, the priest is the minister of Christ and the dispenser of the mysteries of God (a) by the "ministry of the word" (b), a right, certainly, which cannot be alienated, and also an inescapable duty imposed on him by the Redeemer Himself: "Going teach ye all nations . . . , teaching them to observe whatsoever I have commanded you" (c). The Church of Jesus Christ, guardian and infallible teacher of Divine Revelation, dispenses the riches of heavenly truths by means of her sacred ministers, preaching Him who is "the true light, which enlighteneth every man coming into this world" (d). She sows with divine generosity that little seed, despised, it is true, by human wisdom, but which, nonetheless, like the grain of mustard, plunges strong and deep roots in

927a Cf. 1 Cor. 4:1.
927b Passages here omitted may be read in the volume on the Christian Priesthood.
928a Cf. 1 Cor. 4:1.
928b Cf. Acts 6:4.
928c Matt. 28:19-20.
928d John 1:9.

souls thirsting sincerely and zealously for the truth, and a sturdy tree grows up, capable of resisting the violence of the storms (e).

929 (99, 228) In the midst of the errors spawned by the mind of man swollen with lawless and unbridled license, in the general profligacy of morals which human malice has engendered, the Church of God rises like a lighthouse dominating the sailors' course. She condemns every deviation from the truth, by excess or defect. She points out to each and to all the way to follow the right path. And woe to us if this luminous beacon, We do not say should be extinguished—this will never come to pass because of the unfailing promises of Jesus Christ—but should be prevented from shedding her radiance in all directions! (a) It is already clear to the eyes of all how far the human race has fallen because man has proudly rejected divine revelation, because he has followed false philosophical and moral theories, even when he did so under the specious pretext of truth. If on the steep slope of error and vice he has not yet reached the depths, this is doubtless due to the teaching of Christian truth which is spread everywhere among the nations.

930 (97) Now the Church exercises the "ministry of the word" entrusted to her, through her sacred ministers, appointed in the different orders of the ecclesiastical hierarchy. She sends them everywhere to act as indefatigable heralds of this truth which alone can give birth to, or restore, or preserve unharmed human civilization. The word of the priest goes to all men to bring them light and comfort. The word of the priest, even amidst the storms of human passion, rises serene, exhorts to virtue, and fearlessly announces the truth. We say the *truth*: that truth which sheds light on the doubtful areas of human life and brings with it order; We say that *virtue* which no misfortune, not even death, can destroy, rather which death renders safe and everlasting.

(*The different truths which the priest must preach.*)

931 (190, 208) But from the very fact that the Catholic priest is an alert and energetic soldier, it follows of necessity that he must be imbued with the spirit of discipline, or—to speak in the Christian

928c Cf. Matt. 13:31-32.
929a *Ac væ nobis, si hæc veluti Pharos, nedum restingueretur—quod procul dubio ex non deficientibus Jesu Christi pollicitationibus umquem fieri nequit—suam tamen radiantem lucem usquequaque ne diffunderet præpediretur!*

manner—with a zeal for obedience, that obedience which unites in a harmonious fashion all the ranks of the ecclesiastical hierarchy. "A wonderful variety reigns in the constitution and government of holy Church: some are consecrated bishops, others priests of a lower order, and out of many members of unequal dignity the one body of Christ is built up" (a). This obedience the priest promised to his bishop immediately after receiving the sacred anointing; likewise the bishops on the day when they were raised to the fullness of the priesthood, took a sacred oath to the supreme head and visible ruler of the Catholic Church, the successor of Peter and Vicar of Jesus Christ.

(Exhortation to obedience; to study.—Vocations.—The priest's assistants.)

THE ONLY CHRISTIANITY

All. at the International Exposition of the Catholic Press at the Vatican, May 12, 1936.

(Welcome to journalists from all parts of the world.—Absence of Russians and Germans noted.—Importance of the Catholic Press.—Gratitude of the Pope.)

932 (40, 144, 163) And you will say also, beloved sons, and you will not weary of repeating what the Vicar of Christ believes and proclaims—not simply as Common Father of all the faithful, but also as a man of his own time; not simply for the well-being of the Church of which he is the Head, but also for the general good—: that the Catholic Church is the irreplaceable support and the sole conserving force of real and genuine Christianity. In fact, what remains outside the Catholic Church after the real havoc wrought by the so-called free thought, liberalism, and various pretended reforms, what remains of the doctrine of Jesus Christ transmitted by the Gospel and legitimate Tradition? What remains of the sacraments instituted by Jesus Christ? What remains of his Divine Person itself? And for what concerns the Catholic Church, We cannot fail to add, at the present time, what particularly providential help is given by Catholic Action, which was so efficacious a collaborator of the Apostolic hierarchy in evangelizing a world submerged in pagan antiquity.

(Church and State.—Education.—Catholic Action.)

930a *Pont. Rom.*, De ordinatione presbyteri.

A SUBORDINATE APOSTOLATE

All. to the Catholic Action delegates, May 31, 1936.

(The Pope's eightieth birthday.—Exhortation to union.)

For Catholic Action is not, it does not wish to be, it cannot 933 be, more than a participation, a collaboration of the faithful with (218) the apostolic hierarchy; that is to say, a coordination, a subordination to that apostolate established by the Divine Redeemer Himself as the essential structure of the Church. For this coordination and this subordination are part of the very essence of Catholic Action. It is with this characteristic that we find Catholic Action, in the early day of the gospel preaching.

(Watch and pray.—The Communist danger.—The International Catholic Press Exhibit.—Apostolate and Catholic Action.)

THE CHURCH, OBJECT OF FAITH

Encycl. *Mit brennender Sorge*, March 14, 1937, to the German Episcopate.

(The Concordat with the Reich.—Its violation by the German government.—Recall the fundamental religious truths.—Faith in a personal God.—Christ, the only Savior.)

Faith in Christ cannot be maintained pure and unalloyed 934 when it is not protected and supported by faith in the Church, (41, "the pillar and ground of truth" (a). It is Christ Himself, the 57, ever-blessed God, who erected this pillar of faith. His command- 67, ment to hear the Church (b), to receive in the teaching and 96, commandments of the Church his own teaching and com- 131) mands (c), is binding on all men, on every period, and every country. The Church founded by the Redeemer is one—for all peoples and nations. Beneath her cupola, which like God's firmament arches the entire globe, is a place and a homeland for all tribes and tongues, is room for the development of all special characteristics, advantages, all tasks, and vocations given by God the Creator and Redeemer to individuals as well as to ethnic groups. The maternal heart of the Church is wide enough and big enough to see in the divinely-designed development of each of these characteristics and special gifts more the wealth of variety rather than the danger of deviations. She rejoices in the spiritual superiority of individuals and of peoples. She sees, with maternal

934a 1 Tim. 3:15. 934b Matt. 18:17. 934c Luke 10:16

joy and pride, the fruits of education and progress in their successes, which she blesses and encourages wherever she can, in conscience, do so. But she knows also that limits are imposed on this liberty by the majesty of God's command, which ordained and founded the Church as, in its very nature, an indivisible unity. He who infringes upon this unity and this indivisibility robs the Bride of Christ of one of the crowns with which God Himself has crowned her. He subjects her divine structure resting on an eternal foundation, to the probing and alterations of architects to whom the Heavenly Father has given no commission to build.

The Divine and human in the Church

935 (191) The divine mission of the Church, which works among men and must work through men, may be sadly obscured by the intrusion of human frailty, which, in time, may spread ever more widely, like cockle among the wheat of the kingdom of God. Anyone who knows the Savior's words about scandals and scandalmongers knows what is the judgment of the Church and what is the judgment of each of her children, on what sin was and what sin is. But he who, faced with the regrettable discrepancies between faith and life, word and deed, external conduct and internal standards of individuals—however numerous—forgets or consciously neglects the enormous sum of authentic virtues, of self-sacrifice, of fraternal love, and of heroic striving after sanctity, such a one shows a deplorable blindness and injustice. If subsequently it becomes clear that the severe measures which he employs against the Church which he hates, he at the same time neglects to employ against communities of a different nature which are closer to him by reason of sympathy or interest, then it is evident that the pretended injury to his sense of purity makes him kin to those who according to the Savior's incisive judgment overlook the beam in their own eye because of the mote in their brother's (a).

It is not enough to belong to the Church; a man must be a living member

936 (138) But however impure is the intention of those who make a vocation of signalizing the merely human in the Church (and often they go so far as to make it a vile profession), and although

935a Cf. Matt. 7: 3-5

the priestly power stemming from God is not dependent on the human or moral greatness of the man, it is nonetheless true that no period, no individual, no community is exempt from the duty of loyal self-scrutiny, relentless self-purification, and thorough self-renewal in spirit and in action. In Our encyclical on the priesthood (a), in Our letters on Catholic Action, We have, with emphatic insistence, pointed to the sacred duty, for all who belong to the Church, and above all for those who are members of the priestly and religious state, as well as members of the lay apostolate, to bring their faith and conduct in harmony with the requirements of God's law, and with what the Church insists upon with untiring energy.

937 (53, 231) And once more today We repeat with the utmost gravity: it is not enough to belong to the Church of Christ. A man must also be a living member of the Church—in spirit and in truth (a). And they alone are who keep themselves in God's graces and live continually in his presence—in innocence or in a sincere and active penance. When the Apostle of the Nations, the "vessel of election", brought his body under subjection by chastisement, lest, after he had preached to others, he be himself rejected (b), can there be for those in whose hands lie the exemplification and the spread of God's kingdom any other way but that which closely unites their apostolate and their own sanctification? Only thus can mankind today, and in the first instance the enemies of the Church, be shown that the salt of the earth (c), the leaven of Christianity (d), has not grown weak, but that it is able and ready, amidst doubt and error, indifference and spiritual abandonment, infidelity and estrangement from God, to bring to men the method of spiritual renewal and rejuvenation, which—whether they know it or not—they need more than ever before. A Christianity which has, in all its members, renewed itself, rejecting all compromise and worldliness, earnest in observing the commandments of God and of the Church, maintaining itself in love of God and effective love of neighbor, could be and will have to be for a profoundly ailing world in search of support and guidance, a model and a leader, if an unspeakable catastrophe, an unimaginable collapse, is to be avoided.

936a Encycl. *Ad catholici Sacerdotii;* above: 927 ff.
937a Cf. John 4:23. 937b 1 Cor. 9:27.
937c Matt. 5:13. 937d Matt. 13:33.

The starting point of any reform

938 (21, 32, 229-231) Every true and lasting reform stems, in the last analysis, from holiness, from men impelled by the fire of love of God and neighbor. By their courageous readiness to hear every one of God's appeals, and to realize it first in their own lives, they have been in a position, by reason of their humility and the awareness of their own vocation, to bring light and renewal to their times. But where reforming zeal has not sprung from personal purity, but was the expression and explosive manifestation of passion, it has disturbed instead of clarifying; destroyed rather than raised up; it has been not seldom the starting point of errors worse than the evils it expected or intended to remedy. Certainly, the Spirit of God breatheth where He will (a). From the very stones He can raise up those who will prepare the way for his designs (b). He chooses the instruments of his will according to his plans and not according to the plans of men. But He who founded the Church and called it into being in the mighty wind of Pentecost will not destroy the bases of that institute of salvation willed by Himself. The one who is moved by the spirit of God has spontaneously the appropriate interior and exterior attitude toward the Church, that sacred fruit on the tree of the Cross, that Pentecostal gift of God's Spirit to a world in need of leadership.

Fidelity to the Church

939 (54, 231) In your countries, Venerable Brothers, the chorus of voices swells ever louder, bidding men to leave the Church. Among the leaders there are many who, by their official position, seek to create the impression that such abandonment of the Church and the infidelity towards Christ the King which it signifies would be an especially convincing and meritorious form of fidelity to the modern State. By covert or open restrictions, by intimidation, by the prospect of disadvantages whether economic, professional, civic, or other, the attachment of Catholics to the true faith, and in particular of certain classes of Catholic functionaries, is subjected to pressure which is as illegal as it is inhuman. All Our paternal sympathy and deepest compassion go to those who must pay so high a price for their loyalty to Christ and the Church. But the point has now been reached where the ultimate and highest

938a John 3:8
938b Matt. 3:9; Luke 3:8.

interests, salvation or perdition are at stake, and where, consequently, for the believer there is only one road to salvation, the way of heroic courage. If the tempter or the oppressor proposes that he, like Judas, should leave the Church, he can only—even at the price of the heaviest material sacrifices—repudiate the proposition with the Savior's words: "Begone, Satan: for it written, The Lord thy God shalt thou adore, and him only shalt thou serve" (a). But to the Church he will say, "Thou my Mother from the days of my childhood, my surety in life, my advocate in death,—may my tongue cleave to my palate (b) if I—yielding to earthly promises or threats—renounce the pledge of my baptism." But as for those who believe they can combine exterior abandonment of the Church with interior fidelity to that Church, let the Savior's words be a serious admonition: "He that shall deny me before men, I will also deny him before my Father who is in heaven" (c).

The Roman primacy, strength of the Church

940 (44, 57-58, 89, 139, 147) Faith in the Church cannot be maintained pure and free from error if it is not based on belief in the primacy of the Bishop of Rome. In the same moment in which Peter, before all the Apostles and disciples, professed faith in Christ the Son of the living God, his faith and his profession were rewarded by Christ's answer,—the word which founded his Church, the one Church, on Peter the Rock (a). Faith in Christ, faith in the Church, faith in the primacy stand together, therefore, in a sacred close connection. Authentic and legal authority is everywhere a bond of unity, a source of strength, a guarantee against division and ruin, a bulwark for the future. In the highest and most sublime sense this is verified where, as in the Church and there alone, such an authority has the promise of the guidance of the Holy Spirit and is promised his invincible aid. If men who are not even united in faith in Christ offer you the attractive image of a German national Church, realize that it is nothing else than a denial of the one Church of Christ, an open betrayal of her evangelical mission to the entire world, for which only a universal Church can suffice and live up to. The historical fate of other national churches, their spiritual apathy, their enslavement or domestication by

939a Matt. 4:10.
939b Psalm 136:6.
939c Luke 12:9.
940a Matt. 16:18.

earthly powers prove the hopeless sterility to which is doomed—with unfailing certainty—every branch separated from the living vine which is the Church (b). The one who presents from the very beginning an alert and implacable *NO* to such false developments, renders service not only to the purity of his faith in Christ, but also to the health and strength of his people's life.

(*False interpretations of sacred formulas.—Moral and the natural law.*)

The Church is the guardian of the natural law

941 (103) The Church, the guardian and interpreter of the natural law which is divine in origin, cannot do otherwise than declare that the recent school registrations taken up with a notorious abuse of freedom, are the result of constraint, and are devoid of any legal character.

ONE SINGLE BODY

Encycl. *Firmissimam,* March 28, 1937, to the Mexican Episcopate.

(*Persecution in Mexico.—Directives for meeting it.—Formation of future priests.—Formation of the laity for Catholic Action.*)

942 (29, 45, 212) But, as We have already told you, since We are addressing Pastors who must reconstitute a persecuted and sometimes a dispersed flock, We recommend urgently that you employ the help of the laity in whom, as in the living stones of God's Temple, Blessed Peter himself recognized a hidden dignity by means of which they participate in a certain way in the holy and kingly priesthood (a).

In fact, any Christian who understands his dignity and realizes his condition as a son of the Church and a member of the Mystical Body of Jesus Christ, "we being many, are one body in Christ, and everyone members one of another" (b), cannot fail to recognize that there must be a reciprocal communication of life among the members of the Body and a mutual sharing of interests. Therefore, each one must contribute his effort to that life and to the development of the whole organism, "for the edifying of the body of Christ" (c), and the glorification of the Head.

940b John 15:5.
942b Rom. 12:5.
942a 1 Peter 2:9.
942c Cf. Ephes. 4:12-16.

(*Social action.—Instruction of students and children.—Relations with the State.—Role of the clergy.—Civic duty.—Obedience and charity.*)

THE WHOLE MAN

All. to the members of the CFTC, September 18, 1938.

(*France, eldest daughter of the Church.—Work the penalty of sin.—Work sanctified by Jesus Christ.—Two errors: collectivism and individualism.—State totalitarianism.*)

943 (40, 125) If there is a totalitarian regime—totalitarian in fact and by right—it is the regime of the Church, because man is God's creature, the prize of divine Redemption, God's servant, destined to live for God here below and with God in heaven. And the representative of these ideas, designs, and rights of God is none other than the Church. Therefore, the Church really has the right and the duty to claim the totality of her power over individuals: the whole of man, man in his entirety, belongs to the Church, because he belongs wholly to God. There is no doubt on this point unless a man wishes to deny, to refuse, everything.

(*Christian charity, antidote for class struggle.—Catholic Action and the life of the Church.*)

PIUS XII

1939-1958

IN THE SERVICE OF THE TRUTH

All. to the Sacred College, March 12, 1939.

(Expressions of gratitude and hope.)

944 In the course of the centuries, the office of the Sovereign Pontiff has had no other end than the service of the truth. *(163, 165)* We say the *truth,* which must be integral and pure, without shadow, not subject to any weakness, never separated from the charity of Jesus Christ. In fact, in every pontificate, and especially in Our own, which is called upon to accomplish its mission in favor of a human community afflicted by so much discord and conflict, the words of the Apostle St. Paul must predominate, like a sacred mandate: "*Veritatem facientes in caritate*: doing the truth in charity" (a).

(Assist the Pope by prayer, zeal, friendship.)

THE ROMAN CURIA

All. to the Roman Curia, April 5, 1939.

(Welcome.—To serve the Church "Regnare est.")

945 The sacred Roman Curia bears the name and evokes the memory of the Curia of the Quirites, the Consuls, and the *(180)* Caesars, that tribunal where the destiny of peoples was decided in antiquity, and which now remains to us a mute monument among the ruins of the Forum. But it has its own proper life and character which raise it above the mortal character of empires and kingdoms, as the mind is raised above the body, grace above nature, God's work above that of man.

946 Coming into existence with the assembly of the pontifical presbyterium of Rome, like a hard-working and wise senate *(180)* crowned with great experience, it has grown in importance and influence under the Pontiffs, even more as a result of its qualities of wisdom and prudence than by reason of its venerable age. The heir of a past which has often been troubled, reshaped, re-organized, and developed to meet growing needs, the increase of apostolic difficulties in the defense and spread of the faith and discipline among pastors and flock, the Roman Curia

944a Ephes. 4:15.

in its present form, its inner structure, or its procedure regulated to the smallest detail, while it keeps in its essential constitution the practice and experience of centuries, adds to it the advantage and the glory of never having hesitated to adapt itself wisely, when the opportune moment came, to new necessities and changing duties. To the powerful impetus of a Sixtus V, the holy reforming zeal of a Pius X, the legal wisdom of a Benedict XV, this noble instrument of the central government of the Church owes that distinction and cohesiveness, that distribution of offices, that unhurried moderation in action which make the intelligence and will fit for ordered and fruitful work, whose indispensable quality and highest glory must consist in the apostolic inspiration which animates it.

947 (123, 180) It seems to Us that the Roman Curia, with the external multiplicity of its commissions, the unity of their organic connection, the unique central idea which dominates it, the common role and duty which bind all its members,—those members, who, certainly, *non eumdem actum habent*, but move together to the same exalted end: to be precious cooperators in the service of souls for the growth and preservation of the Kingdom of Christ on earth, and unite around him who, for the responsible mind of Gregory the Great is *servus servorum Dei*,—it seems to Us, We say, that the Roman Curia is a diamond unmatched in the brilliance of the multiform splendor of its facets, beautiful with the living and brilliant reflections of all the sacred congregations, set among the jewels of the pontifical tiara as a symbol of your radiance and your love.

THE CHURCH AND THE WORLD

All. to the Sacred College, June 2, 1939.
(*The Cardinals' feast wishes.*)

948 (11, 63, 67) The Church is not the daughter of this world; but she is in it, she lives in it, from it she receives her children; she shares all its alternatives of joy and sorrow; it is in the setting of this world that she suffers, strives, and prays,—just as, in the period of her origin, she prayed with the great Apostle Paul and offered "supplications, prayers, intercessions, and thanksgivings for all men: for kings, and for all that are in high station: that we may lead a quiet and a peaceable life in all piety

and chastity. For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come to the knowledge of the truth" (a). What is this, if not a prayer for peace among men which the Church, from the dawn of Christianity, raises to God who wills all men to be saved and to come to the knowledge of the truth?

The Church's mission as peace-maker

949 (84, 133) But in the course of history, in the reality of the events through which she passes, the Church's progress has become more difficult and more arduous than in other ages. She finds herself in a world of opposition and faction, of conflict in ideas and interests, of immoderate theory and measureless ambition, of fear and temerity;—in the heart of a humanity which seems unable to recognize or decide what stand it should take: to accept as primary rule of action and final arbiter of its own destiny the power of the sword or the noble sovereignty of law, to place its confidence in reason or in strength. This is the reason why the Spouse of Christ encounters more obstacles and objections in her efforts to assure the reception she desires for her principles and her exhortations, always dictated by her religious mission and tending in their development to the good of individual peoples as well as of the entire human community; to assure likewise that loyal eagerness to accept these principles, without which her words will remain "a voice crying in the desert: *vox clamantis in deserto*" (a). On the other hand, the sacred duties of Our apostolic ministry can admit only exterior obstacles: neither the fear of seeing Our intentions misinterpreted nor Our plans misunderstood (though they are always directed toward the good), prevent Us from exercising that salutary office of peace-maker which is proper to the Church.

Arbitration of the Church

950 (93, 131, 133, 162) The Church does not allow herself to be seduced or enslaved by particular interests. She does not intend, without an invitation, to concern herself with territorial disputes between States, nor to be drawn into the complexity of the conflicts which easily result from them. However, she cannot, in times when peace is gravely endangered and passions are inflamed in dis-

948a 1 Tim. 2:1-4.

949a Isaias 40:3; Matt. 3:3.

cussion, refrain from a maternal word, and, if circumstances permit, she offers her maternal services to prevent the imminent use of force, with its incalculable results, material, spiritual, and moral (a).

(*Negotiations of the Holy See with heads of States to secure peace.—Confidence in God.*)

THE JURIDICAL CHURCH AND THE CHURCH OF CHARITY

All. to the Roman seminarians, June 24, 1939.

(*The end of the priesthood.—The constitution* Deus scientiarum *of Pius XI.—The error of relativism.—Science and theology.—Prayer and sacrifice.*)

951 (131) Beloved sons, use the excellent and special opportunity which your stay in Rome provides, to exercise this charity toward the multitude of young men, who, although widely different in national origin, are of the same age, of the same faith, the same vocation, the same love for Jesus Christ, and finally the same rights in the Church as you enjoy. Use this occasion, We say, to cultivate charity, and neither say nor do anything that can wound it, however slightly. Leave the disputes of political parties to others: this is not your affair. Do you communicate to one another what may concern or aid the apostolate, the care of souls, the state of the Church and its increase.

Obedience

952 (12, 17, 69, 144, 160, 182) Finally, if you wish to grow in the love of Christ, you must cultivate the obedience, the confidence, the love of sons towards the Vicar of Jesus Christ. For in him you venerate and obey Christ; Christ is present to you in his person. It is false to distinguish the juridical Church from the Church of charity. There is no such distinction; the Church which was founded juridically, whose head is the Pontiff, is also the Church of Christ, the Church of charity, the world-wide family of Christians. Let those sentiments which in a true Christian family closely unite father

950a For interventions of the Church to secure peace, cf. **INTERNATIONAL PEACE.**

with sons and sons with father reign between Us and you (a). And you who live in this City are witnesses to the fact that this Apostolic See, laying aside every human consideration, thinks of nothing, desires nothing else but the good, the happiness, the salvation of the faithful and of the entire human race; you have acquired this confidence from your own experience of the Church; communicate it to your brothers throughout the entire world, so that you may all be one with the Sovereign Pontiff in the charity of Christ. (*Fruits and consolations of the apostolate.*)

THE SACRAMENTS OF CHRIST AND THE CHURCH

All. to the Tribunal of the Sacred Rota, October 2, 1939.

(*The Pope's love for the college of auditors of the Rota.—The nobility of their function: the service of justice.*)

953 (64, 65) Among the decisions handed down by the Roman Rota, the greater number are pronouncements in matrimonial cases which have reference to the dignity and inviolability of the sacrament which is great in Christ and the Church (a). It is the sublime bond of the spouse and his beloved which is the love and the union of Christ and of the Church: it is a communion of holiness, which generates the blessed; an inseparable union whose end is life eternal. For his militant Church, Christ is the conqueror to the end of time; for the Church suffering, He is the consoler by reason of the infinite merits of his divine Blood; for the Church triumphant, He is the one who crowns the victory in the struggles of this world.

(*The number of causes is a sign of the extension of the Church.*)

954 (139, The universality which the great number of causes from the entire world gives to the tribunal of the Roman Rota constitutes

952a *Denique si amore Christi crescere vultis, foveatis oportet obædientiam qua filiorum fiduciam, amorem erga Jesu Christi Vicarium. Christo enim in Eo reverentiam et obædientiam exhibetis, Christus in Ipso vobis præsens est. Perperam secernitur ecclesia juridica ab ecclesia caritatis. Non ita, sed illa Ecclesia jure fundata, cujus caput Pontifex est, eadem est Ecclesia Christi, Ecclesia caritatis, universaque christianorum familia. Sensus illi, qui in familia vere christiana patrem cum filiis, filios vero cum patre arctissime conjungunt, inter Nos et vos regnent.*

953a Cf. Ephes. 5:32

161) the glory of its wisdom and prudence. At the same time it is a sign of the unity of the Church founded on Peter, in whose name she renders justice, thanks to the jurisprudence whose competence has won for it a world-wide reputation.

(*Impartiality and disinterestedness of the Rota.*)

PROGRAM OF A PONTIFICATE

Encycl. *Summi Pontificatus*, October 20, 1939.

(*Inauguration of the Pontificate on the 40th anniversary of the consecration of the human race to the Sacred Heart.–The royal dignity of Christ.–Gratitude to Catholics, to nations, to heads of States.*)

953 As Vicar of Him who, in a decisive hour, before the one who *(144,* exercised the greatest authority of the day, pronounced the mag- *165,* nificent words: "For this was I born, and for this came I into *167)* the world; that I should give testimony to the truth. Everyone that is of the truth, heareth my voice" (a), there is nothing, We feel, will so acquit us of Our duty to Our office and Our times as "to give testimony to the truth." This duty, which We must perform with apostolic firmness, necessarily comprises the exposure and refutation of the errors and faults of men, which it is necessary to recognize and acknowledge so that the proper remedy and care may be brought to bear: "you shall know the truth, and the truth shall make you free" (b). In this duty which is incumbent upon Us, We will not be moved by human and worldly considerations; nor will We refrain from the purpose We have proposed by reason of diffidence, or misunderstanding, or rebuffs. Neither will fear that either Our actions may not be understood by others, or that they may be falsely interpreted, deter Us from Our purpose. But, earnestly and diligently We will pursue that purpose, compelled by fatherly love which, while it commands Us to struggle against the evils which afflict Our children, commands Us at the same time to indicate to them the proper remedies, in imitation of the example of the Divine Shepherd, Christ the Lord, who is at once light and love: "doing the truth in charity" (c).

(*Christ's rights.–The war, result of modern errors.–Natural law and moral law.*)

955a John 18:37. 955b John 8:32. 955c Ephes. 4:15.

The Church, principle of cohesion for Europe

As you know, Venerable Brothers, the negation of the foun- 956
dation of the moral order in Europe in the past sprang from the *(112,*
rejection by many of the doctrine of Jesus Christ, of which the *163)*
See of Blessed Peter is the guardian and exponent. By means of this teaching, the peoples of Europe were, in former times, given a coherent Christian mentality, so that, ennobled and civilized by the Cross, they made such progress in civil matters that they were able to instruct other nations and other lands in these disciplines. But when they asserted themselves against the infallible authority of the Church and separated themselves from Us, many went so far, unfortunately, as to repudiate the very divinity of our Savior, the chief and, as it were, the central Christian teaching, thus hastening the destruction and dissolution of religion itself (a).

(*The ruin of all social order.–Return to fundamental principles: unity of the human race.–Legitimate diversity in unity.*)

All those who enter the Church, whatever their origin or 957
their language, must know for certain that they are in the house *(213)*
of a common Father, in which all enjoy the law and the peace of Christ, and all have the very same rights of sons.

(*Church and state.–The state, its mission, its rights, its limits. –Errors of state absolutism.–Their results.–Remedies.*)

Catholic Action

In every class of citizens and at every level of society, the 958
collaboration of the laity given to the sacred ministers manifests *(217,*
very precious energy to which is committed a duty as noble and *219)*
as beautiful as the most faithful heart could wish; nor is any duty more consoling. This apostolic labor, carried out in the spirit and by the methods of the Church, by that very fact consecrates laymen as ministers of Christ, as St. Augustine explains so well: "Brethren, when . . . you hear the Lord say, 'Where I am, there shall my minister be,' do not think only of good bishops and priests. For you also minister to Christ in your own way, by holy

956a *At cum ab inerranti Ecclesiæ magisterio se vindicavissent plures a Nobis sejuncti fratres eo, proh dolor, processerunt, ut ipsam Servatoris nostri divinitatem, quod christianæ doctrinæ caput est ac veluti centrum, respuendo subverterent, religionis conversionem dissolutionemque maturantes.*

living, by giving alms, by preaching his name and doctrine to any you can, so that by that very name every head of a family may recognize that he owes a father's love to his family. Let it be for Christ and with a view to eternal life that he admonishes, teaches, exhorts, corrects them; let him (in this name) show kindness or exert discipline towards them; so in his home he will fulfill the office of priest and in some sense that of a bishop, ministering to Christ, so that he may dwell eternally with Him" (a).

(*Role of the family.—Civilizing mission of the Church.*)

Hopes for liberty of the Church

959 (75, 91-92, 162) Therefore, We ardently desire nothing so much as this: that the anguish of the present may dispel the blindness of many men so that they can attentively consider in its true light their duty to Christ the Lord and to the Church, and so that all governors may grant freedom to the Church to form a new generation and establish it on bases of justice and peace. This work of peace certainly supposes that no impediments will be placed in the way of the Church's exercise of the function entrusted to her by God, that no unjust limits restrict the Church's field of activity, finally, that multitudes of the people—and especially the youth—shall not be withdrawn from her beneficent influence. Therefore, as representative of Him who is called "Prince of Peace" by the holy prophet (a), We appeal to all rulers of states and to all those who in any way are engaged in government, and We urgently entreat them to allow the Church enjoyment of that entire liberty which is her right, so that she can pursue her work of education, to impart truth to minds, to inculcate justice in souls, and to enkindle hearts with the divine charity of Jesus Christ.

960 (76, 83, 125) For if the Church cannot, on the one hand, relinquish the exercise of her office, whose end is to carry out that divine command, namely, "to re-establish all things in Christ, that are in heaven and on earth" (a), on the other hand her work seems more necessary today than ever before. For We are learning by experience that external means by themselves cannot bring an efficacious remedy to the grave evils humanity suffers, any more than can merely human measures or political expedients.

958a *In Evang. Joan. tract.*, LI, 13.
959a Isaias 9:6.
960a Ephes. 1:10.

961 (84, 99, 133, 161) Many men, therefore, appreciating the sad insufficiency of these human measures, hoping to calm the storms and quell the forces which are threatening to overturn civilization and humanity, turn their eyes with renewed hope towards the Church, the ark of true charity, and towards the See of Blessed Peter, which, they know, can restore that unity of religion and moral discipline, which in former times assured continuance of pacific relations among the nations.

The benefit of unity

962 (159) To such unity, indeed, many men upon whom the welfare of nations depends, look forward with ardent longing. They have daily experience of the ineffectualness of the measures in which they formerly had so much confidence (a). Unity, We say, which the innumerable army of Our sons implores with ardent prayer and desire, for which they daily petition "the God of peace and of love" (b). Finally, unity which is desired by many noble minds, separated from Us, but nonetheless hungering and thirsting after justice and peace; they turn their eyes to the See of Peter to receive light and counsel from it.

963 (44, 67, 194, 197, 228) They recognize in the Catholic Church an unshaken stability in the profession of the Christian faith and moral precepts which has been tried by almost twenty centuries. They recognize, too, the closest union in the ecclesiastical hierarchy, which, united to the successor of the Prince of the Apostles, labors incessantly to enlighten minds with the truth of the Gospel teaching, to guide men to holiness of life, and, while showing maternal kindness to all, stands firm even in the face of cruel torture and martyrdom itself when she has to condemn any procedure with the words *Non licet!*

(*The Church is unjustly suspected of undermining civil authority.*)

The "corner-stone"

964 (228-229) For Christ alone is "the chief corner-stone" (a), in whom alone civil society as well as individual men can find stability and salvation. Indeed, since it is on this corner-stone that the Church was founded, never will she be overthrown by hostile forces,

962a *Ad quam quidem unitatem tot homines, a quibus nationum fortuna pendet, incenso respiciunt desiderio, cum continenter earum rerum fallaciam experiantur, quibus tantopere olim confisi erant.* 962b Cf. 2 Cor. 13:11. 964a Cf. Ephes. 2:20.

never deprived of her strength: "the gates of hell shall not prevail" (b). On the contrary, internal and external struggle will rather increase her vitality and strength, furnish her with new victories, confer on her new triumphs. On the other hand, every structure whatever which is not founded on the doctrine of Jesus Christ as on a solid basis, will be seen to have been raised on shifting sand and is doomed to miserable collapse (c).

(*Homage to Poland.—Time of trial.*)

965 (67, 72, 99) The Catholic Church, the city of God, "whose king is truth, whose law is charity, whose form is eternity" (a), teaching Christian truth unharmed by error or extenuation of any kind, spending herself with a mother's love in the works of Christian charity, towers above the ebb and flow of error and greed like a *blest vision of peace*, awaiting the day when the all-powerful hand of Christ the King will still the raging storms and banish the spirit of dissension which has provoked them.

(*Exhortation to prayer.*)

THE CHAIR OF PETER

All. to newly-weds, January 17, 1940.

(*The ancient custom of newly-married couples reciting their* Credo *in the Vatican basilica.*)

966 (99-100, 142, 144, 160, 165-166, 169) The episcopal throne is a seat, more or less raised and more or less solemn, from which the bishop teaches his flock. Look at the throne where the first pope spoke to the first Christians, as We are doing at this moment. There he excited them to vigilance against the devil, who, like a roaring lion, goes about seeking whom he may devour (a). There he exhorted them to firmness in the faith, that they might not be led astray by false prophets (b). This teaching of Peter continues in his successors, and it will continue, unchanged, through all time, for such is the mission which Christ Himself has given to the Head of the Church.

To emphasize the universal and indefectible character of this teaching, the seat of the spiritual primacy was, after a providential preparation, fixed in the city of Rome. God, according to the words of Our great predecessor Leo I, by his providence brought people to unite in a single empire of which Rome was the capital, so that from Rome the light of truth, revealed for the salvation of all peoples, might spread more easily in all its members (c).

964b Matt. 16:18.
964c Matt. 7:26-27.
965a St. Augustine, *Ep.* CXXXVIII ad *Marcellinum*, c. 3, n. 17.
966a 1 Peter 5:8-9
966b 2 Peter 2:1; 3:17.

Perennial character of the Primacy

967 (60, 142, 144-145, 165, 170, 175) The successors of Peter, mortal like other men, die like them, more or less quickly. But the primacy of Peter will last forever, thanks to the special assistance promised to him when Jesus charged him to confirm his brethren in the faith (a). What matters the name, the face, the human origins of each Pope? It is always Peter who lives in him; it is Peter who guides and directs him; it is Peter above all who teaches and who spreads through the world the light of the truth which sets men free. This fact has made one great sacred orator exclaim that God has established at Rome an eternal chair: "Peter will live in his successors; Peter will speak forever from his chair" (b). Now, here is the great warning—We have already mentioned it—which St. Peter addressed to the Christians of his own day: "There were also false prophets among the (chosen) people, even as there shall be among you lying teachers. . . . You, therefore, knowing these things before: take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness" (c).

(*Do not listen to false prophets.—Imitate the courage of Peter.—Receive his teaching with docility.*)

THE VICAR OF CHRIST

All. to newly-weds, April 17, 1940.

(*The benefit of a papal audience.*)

968 (142, 144-145) The real and true cause of your joy? It is that you see in the Pope, whoever he may be, the representative of God here below, the Vicar of Jesus Christ, the successor of Peter, of Peter whom Our Lord made the visible head of his Church when he gave him the keys of the kingdom of heaven and the power to bind and loose (a). The senses, so to speak, here second faith; what you

966c *Sermon* LXXXII, 2 and 3.
967a Luke 22:32
967b Bossuet, *Sermon on the unity of the Church, I.*
967c Cf. 2 Peter 2:1; 3:17.
968a Matt. 16:18-19

see and hear strengthens within you what you must believe. Certainly, it is not Jesus Christ in person who appears to you now, as the multitudes saw Him on the shore of the Lake of Tiberias in Palestine (b), or Martha and Mary in their house at Bethany (c). At the same time, when you approach the Pope you have the impression of being taken back twenty centuries, into the presence of the Divine Nazarene. It seems to you that you hear in the voice of the Pope the voice of the Redeemer, that voice of which the Pope has always been the echo through the centuries. When he raises his hand to bless you, you know that this poor hand transmits to you, so to say, heavenly help and favors. Finally, when you feel the heart of the Pope beat close to your own, you are not at all mistaken in believing that you see in the attitude, the words, the deeds which the Lord inspires in him, something of the beating and the intimate emotions of the Heart of Jesus. This is true because Christ gave his Vicar when He said to him, "Feed my lambs, feed my sheep" (d), something of his own redemptive and compassionate love for souls.

(*See God in the Eucharist, in nature, in personal and family prayer.—Pray with the Church, for the Church, and for the Pope.*)

MARY AND PETER

All. to pilgrims of Genoa, April 21, 1940.

(*The 450th anniversary of Notre Dame de la Garde at Genoa. —The Blessed Virgin in the history of Genoa.—Christopher Columbus.—The protection of the Blessed Virgin.*)

969 (33, 141, 163) Raised above Peter, the Vicar of Christ on earth, the Mother of Our Lord Jesus shares with Peter, in a manner which is entirely her own, a dignity, an authority, a *magisterium* which associates her in everything with the Apostolic college. Because she loved Jesus more than Peter did it was to her that Jesus confided in the person of John, beneath the world's redemptive Cross, all men to be her sons: the sheep and the lambs of the flock, in the fold and outside it, making of her in some sort a divine guardian, the common and universal Mother of all the believers, and making her like to Peter who is the common and

968b Cf. John 6:1-2.
968c Cf. John 11:1.
968d Cf. John 21:15-17.

universal Father and the earthly Shepherd. She is the august Sovereign of the Church militant, suffering, and triumphant; the Queen of Saints, the mistress of every virtue, of love, of fear, of knowledge, and of holy hope. In her bloomed the pure rose of paradise. In her began that new era for humanity which brings to flower in the Church lilies, violets, and corollas of the sweetest and most admirable fragrance. If Peter holds the keys of heaven, Mary has the keys of the heart of God. If Peter binds and looses, Mary binds also with the chains of love. She also looses, by the art of forgiveness. If Peter is the guardian and the minister of indulgence, Mary is the prudent and generous Treasurer of divine favors, and "To desire grace without recourse to her, is to desire to fly without wings" (a).

(*Confidence in the Blessed Virgin.*) (b)

THE THREE CHURCHES

All. to newly-weds, November 6, 1940.

(*Memory of the deceased.*)

970 (7, 45) You are not ignorant of the fact that the sacred liturgy closely unites the commemoration of the faithful departed to the solemnity of All Saints. This union throws into singular relief the dogma of the Communion of Saints, that is to say, the dogma of the intimate spiritual body which unites with God and with each other all souls in the state of grace. These souls are divided into three groups: some are already crowned in heaven and form the Church Triumphant; others are detained in Purgatory until their full and final purification; they constitute the Church Suffering; others, finally, still journey on this earth and compose the Church Militant. The solemnity of All Saints could, in some senses, be called the Feast of the Three Churches. The oration of this feast invokes the mercy of God by the merits of all the Saints; *omnium Sanctorum merita sub una tribuisti celebritate venerari*: "O God, who has granted us to celebrate in one solemnity the merits of all Your Saints." Now, merits exist in the three Churches: glorified merits in the triumphant; merits which have been acquired and which can neither be increased

969a Dante, *Parad.*, XXXIII, 13-15.
969b The portions of this discourse which are here omitted may be read in the volume **OUR LADY**, Nos. 358 ff.

or lost, but which still await their reward, in the suffering Church; merits which have been acquired and which can be increased, but also completely lost, in the Church militant. The feast of All Saints is, therefore, a great feast for all souls in the state of grace.

(*Nature of sanctity.*)

MATERNITY OF THE CHURCH

All. to members of the Catholic Action of Italy, November 10, 1940.

(*The Pope's affection for the young.—Competitive sports.—Emulation in study and virtue.—The Church, mother and teacher.*)

971 (63, 67, 116, 206) When you were very little, right after your birth, you were brought to the Church; *baptismal water* flowed over your head and forehead; the salt of wisdom was put on your lips; your breast was anointed with the oil of salvation; your soul, purified from original sin, was as if spiritualized, like a celestial being. Who performed this miracle in you? Who regenerated you? Who gave you a new life which neither your father nor your mother could give you with their blood? The Spouse of Christ, Holy Church, was the mother of your soul; she kissed you on the forehead with heavenly affection; she pressed you to her heart as the child of the blood poured out by her Divine Spouse who loves you and delivered Himself to death for you. The Church, by the hand and the voice of her priest, accomplished in you this great miracle of divine grace; mystery of the redeemed soul, fathomless abyss of the justice and of the mercy of God in your call to salvation, thanks to the baptism of regeneration. Then, grace, with the divine seeds of faith, hope, and charity, and all the other virtues, was infused in you; it made you participants of the divine nature. To our Holy Mother the Church, who asked for your profession of faith, you answered by the lips of your god-parents, that you believed in God, the Father Almighty, Creator of heaven and earth; that you believed in Jesus Christ, His only Son, Our Lord, who was born and who suffered; that you believed also in the Holy Spirit, in the holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the dead, and life everlasting.

But if the Church was a loving Mother to you in baptism, she was both your teacher and your strength in *confirmation,* 972 (116) confirming and strengthening you in faith and virtue against the spiritual enemies who lay their snares for your mind and the integrity of your will. By the admirable gifts of the Holy Spirit she clothed you, like soldiers of Christ, crusaders, knights of faith and of virtue, in that divine armor of which the Apostle Paul speaks so profoundly in his epistle to the Ephesians, when he urged the first Christians to struggle against the powers of this darkness (a). Here, beloved sons, is the field on which you will be able to show your Christian valor, for which you have been given your preparation, your formation, your direction by the Church, the Mother of heroes.

(*Faith.—The Eucharist and the Mass.—To grow in the knowledge of Christ.*)

THE LIVING STONES OF THE CHURCH

All. to newly-weds, January 15, 1941.

(*Two privileged states of life: orders and matrimony, for which the Savior has instituted sacraments.*)

When the Son of God deigned to become incarnate, the 973 word of the Savior of the human race brought back to its (65, 68) initial splendor the conjugal bond of man and wife which human passions had caused to fall from its noble origin, and He raised it to the dignity of a sacrament, of a very great sacrament in the union of Christ with his spouse, the Church, our Mother, made fruitful by the divine Blood to regenerate us in the word of faith and the water of salvation (a), and "to give the power to be made the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (b).

(*The double paternity of marriage and the sacrament of orders.*)

Such is the high idea which the Church gives us of the 974 priesthood and of marriage, the Church which John saw coming (64-65) down from heaven, like the Holy City, the New Jerusalem, prepared as a bride adorned for her husband (a). In the course

972a Ephes. 6:10 ff.
973b John 1:12-13.
973a Cf. Ephes. 5:26
974a Apoc. 21:2.

of the centuries she is raised on high, formed of living stones, the baptized and sanctified souls, as the sacred liturgy sings, until that day at the end of time, when she will ascend to unite herself to Christ in the heavenly joy of the eternal marriage feast.

975 (86, 116, 160) Who are the workers who labor at her slow construction? First of all, the successors of the Apostles, the Pope and the bishops with her priests, who place in position, polish and cement the stones according to the architect's plans. It is they whom the Holy Spirit has established to rule the Church of God. But what would they be able to do if they had not beside them other workers to quarry, to cut, and to dress the stones, according to the needs of the building? And who are these workers? They are the married couples who give to the Church the living stones and skillfully prepare them.

(*The ministry of parents in the natural and the supernatural order.—Parents cannot escape their responsibilities.*)

THE PATERNITY OF THE POPE

All. to newly-weds, March 19, 1941.

(*Welcome.*)

976 (16 Your faith is not deceived when it sees in the Pope above all else the Father. But however great it is, this spiritual and universal fatherhood, it is only a distant reflection of that supreme paternity, that transcendant and infinite paternity, which St. Paul, the Apostle of the Nations, adored as he bent the knee before the Father of Our Lord Jesus Christ: "For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named" (a).

(*The divine paternity in the Trinity,—in creation,—in man, according to nature and according to grace.—Parents, collaborators of the Heavenly Father.—The example of Tobias.*)

BIRTH OF THE CHURCH

All. to the Cardinals, June 1, 1941.

(*The feast of Pentecost.*)

977 (20- On the shores of the Lake of Tiberias, which Christ stilled in the storm and whose waters He filled with fish for the Apostles'

976a Ephes. 3:14-15.

nets, the Church was born with Peter, the Shepherd of the lambs and the sheep. But the fire of the Spirit, which was to accomplish its baptism, the Church received within the peaceful walls of the Cenacle, that there might be verified in her also the law of supernatural birth: *ex aqua et Spiritu Sancto*—"of water and the Holy Spirit"—in the likeness of her Divine Founder and Spouse, on whom, as He left the waters of the Jordan, the heavens opened, and in the form of a dove the Spirit of God descended, and the voice of the Father proclaimed Him the beloved Son, the object of his complacency. The Father and the Son and the Holy Spirit love the Church and abide in her; they make her, as a great poet sings, "the Mother of Saints" and "the camp of those who hope." *21, 88)*

(*The feast of St. Eugene, the Pope's patron.—The present trials of Christianity and the responsibilities of the Pope.—The 50th anniversary of* Rerum Novarum.)

THE SACRAMENT OF UNITY

R. M. to the 9th National Eucharistic Congress of the United States, at St. Paul, Minnesota, June 26, 1941.

(*The marvels of creation.—The Eucharist is a still greater marvel.*)

"O sacrament of tender love! O sign of unity! O Bond of charity!" exclaimed St. Augustine (a). And the zealous Apostle of the Gentiles, whose honored name your city has borne for just one hundred years, has taught us the divinely inspired truth in these words: "For we, though we be many, are one bread, one body, all that partake of one bread" (b). "For what is the bread?" asks St. John Chrysostom. "The Body of Christ. And what do they become who partake of it? The Body of Christ; not many bodies, but one body . . . There is not one body for thee, and another for thy neighbor to be nourished by, but the very same for all" (c). 978 *(51)*

Yes, the sacrament of our altars is a source of union which transcends all the accidents of history, all the diversifying traits and peculiarities, which have divided our scattered human family into different groups. It reconsecrates, it elevates, it sanctifies 979 *(51)*

978a *In Joannis Evang., tract. XXVI*, c. 6, n. 13.
978b 1 Cor. 10:17.
978c *In Epist. I ad Cor., Homil., XXIV*, n. 2

that union which our common nature and our universally shared destiny proclaim. It purifies that love which every human heart should cherish for all his fellowmen—that love which quickens our zeal to come to the defense of the spiritual and moral rights of our fellowmen—it deepens that love and steadies it, so that no withering blast may make it droop and die. "By this shall all men know that you are my disciples, if you have love one for another" (a). And if through Holy Communion we become one with Christ, how can we fail to love all men, for whose love Christ died on the Cross?

(*The importance of personal sacrifice in our daily Christian life.*)

The persecuted Church

980 (29) But you must not forget that you belong to a Church whose Founder and Head was scourged, mocked, and crucified (a); and that His Body, which is the Church, as it has always suffered persecution, so it is today being persecuted—persecuted in some of its members so artfully, that it is difficult to measure how far-reaching the effect may be.

(*Exhortation.*)

WORKS OF MERCY

Letter, *Intimo gaudio*, June 29, 1941, to the Spanish episcopate.

(*Felicitations on the zeal shown in the organization and studies in seminaries.—The benefit of integrity of faith.—The witness of the members of the clergy who died for the faith in the recent revolution.—What should be the formation of seminarians.*)

981 (78, 82, 133) For if of every priest it is required beyond doubt that he appear and be in reality "the man of God . . . perfect, furnished to every good work" (a), this can be asked especially of the priests of Spain since they are your collaborators not only in the administration of the sacraments, but also in the exercise of works of charity, which the Church properly claims as a right and duty proper to herself. Through her ministers she alleviates grief with consolation, soothes bitter sufferings, softens bitter want and misery. She must also work actively to pacify minds, to strengthen the faithful, finally, to call back to her maternal

979a John 13:35. 980a Matt. 20:19. 981a 2 Tim. 3:17.

embrace all who, whether led astray by false opinion and error, or victims of their own frailty and lightness, have wandered from her.

(*The priest must keep himself for his ministry.—Clerical studies.*)

ECCLESIASTICAL LAW

All. to the tribunal of the Rota, October 3, 1941.

(*Opening of the new juridical year.—For the third time it takes place amid the sorrows of war.*)

By reason of the charge given you by the Apostolic See, you 982
are at the spiritual center of Christendom, ministers of the law, (120)
chosen representatives of a juridical power penetrated with the sacred sense of responsibility, dedicated to the good ordained with justice and equity in the Catholic world. Hence, it is not a new idea for you that the administration of justice within the Church is a function of the care of souls, an emanation of that pastoral power and solicitude whose plenitude and universality are rooted and founded in the bestowal of the keys on the first Peter.

This is why, in the midst of the contradictory and corrosive 983
tendencies of an agitated and tormented world, the Church has (49, ever proceeded firm and serene on her road of justice, not 89, intimidated by enemies, not committed in a servile way to friends. 123, And you, in your study of her history so crowded with struggle 131, and victory, you see her unchanged and immovable on the un- 224, shakable foundation of the constitution given her by her Divine 228) Founder, erecting, in the course of the centuries, under the inspiration of the Spirit and as an expression of the fruitful fullness of her life, a body of law which, offering to all people and to all nations, to every tribe and tongue the same juridical situation, has given to the universal *grex dominicus*—"the flock of the Lord"—an order in which unity and breadth, liberty and discipline, are admirably conjoined, vivified, and sustained. And, at the present time, when it appears that many men have lost their respect for the majesty of the law, when considerations of utility and interest, of force and of wealth, prevail against the law, it is all the more necessary that the organ of the Church dedicated to the administration of justice give to and inculcate in the Christian people the vivid consciousness that the Spouse of Christ is never less than herself, does not change her way

with the passing of time, but is always the same and advances in fidelity to her divine mission (a). This is the very noble purpose to which your illustrious College tends in an eminent manner.

(*The authority of the Rota.—Matrimonial cases: The right to marriage, declaration of nullity, indissolubility.*)

The Power of Vicar

(*Absolute indissolubility of a marriage* ratum et consummatum.)

984 (124, 176) Other marriages, although intrinsically indissoluble, nonetheless have not an absolute extrinsic indissolubility, but given certain conditions, can—and there is question, as is known, of cases relatively very rare—be dissolved, otherwise than by the Pauline privilege, by the Roman Pontiff in virtue of his ministerial privilege. [*Norms of judgment to be applied.*] In every case, the supreme norm, according to which the Roman Pontiff makes use of his power as Vicar to dissolve marriages is the one which We have already indicated at the beginning as the rule for the exercise of judicial power in the Church, that is to say the *salus animarum*, the salvation of souls, for obtaining which the common good of the religious society and, in general, of human society, as also the good of the individual find their due and proportionate reasons (a).

(*Inauguration of the new seat of the Rota.—Benediction.*)

THE VICAR OF THE PRINCE OF PEACE

All. to the Sacred College, December 24, 1941.

(*Christ, the Prince of Peace.—Divisions in the world.*)

985 (46-48, 161-163) You, Venerable Brothers and Beloved Sons, who are the most intimate and faithful collaborators in Our work, you can appre-

983a *E nell' età presente, quanto più appare scosso in non pochi il rispetto alla maestà del diritto, quanto più al diritto prevalgono considerazioni di utilità e di interesse, di forza e di ricchezza, tanto più conviene che gli organi della Chiesa dediti all'amministrazione della giustizia diano e infondano al popolo cristiano la viva coscienza che la Sposa di Christo non viene mai meno a se stessa, nè muta cammino per mutare di giornata, ma sempre è e si avanza fedele alla sua sublime missione.*

984a *In ogni caso, la norma suprema, secondo la quale il Romano Pontefice fa uso della sua potestà vicaria di sciogliere matrimoni,*

ciate and weigh what are the burdens and duties, what are the preoccupations and labors, what are the sufferings and anxieties in this stormy time which press upon the shoulders and lie heavy on the heart of him who by the inscrutable divine design has been called to be the Father loving all without exception, the understanding comforter of another's sufferings, the firm spokesman of the truth, the vigilant guardian of a unity of spirit willed by God above all that can separate, in the whirlpool of the contradictions of this world the untiring defender and promoter of that sense of brotherhood which is rooted in faith, in hope, and in charity (a). Our soul, when it struggles for truth and for justice, for goodness and for sanctity, for concord and for peace, does not refuse and cannot refuse labor and action, prayer and sacrifice. We are the Vicar of the Prince of Peace, who pacifies and reconciles, uniting in Himself heaven and earth, and inaugurating from his cradle the reign of peace among men of good will.

(*Prayers are begged for the Pope.—The new order cannot be established without light from on high.*)

THE MINISTRY OF THE WORD

All. to newly-weds, January 21, 1942.

(*Why the Pope speaks to newly married couples.—The institution of deacons by the Apostles, who are reserved for prayer and the ministry of preaching.—Increase in the Church since that time.*)

986 (9, 10, 13) The little grain of mustard seed sown in Jerusalem has grown into an immense tree: its branches cover the earth and in its foliage dwell almost four hundred million believers. This is the Kingdom of God, the Heavenly Father, of which the Divine

è quelle che già in principio abbiamo additata come la regola dell'esercizio del potere giudiziario nella Chiesa, vale a dire la salus animarum, *per il cui conseguimento così il bene comune della società religiosa, e in generale dell'umano consorzio, come il bene dei singoli trovano la dovuta e proporzionata considerazione.*

985a *Di chi per inscrutabile consiglio divino è chiamato ad essere Padre amante di tutti senza eccezione, delle pene altrui comprensivo confortatore, della verità fermo annunciatore, vigile custode di un'unità di spirito voluta da Dio sopra tutto ciò che separa, nel vortice dei contrasti terreni instancabile assertore e promotore di quel sentimento fraterno, che è radicato nella fede, nella speranza, e nella carità.*

44, 73, 137, 180) Redeemer, in the Lord's prayer, has us ask for the advent of a spiritual kingdom without doubt, but one which develops and carries out its work in this world, where we journey as pilgrims on our way to a homeland situated beyond the stars. An immense kingdom, in which has spread with eagerness and the certainty of a future which will end only with time itself, the tiny family of the first years. Made up of men united among themselves by visible bonds, and like an immense flock guided by a single and sovereign Shepherd, it cannot dispense with an organ of government, a hierarchy of persons, an administration of affairs. And so, there are very many who imitate the first deacons, at Rome and throughout the world, who second the Pope with admirable zeal in the accomplishment of his heavy task.

The Teaching Office

987 (165) But, however vast and numerous be the cares of the government of the Church, he who sits in the Chair of the Apostles cannot forget "the ministry of the word"(a), which St. Peter considered, together with prayer, the most important of the duties of the Apostle. Had not Christ said to him, to him and to the other disciples: "Go, teach all nations what I have taught you" (b)? And did not St. Paul cry out, "I owe my preaching to the wise and to the ignorant" (c)? "Is it not by the hearing that faith enters the heart" (d)? Is not the word of God the way and the truth and the life? It "is living and effectual, and more piercing than any two-edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart" (e). We love the word of God: in it, it is the Word of God who shines forth, manifests Himself, and in some way becomes incarnate a second time for us.

988 (166) Doubtless We exercise this ministry, in the first place, when on solemn occasions We address the entire Church, the Bishops, Our Brothers in the episcopate. But, Father of all, as We are, and even of the most humble, Shepherd not only of the sheep, but also of the lambs, how could We reconcile Ourselves to renounce the simple exercise of this holy ministry of the word, and not carry directly with Our own voice to Our children the teaching which Christ Our Master has confided to us (a)? Has not God put into the heart of every priest, of every bishop, and kindled there by the very grace of priestly ordination or episcopal consecration, an unquenchable thirst for this holy ministry among the Christian people?

987a Acts 6:4: *Nos vero orationi et ministerio verbi instantes erimus*, "But we will give ourselves continually to prayer, and to the ministry of the word."
987b Cf. Matt. 28:19.
987c Cf. Rom. 1:14.
987d Cf. Rom. 10:17.
987e Heb. 4:12.

989 (166) You will therefore understand, beloved sons and daughters, the intimate joy and the real comfort that penetrates and kindles Our soul when, in the midst of the grave cares of the universal Church, We can come among you without any other thoughts than those of a Father, happy to be surrounded by his children; any other thoughts than those of a priest, breaking the living and nourishing bread of the Gospel teaching with the listeners whom God sends to him, cooperating in this way with the work of grace, to strengthen, increase, and stabilize in their minds faith, confidence, and love, those virtues which sanctify for heaven the course—sad or joyful, as God wills—of their lives here below.

This is why—and here We show you the very bottom of Our heart—this is why We love to address you.

(*Greatness of God's word.—We must open our hearts to Him.*)

THE HOLY SPIRIT AND THE CHURCH

All. to the Lenten preachers, February 17, 1942.

(*Preach on the second part of the Apostles' Creed.—The last judgment.*)

990 (43, 48, 77, 88) It is toward that great day of God that the Church is advancing, the mistress of faith and of morals for all peoples, baptizing in the name of the Father, of the Son, and of the Holy Spirit. And we, as we believe in the Father, Creator of heaven and earth, and in the Son, the Redeemer of the human race, so

988a *Senza dubbio Noi esercitiamo tale ministero, in primo luogo, quando in occasioni solenni Ci indirizziamo a tutta la Chiesa, ai Vescovi, Nostri Fratelli nell'episcopato; ma Padre di tutti, come siamo, anche dei più umili, Pastore non solamente delle pecorelle, bensì ancora degli agnelli, come Ci darebbe l'animo di rinunciare all'esercizio semplice e santo del ministero della parola, a portare direttamente con la Nostra voce ai Nostri figli gl'insegnamenti che Ci ha affidati Cristo Nostro Maestro?*

99, we believe also in the Holy Spirit: *Credo in Spiritum Sanctum,*
102- "I believe in the Holy Spirit." He is that Spirit, proceeding from
103, the Father and the Son as their consubstantial love, promised
116, and sent by Christ upon the Apostles on the day of Pentecost,
126, as virtue from on high who should fill them, as Paraclete and
131, Comforter to remain with them forever, the Spirit of truth, the
229) Spirit invisible, unknown to the world, who should teach them and recall to them all that Jesus had said to them (a). Show the Christian people the infinite and divine power of this Creator Spirit, the gift of God most High, the giver of every spiritual gift, the gentlest of consolers, the light of hearts, who purifies what is sinful in our souls, slakes our thirst, heals our wounds. From Him, eternal love, comes down the fire of that charity which Christ wishes to see kindled here below; that charity which makes the Church one, holy, Catholic; which animates her, sustains her and makes her invincible before the assaults of the assembly of Satan; that charity which is the bond of union in the communion of Saints; that charity which restores friendship with God and remits sins. Are these not the great marvels of the grace of the Holy Spirit? Is He not, by his gifts, the sanctifier of the Church and of the union of the Christian people who restores the dead to life, and men from the slavery of sin?

Rome, the center of the Church

991 O holy Catholic Church, by the grace of the Holy Spirit,
(10, we believe that you are, that you live, that you "suffer, struggle,
139, and pray, and that your tents extend from sea to sea". *Credo*
142. *sanctam Ecclesiam catholicam*: "I believe in the holy Catholic
153- Church." The stronghold of those who believe; of those who
156, hope, of those who love in the intimacy of their souls, show her.
161, O Beloved Sons, this Church, the Mother of souls, visible upon
165- the mountain (a), the light of the nations (b), visible in her life.
167, in her history, in her struggles and in her triumphs, in her wor-
173, ship, in her sacraments, in her ministers, in her Hierarchy; visi-
189) ble in this Rome, where the Vicar of Christ is the center of that unity and the fountainhead of that authority, as the one to whom must be united all other Shepherds and from whom they receive immediately their jurisdiction and their mission. It belongs to him to confirm them in faith, as the first and universal Pastor.

990a John 14:16-17, 26.
991a Cf. Matt. 5:14.
991b Cf. John 11:10.

the Pastor of Pastors, to prevent and correct abuses, to keep inviolable the deposit of Christ's doctrine and the sanctity of morals, to give authentic condemnation to error. He alone, the Successor of Peter, the foundation stone of the Church, can, after the example of Peter among the Apostles at the first Council of Jerusalem—of Peter, *cuius dignitas etiam in indigno herede non deficit*, "whose dignity does not fail, even in an unworthy successor" (c),—rise up, and, conscious of the dignity which he has received from Christ, can speak and say: "Men, brethren, you know, that in former days God made choice among us, that by my mouth the Gentiles should hear the word of the gospel, and believe" (d).

The politics of the Church

No; the Church, if she is in this world and composed of 992
men like the good and bad fish in the net (a), is not a (3,
kingdom of this world. Her "politics" is not and cannot be 9,
anything else but incessant work and fruitful sacrifice in the 45,
service of the truth and of love, of justice and peace among 63,
men, peoples, and nations. And the name of Catholic can be 67-
employed only in an unfitting and improper manner, when 68,
it is used to mean and favor other sentiments and ideas among 93,
children who have the same faith, who have the same Mother, 116)
the Church. And no Christian, if he is a true son, should ever be ashamed of her Catholicity any more than he should be of the Gospel. Make her lovable and venerable, this holy Mother, who regenerates her sons to the life of grace; who fortifies them for the struggles of the spirit with the Bread of the strong; who accompanies them with her ministers along their way through life in joy and in sorrow; she gives them a share in each of her treasures and favors in the Communion of Saints, with her prayers, with her sacred mysteries, with all those graces which flow like a river from their source in charity in the bond of peace, and penetrate even sinners, glorifying the generous maternity of the Spouse of Christ.

The sense of the Church

Arouse and revivify in the faithful, especially in the young, 993
that spiritual strength, so necessary today, but which they too (2,

991c St. Leo, *Sermo III in anniv. die assumpt. suæ*, cap. IV.
991d Acts 15:7.
992a Cf. Matt. 13:47-48

13, 31) often lack: the sense of Catholic honor. It is the pride and the admiration of the son for his Mother. It is the *sentire cum Ecclesia*. It is the consciousness that, for the faithful, religion, Christ, and the Church are all one. The consciousness that the Church is a perfect Society, with a sovereign right to all that she needs for the accomplishment of her divine mission. The consciousness that the Church is Christ who continues to live here below, and that love for Christ is equivalent to love for the Church, and that love for the Church is love of Christ.

The Church, the principle of peace

994 (39, 43-46, 51, 84, 137, 141, 163, 210) *Credo Sanctorum communionem*, "I believe in the Communion of Saints." Membership in the Church of Christ, one, holy, Catholic, in which all the faithful have the same right of citizenship; the one faith, which makes them all one in the most intimate and the most noble sense; the one sacred table, which, across mountains and seas, unites them all in Christ; the one Holy Spirit, of whom all are the temples by virtue of sanctifying grace; the one visible Head of the Catholic Church, who embraces all in the same love—all this, by its very nature, and by reason of the experience of centuries, constitutes the most powerful means to heal the wounds of war, to reconcile peoples, and to restore peace.

(*The communion of Saints.—The forgiveness of sins.—The resurrection of the body.—Life everlasting.*)

YOUTHFULNESS OF THE CHURCH

R. M. to the world, May 13, 1942.

(*The episcopal jubilee of the Holy Father.—Anguish and suffering of the war.—St. Peter and the first Christians.—The four characteristics of primitive Christianity: certitude of victory, promptness in sacrifice, ardor of Eucharistic life, spiritual and hierarchical unity.*)

995 (227) True Christianity today is not different from primitive Christianity. The youthfulness of the Church is eternal, because the Church does not age; in her progress towards eternity she only adapts her exterior according to the needs of each epoch. The centuries she already numbers are for her but a day; the centuries she looks forward to are no more than a day.

(*The certainty of victory.*)

The Church adapts herself but remains the same

996 (224, 226) The Church of our times cannot return purely and simply to the rudimentary forms of the first tiny flock. In her maturity, which is not old age, she holds her head high and shows in her members the unfailing vigor of her youth; she remains what she has been since her foundation: always the same. She changes neither in her teaching nor in her strength: she is unassailable, indestructible, invincible. She is unchangeable, inalterable in the charter of her foundation which was sealed by the Blood of the Son of God; and yet she moves, yet she clothes herself in new forms as she advances with the times, progressing always without changing her nature, because, as Vincent of Lerins says so admirably, the religion of the soul imitates the growth of bodies: they develop and grow with the years; nonetheless, they remain what they have always been, the same (a). The Church certainly can look proudly and fearlessly at her past, at the gigantic edifice, almost two thousand years old, of her *magisterium* and her discipline, an edifice raised in virtue of the full development and study of the truth confided to her; in virtue of the growth, in strength and perfection, of her interior unity; in virtue of the development of her liturgy, which is entirely centered on the Holy Sacrifice of the Mass and the sacraments; in virtue, finally, of that leaven of the Christian spirit, which, adapting itself to the times, penetrates more and more into every element and every condition of life. The Church, now arrived at the maturity of her mission as universal mother of all believers, faced with needs and duties which are vaster than ever, could not consent, without being unfaithful to herself, to turn back to the forms of life and action of primitive Christianity (b).

(*Generosity in sacrifice.—Today's persecutions.*)

Fervor of Eucharistic life

(*The Eucharist was the principle of the fortitude of the early Christians.*)

997 (51) The idea of the Eucharist is the center of faith today just as it was in the first centuries. Its progress in the Church, its

996a *Commonit.*, XXII.

996b *La Chiesa, pervenuta ormai alla matura sua missione di madre universale del popolo credente, davanti a bisogni e doveri più vasti, non consentirebbe, senza essere infedele a se stessa, di torcere i suoi passi verso le forme di vita e di azione dei primi tempi.*

spiritual and life-giving radiation on a humanity tortured by egotism, envy, conflict, contradictions, and abandonment of the dogma of the Cenacle, must become more living, more powerful, to draw hearts to the divine banquet, to melt them, to inflame them, to prepare in them the youthful warmth of union of hearts, of fraternal action which will assemble all men in peace around the God of the tabernacle. In this sanctifying sign of the Eucharist, the Church of today joyously and tenderly joins hands with the primitive Church. The appeal of Christ's goodness and kindness, living among us, will never be silenced, and if, by the providential act which He inspired in the incomparable Pius X, He opened wide the sluices of the beneficent stream of the Eucharist, He did so because He considered that the age in which we live requires in us no less firmness of faith, no less purity of conduct, no less fraternal charity, no less a disposition for sacrifice than those which made the early days of the Church so great and so admirable.

Union of mind and of hierarchy

998 (52, 58, 161) Not less admirable, not less ardent was the zeal of the young Spouse of Christ at that time for the conservation, the organization, and the strengthening of an indivisible unity binding the faithful with their leaders. And now that the tragic consequences of separation have been verified, of that separation which keeps at a distance from the Chair of Peter so many of our brothers, to the detriment of the whole of Christianity and their own power for action in the world, when, on the contrary, the vital union between the Shepherd and the flock in the Catholic world is being extended and manifests more and more clearly the benefits of its action, the hearts of Christ's faithful raise more urgently to heaven that prayer *ut unum sint*, "that they may be one"! To this prayer many others even among those who live outside the visible Church, unite themselves with ardent sincerity, because they realize that in a world hostile to Christ the very existence of Christianity is imperiled.

999 (152, 155, 160, 167) But this prayer for the union of all believers, . . . whence could it arise with the fervor of a more intimate charity towards Him who first directed it to his Father, enlightening souls and touching hearts, than from this sacred hill towards which, at the present moment, are directed the minds and the attention of the entire Catholic world, towards the Chair of Peter, towards

this Mother, the Church, source of priestly union—*ad Petri cathedram atque ad Ecclesiam principalem, unde unitas sacerdotalis exorta est* (a)? From this citadel of truth and salvation, the noble and vast goal of which no one understood more profoundly or described more eloquently than Leo the Great, Pope and Doctor of the Church, when he wrote these memorable words: "*Beatus Petrus, Princeps Apostolici ordinis, ad arcem Romani destinatur imperii, ut lux veritatis, quæ in omnium revelabatur salutem, efficacius se ab ipso capite per totum mundi corpus effunderet.* Blessed Peter, Prince of the Apostolic college is placed at the citadel of the Roman Empire so that the light of truth which was revealed for the salvation of all men could spread with greater effectiveness from the head to the entire body of the world" (b). The prayer *ut unum sint*, when we think again of the primitive Church, the unique and immaculate Mother of all the Churches, where could it resound with a more powerful tone than on these banks of the Tiber, providential seat of the first Peter, spiritual fortress of Christendom, where the manifestations of heavenly grace have been more striking and more liberal; on this shore whose annals count among their most splendid pages the glorious martyrdom of the Prince of the Apostles, and the eminent privilege of giving to his mortal remains their last resting-place?

(*The excavations of the Vatican Basilica.—The war and the Church.—The war and the family.—Appeal to statesmen in favor of peace.*)

DOUBLE MISSION OF THE CHURCH

All. to the men of the Catholic Action of Italy, September 20, 1942.

(*Audience given on the occasion of the 20th anniversary of the foundation of the men's union of Catholic Action in Italy.—The mission of Catholic Action for the renewal of society.*)

1000 (7, 23, 40, 58,) The Church of Christ is the light of the world, the salt of the earth, the pillar of truth and of grace, the throne of peace and of justice. In the painful disorder in which humanity finds itself, there is question of nothing less than the restoration and reorientation of all things in Christ, of re-establishing in its

999a St. Cyprian, *Epist. LIV ad Cornelium Rom.*, XIV.
999b *Serm.*, *LXXXII*, 3.

76, 84, 99, 112) integrity and its vigor the entire make-up of that body of which Christ is the head, and which, while triumphant in heaven, suffers and struggles here on earth. The one fold of Christ is the Church founded on Peter, the Prince of the Apostles. And Christ who gave his life for his sheep so that they might live in Him and from Him in his own mystical body, has other sheep which are not yet of this fold, erring sheep who know not their Shepherd, members not grafted on the one life-giving body, but separated, withered, deprived of the spiritual sap, who must, nonetheless, be brought back to their Divine Shepherd so that there may be but one flock and one Shepherd. In a word, this work of renovation is none other than the re-establishment of the kingdom of God, inaugurated by Christ, which we must seek, and all the rest will be added unto us (a).

1001 *(76, 84)* There is much talk today of building a new order. On the eve of the first coming of Christ, when the Roman world seemed to be the whole universe, they were already expecting a new order, and the gentle Vergil sang of that great hope and of the return of the virgin goddess of justice: *Magnus ad integro sæclorum nascitur ordo; iam redit et Virgo* (a). Again today the entire world feels the need of a re-birth of order, in which each one will work in his own way, in his own place, and for his own interests. Look at the statesmen: what is, what should be their noble mission? Is it not to ensure the common good in the temporal order, in harmony, of course, with the exigencies of the eternal and supernatural order? Look, on the other hand, at the Church. Her mission is even higher: to restore, to promote, to extend, in the midst of human society, the kingdom of God, outside of which it is not possible to stabilize, even naturally speaking, this true and sincere order, this permanent and calm order, which is the just definition of peace. Without doubt, not all are, or can be, statesmen or churchmen, but even private citizens, even the ordinary faithful, in the mature strength of their judgment and their action, resolutely devoted to the Church and to the State, can, by a labor which is sometimes humble and obscure, but diligent and effective, give aid and support to the two societies, ecclesiastical and civil, in the progress and pursuit of their respective ends (b).

1000a Matt. 6:33. 1001a Eclog. IV, 5-6.
1001b This discourse in its entirety is to be found in **DIRECTIVES TO LAY APOSTLES**, Nos. 46-73.

(The reform of self.—The influence of a Christian life.—The apostolate in the family, professional life, society.—Exhortation.)

THE MYSTICAL BODY

Encycl., *Mystici Corporis Christi*, June 29, 1943.

Introduction

1002 *(1, 2, 6)* The doctrine of the Mystical Body of Christ, which is the Church (a), first received from the lips of the Redeemer Himself, by which the great benefit—never sufficiently praised—of our close union with this august Head is placed in its true light, is a matter of such excellence and dignity as to invite all men—as many as are moved by the Divine Spirit—to contemplate it. And by illuminating their minds it stimulates them to the works of salvation which are in keeping with this teaching. It is for this reason that we are led to speak to you on this subject by an Encyclical Letter, and to clarify and develop especially the teaching which concerns the Church militant. Not only the greatness of the doctrine moves Us to do this, but also the present condition of the world in which we live.

1003 *(23, 29)* It is Our intention, in fact, to speak of the treasures hidden in the heart of the Church which Christ won for Himself with his blood (a), and whose members glory in their thorn-crowned Head. It is a striking testimony to the fact that the most glorious and the most precious goods are born only of suffering, and that consequently we must rejoice to share the passion of Christ, so that we may exult with joy in the revelation of his glory (b).

The Church is misunderstood

1004 *(1, 62, 130)* And first we must note that just as the Redeemer of the human race was received with insults, calumnies, and torture by the very men whose salvation He had undertaken to secure, so the society instituted by Him had to resemble in this her Divine Founder. Indeed, We do not deny, rather We acknowledge with gratitude to God, that in our troubled era some, even of those separated from the flock of Jesus Christ, look to the Church as to the one haven of salvation. But neither are We ignorant of the fact that the Church of God is contemned, and with pride and hostility calumniated by those who, contemning the light of

1002a Cf. Col. 1:24. 1003a Acts 22:28. 1003b Cf. I Peter 4:13.

Christian wisdom, miserably return to the teachings, the morals, the institutions of pagan times. Some Christians, even, seduced by the false appearance of error, or won over by depravity and corruption, are often ignorant of the Church, or neglect her, or have a kind of fastidious contempt for her. This is why, Venerable Brothers, from a duty of conscience, and in response to the desires of many, We extol Holy Mother Church, to whom, after God, We owe all things, placing before the eyes of all her beauty, her praise, and her glory.

Fruit expected of this exposition: for the faithful

1005 It is Our hope that Our teaching and exhortation, in the present conditions of the world, will be abundantly fruitful for the faithful of Christ. For We know that in these stormy times, when so many misfortunes and so much suffering afflict almost innumerable men, if these are accepted with peace and resignation from the hand of God, they will turn souls by a natural impulse away from earthly and changing reality to the abiding and heavenly joys of eternity. And they will give rise to a certain profound thirst for spiritual reality and an intense desire, which, under the impulse of the Divine Spirit, will stimulate and, as it were, compel men to seek more diligently after the Kingdom of God. The more men are withdrawn from the vanities of this world and from an inordinate love of things present, the more apt they will become to receive the light of heavenly mysteries. And today, perhaps more clearly than at any other time, the triviality and emptiness of earthly goods are perceived, when kingdoms and states are crumbling, when immense works and every kind of riches are disappearing in the vast spaces of the ocean, when cities, towns, and fertile fields are strewn with mighty ruins and polluted with fratricidal strife.

For non-Catholics

1006 (1) Moreover, We are confident that even for those who are separated from the body of the Catholic Church, what We shall soon have to say about the Mystical Body of Jesus Christ will not be displeasing and will not be useless. For not only does their benevolence towards the Church seem to grow from day to day; when they see—as they do at present—nation rise against nation, and kingdom against kingdom, and discord, hatred, rivalry grow rapidly to immense proportions, then, if they turn their gaze toward the Church, if they contemplate that unity which she has received from God—by which all men, of whatever stock, are joined to Christ in a fraternal bond—then certainly they are compelled to admire this assembly founded in charity, and they will be attracted, under the influence and with the help of divine grace, to participate in this same unity and charity.

Proof of this teaching

1007 (162, 163, 165, 167) There is a particular reason, and that a very sweet one, why the central fact of this doctrine comes to Our mind, and why it fills Us with delight. In the past year, the twenty-fifth since We received episcopal consecration, We have seen with the greatest consolation a sight which makes the image of the Mystical Body of Jesus Christ shine with peculiar and significant splendor in every part of the globe. In fact, in spite of a protracted internecine war which unfortunately destroyed the fraternal community of the nations, We have seen all Our sons in Christ, wherever they are, turn with one will, one charity, one mind, toward the common Father of all, who, bearing the cares and anxieties of all, directs the course of the Church in these troubled times. This fact of the marvelous unity of the Christian people We have not only noticed, We have seen the proof of it: in the same way that We clasp all men of whatever nation to Our paternal heart, so on every side Catholics, even of combatant nations, turn to the Vicar of Jesus Christ as to a most loving Father of all men, who, in perfect impartiality for both sides and with unprejudiced judgment, above the turbulent storms of human struggles, preaches truth and justice and charity and defends them with all his strength.

1008 (71, 139, 210) It has not given us less consolation to learn further of the voluntary subscription by means of which it is hoped to erect at Rome a basilica dedicated to Our holy Predecessor and Patron Eugene I. As this temple raised at the wishes and by the contributions of all the faithful will perpetuate the memory of this jubilee, so We desire to give a proof of Our gratitude in this Encyclical Letter, in which are concerned those living stones which, set on the living cornerstone which is Christ, are built up into a holy temple, far more sublime than any temple built with hands, that is, the dwelling-place of God in the Spirit (a).

1008a Cf. Ephes. 2:21-22; 1 Peter, 2:5.

Errors to be corrected

1009 (167) But Our pastoral solicitude is especially the cause why We propose at the present time to treat this lofty doctrine at some length. Many works have been published on it, nor are We ignorant of the fact that many men are today giving themselves with a most active zeal to these studies, in which the piety of Christians is both nourished and delighted. This, it would seem, is chiefly because the renewal of interest in the sacred liturgy, the habit of the more frequent reception of the Eucharistic food, and, finally, the more ardent devotion to the Most Sacred Heart of Jesus, which today fills Us with joy, have led many souls to a deeper contemplation of the unsearchable riches of Christ stored up within the Church. Moreover, the documents on Catholic Action which have appeared in recent times, which have increasingly strengthened the bonds between Christians, and between the faithful and the hierarchy, especially with the Roman Pontiff, have beyond a doubt contributed much to highlight this matter. Nevertheless, if We can with good reason rejoice at the facts which We have mentioned, it cannot be denied, not only that there are some errors touching this doctrine, but even among the faithful, inaccurate, and sometimes entirely false, opinions are circulating which draw minds away from the straight path of truth.

1010 (1, 17, 88) For, while on the one hand there persists a pretended *rationalism*, which holds that anything which transcends or surpasses the powers of human reason is absurd, and while there is another error which goes hand in hand with it and is similar in kind, called *common naturalism*, which neither sees nor wishes to see in the Church of Christ anything but a merely juridical or social bond; on the other hand, a false *mysticism* has arisen, which falsifies the Sacred Scriptures by attempting to remove the fixed limits between created things and their Creator.

1011 (1) These false theories, mutually contradictory and incompatible, have brought it about that some, in the throes of an empty fear, consider this sublime doctrine to be dangerous, and they shrink from it as from the beautiful, but forbidden, fruit of Paradise. This is far from the case: the mysteries revealed by God cannot be perilous to men, nor should they, like treasures hidden in a field, remain fruitless. Rather, they have been

given by God to confer spiritual profit on those who contemplate them with piety. For, as the Vatican Council teaches, "when reason enlightened by faith seeks with care, piety and moderation, it attains a certain very profitable understanding of the mysteries given by God, either by analogy with what it knows naturally, or by the connection of the mysteries with one another and with the last end of men"; although, as the same Sacred Council warns, "reason never becomes capable of penetrating these mysteries in the same way in which it penetrates the truths which constitute its own proper object" (a).

1012 (1) Having considered all these matters at length before God, so that the matchless beauty of the Church may shine forth with new splendor; so that the extraordinary and supernatural nobility of the faithful united with their Head in the Body of Christ may be shown with all the more clarity; finally, so that the way may be closed to many errors in this matter, We have considered it a duty of Our pastoral office to propose to the entire Christian people in this Encyclical Letter the doctrine of the Mystical Body of Jesus Christ, and the doctrine of the union of the faithful in this same Body with their Divine Redeemer, and at the same time to deduce certain teachings from this most consoling doctrine, by means of which a more profound study of this mystery will produce still more abundant fruits of perfection and holiness.

First Part

The Church Is the Mystical Body of Christ

1013 (75) While We were meditating on this point of Christian teaching, the words of the Apostle occurred to us: "There where sin abounded, grace did more abound" (a). It is well known that the father of the human race was placed by God in such a state of excellence that he was to hand on to his posterity, together with earthly life, the supernatural life of heavenly grace. However, after the disastrous fall of Adam, the entire human race, infected with an hereditary sin, lost the participation in the divine nature (b), and all men became the sons of wrath (c). But our most merciful God "so . . . loved the world, that he gave his only-begotten Son" (d), and the Word of the

1011a Sess. III: *Const. de fide Cath.*, c. 4.
1013a Rom. 5:20. 1013b Cf. 2 Peter 1:4
1013c Ephes. 2:3. 1013d John 3:16.

Eternal Father, impelled by that same divine love, took to Himself a human nature from the offspring of Adam, but innocent and exempt from all sin, so that from Him, as from a new and heavenly Adam, the grace of the Holy Spirit might flow to all the sons of the first parent, and that they who had been deprived of divine adoption by the sin of the first man, through the Incarnate Word, made brothers, according to the flesh, of the only-begotten Son of God, might receive the power to become the sons of God (e). And so, hanging on the Cross, Christ Jesus not only made reparation to the affronted justice of his Father, but He merited for us his brothers an ineffable abundance of graces. He could have communicated these graces directly, by Himself, to the entire human race; but He willed to do so by a visible Church in which all men would be gathered, so that by it all men would become collaborators with Him in distributing the divine fruits of the Redemption. For if the Word of God wished to use our nature to redeem men by his sufferings and torment, in almost the same way He uses his Church, in the course of centuries, to make permanent the work He began (f).

1014 (2, 5-6) Now, to define and to describe this true Church of Christ—which is the holy, Catholic, apostolic, Roman Church (a)—there is nothing nobler, nothing more excellent, finally, no more divine expression can be found than that which designates her "the Mystical Body of Jesus Christ". This is the expression from which flows, from which blossoms, so to speak, what the Sacred Scriptures and what the writings of the Holy Fathers propose to us.

The Church, a Body one, indivisible, visible

1015 (6, 9, 37, 41) That the Church is a body, Holy Scripture often repeats. "Christ," says the Apostle, "is the head of the body, which is the Church" (a). But if the Church is a body, it must be an organism, one and indivisible, according to the words of St. Paul, "We, being many, are one body in Christ" (b). Nor is it sufficient to say *one and indivisible;* it must also be concrete and perceptible to the senses, as Our Predecessor of holy memory Leo XIII in his Encyclical Letter *Satis cognitum*

1013e Cf. John 1:12. 1013f Cf. Conc. Vat., *Const. de Eccl.*, prol.
1014a Cf. *Ibid.*, cap. 1. 1015a Col. 1:18. 1015b Rom. 12:5.

affirms: "It is because the Church is a body that she is visible to our eyes" (c). Therefore, they are straying from divine truth who imagine the Church to be something which can neither be touched nor seen, that it is something merely "spiritual", as they say, in which many Christian communities, although separated from one another by faith, could be joined by some kind of invisible link.

1016 (8, 45, 48) But a body also requires many members, united among themselves in such a way that they can be of mutual assistance. And if in our mortal body when one member suffers the others suffer with it, and the healthy members come to the aid of the ailing, so in the Church, individual members do not live for themselves alone, but they support the others, and all the members give mutual assistance, both for their mutual consolation as well as for the better development of the entire Body.

Constituted "Organically", "Hierarchically"

1017 (8) Moreover, as in the natural order a body is not made up of a haphazard grouping of members, but, as they say, it must be composed of organs, or members, which do not all have the same functions, and which are disposed in a proper order, so the Church with much greater reason is called a Body because she is formed of well-organized and coordinated parts, and made up of different members which are in harmony with one another. Nor does the Apostle describe her otherwise when he says: "As in one body we have many members, but all the members have not the same office, so we being many, are one body in Christ, and every one members one of another" (a).

1018 (9, 126-127, 185, 205, 209, 217, 221) But it must not be supposed that this well-ordered structure, or "organic" structure, as it is called, of the Body of the Church is completed and defined by the grades of the hierarchy alone; or, as an opposite opinion would hold, that it is made up solely of the "charismatics", those men who are endowed with exceptional gifts, who are never lacking in the Church. It must certainly be maintained that those who possess sacred power in this Body are the ones who constitute its primary and principal members, since it is through them, according to the mandate of the Divine Redeemer, that the gifts of Christ,

1015c See above No. 542. 1017a Rom. 12:4.

Teacher, King, and Priest, are made perpetual. It is nonetheless true that when the Fathers of the Church celebrate the praises of the ministry, the orders, the conditions, states, degrees, and functions of this Body, they have in mind not only those who have received sacred orders, but they include all those who have embraced the Evangelical counsels, whether they lead an active life among men, or a contemplative life in the silence of the cloister, or strive to carry out both according to their own special institute. They include, too, those who live in the world, actively devoting themselves to the works of mercy for the help of soul and body, and, finally, all those who are joined in chaste wedlock. Even more, it must be noted that especially in the present condition of the world, fathers and mothers, godfathers and godmothers, and, in particular, those among the laity who collaborate with the ecclesiastical hierarchy in helping to extend the kingdom of the Divine Redeemer, have an honored, no matter how humble, place in Christian society. And they also can, with the help and favor of God, rise to the heights of sanctity which, according to the promise of Jesus Christ, will never fail in the Church.

Provided with life-giving means of sanctification, or the sacraments

1019 (13, 51, 67, 115, 116) Just as the human body finds itself in possession of the proper instruments to provide for its life, its health, and the development of each of its members, so the Savior of the human race in his infinite goodness in a wonderful fashion provided for his Mystical Body, enriching it with the sacraments which sustain the members, as by an uninterrupted series of graces, from their first to their last breath, and provide abundant help also for the social necessities of the entire Body. By means of the waters of Baptism, men born into this mortal life are not only re-born from the death of sin and made members of the Church, but they are also signed with a spiritual character which makes them capable and fit to receive the other sacraments. By the sacred oil of Confirmation a new strength is given to the believer so that he can courageously defend and protect his Mother the Church and the faith he has received from her. By the sacrament of Penance a saving remedy is offered to the members of the Church who have fallen into sin, not only to protect their own salvation, but also to remove the peril of

contagion from the members of the Mystical Body, or rather to afford them an incentive to virtue, and the example of a virtuous act. Nor is this enough: for by the Sacred Eucharist the faithful are strengthened and nourished on one and the same food, and by an ineffable and divine bond they are linked among themselves and with the Divine Head of the entire Body. And finally, our sweet Mother the Church is beside her children as they approach their death. If, by the sacred anointing of the sick she does not always restore the health of this mortal body, for so God wills it, she provides a heavenly remedy for the afflicted soul, so that she may send to heaven new citizens, new pledges of herself, to enjoy the divine goodness for all eternity.

1020 (114-116) Christ has provided for the social needs of his Church in a special manner by the institution of two sacraments. For by Matrimony, in which the spouses are the ministers of grace to each other, He has provided the ordered and external increase of the Christian community; and, what is more, for the moral and religious education of the offspring, without which his Mystical Body would be exposed to the gravest danger. And by Holy Orders are devoted and consecrated to God men who will offer the Eucharistic Sacrifice, nourish the flock of the faithful with the Bread of Angels and the food of sacred teaching, direct them by sacred precepts and counsels, and strengthen them by the other sacraments.

Composed of definite members

1021 (77) In this connection it must be noticed that just as God at the beginning of time endowed man with the rich apparel of his body, by means of which he was to subject all created things to his sway and multiply and fill the earth, so at the beginning of the Christian era He furnished his Church with all the means necessary, not only to fill the earth after overcoming almost innumerable perils, but also to fill the Kingdom of Heaven.

1022 (39, 42-43, 46, 50, 54) In the Church they alone are to be counted as members who have received the baptism of regeneration and profess the true faith, who, moreover, have not had the misfortune to separate themselves from the assembly of the Body, or been excommunicated by the legitimate authority by reason of very grave faults. "For all we have been baptized in one Spirit," says the Apostle, "in one Body, whether Jews or Gentile, whether

58, 112) bond or free" (a). Consequently, as in the real assembly of the faithful there can be only one Body, one Spirit, one Lord, and one Baptism, so there can be only one faith (b): and he who refuses to hear the Church must be considered, by the order of the Lord, as a heathen and a publican (c). And they who are divided by reasons of faith or of government cannot live in this one Body, and in its one Divine Spirit (d).

The Church does not exclude sinners

1023 *(9, 53, 55)* Nor should it be thought that the Body of the Church which has the honor to bear Christ's name, is made up in this time of her earthly sojourn solely of members outstanding in holiness, or that it consists entirely of the assembly of those who are predestined by God to everlasting happiness. For it is a tribute to the infinite mercy of Our Savior that He does not deny a place in his Mystical Body now to those whom formerly He did not refuse a place at his table (a). For not every fault, even if it be a grave crime—like schism, heresy, or apostasy—is by its very nature such as to separate a man from the Body of the Church (b). Nor does all life depart from those who have lost divine charity and sanctifying grace by sin, and are consequently inca-

1022a 1 Cor. 12:13. 1022b Cf. Ephes. 4:5. 1022c Cf. Matt. 18.17.
1022d *In Ecclesiæ autem membris reapse ii soli annumerandi sunt, qui regenerationis lavacrum receperunt veramque fidem profitentur, neque a Corporis compage semet ipsos misere separarunt, vel ob gravissima admissa a legitima auctoritate scissi sunt.* "Etenim in uno Spiritu, ait Apostolus, omnes nos in unum Corpus baptizati sumus, sive Judæi, sive Gentiles, sive servi, sive liberi". *Sicut igitur in vero christifidelium cœtu unum tantummodo habetur Corpus, unus Spiritus, unus Dominus et unum Baptisma, sic haberi non potest nisi una fides, atque adeo qui Ecclesiam audire renuerit, jubente Domino habendus est ut ethnicus et publicanus. Quomobrem qui fide vel regimine inter se dividuntur, in uno ejusmodi Corpore, atque uno ejus divino Spiritu vivere nequeunt.*
1023a Cf. Matt. 9:11, Mark 2:16; Luke 15:2.
1023b *Neque existimandum est Ecclesiæ Corpus ideirco quod Christi nomine insigniatur, hoc etiam terrenæ peregrinationis tempore, ex membris tantummodo sanctitate præstantibus constare, vel ex solo eorum cœtu exsistere, qui a Deo sint ad sempiternam felicitatem prædestinati. Id enim est infinitæ Servatoris nostri misericordiæ tribuendum, quod hæc in mystico suo Corpore iis locum non deneget, quibus olim in convivio non denegaverit. Siquidem non omne admissum, esti grave scelus, ejusmodi est ut—sicut schisma, vel hæresis, vel apostasia faciunt—suapte natura hominem ab Ecclesiæ Corpore separet.*

pable of meriting a supernatural reward; at least they keep faith and Christian hope, and, enlightened by grace, under the interior inspirations and impulses of the Holy Spirit they are impelled to a salutary fear, and moved to prayer and penance for their sin.

1024 *(53, 130)* Therefore, let all have a horror of sin which stains the mystical members of the Redeemer. But let him who has been so unhappy as to fall, but has not by his obstinacy made himself unworthy of the communion of the faithful, be received with the greatest love, seeing in him, by means of an ardent charity, an infirm member of Jesus Christ. For it is better, as the Bishop of Hippo warns us, "to be cured in the assembly of the Church than to be cut off from this body as incurable members" (a). "For while the member is still attached to the body, his cure is not beyond hope; when he has been cut off, he can neither be cared for nor made whole" (b).

The Church is the Body of Christ

1025 *(18-19, 21)* Up to this point, Venerable Brothers, we have seen that the Church in her constitution can be likened to a body. It remains for Us to explain accurately and in detail why it must be called not simply "a body", but the Body of Jesus Christ. And this can be deduced from the fact that Our Lord is the Founder, Head, Support, and Savior of this Mystical Body.

Christ is "the founder" of this body

1026 *(19-21)* As We proceed to explain briefly why it was that Christ founded a social Body, the statement of Our Predecessor of happy memory, Leo XIII, comes immediately to mind: "The Church, which had already been conceived, sprang from the side of the second Adam, as it were sleeping on the Cross, and showed herself for the first time to men in a striking manner on that most solemn day of Pentecost" (a). For the Divine Redeemer began the building of the mystical temple of the Church when He gave his doctrine in his preaching; He completed it when He hung publicly suspended from the Cross; and finally He procured its manifestation and promulgation when He sent the Spirit Paraclete down on his disciples.

1024a St. Augustine, *Epist.*, CLVII, 3:22
1024b St. Augustine, *Serm.*, CXXXVII, 1.
1026a Encycl. *Divinum illud*, A.S.S., 29, 649

a) *As He preaches the Gospel*

1027 (19-20, 50, 116) In the accomplishment of his preaching mission He chose the Apostles, sending them forth as He Himself had been sent forth from the Father (a), as teachers, guides, agents of holiness in the midst of the believers. He named their Chief as his own Vicar on earth (b); everything which He had heard from the Father He made known to them (c). He also indicated Baptism (d) as the means whereby future believers were to be grafted on to the Body of the Church; and when at length He came to the evening of his life, celebrating the last supper, He instituted the Eucharist, admirable sacrifice and admirable sacrament.

b) *As He suffered on the Cross*

1028 (19, 21, 63, 67) That He consummated his work on the gibbet of the Cross, the uninterrupted testimony of the Holy Fathers bears witness, they note that the Church was born from the Savior's side on the Cross like a new Eve, the Mother of all the living (a). "And now," says the great St. Ambrose, speaking of the pierced side of Christ, "is built, now is formed, now . . . is figured forth, now is created . . . now rises up the spiritual home for the holy priesthood" (b). Whoever religiously studies this sacred teaching will easily discern the reasons on which it rests.

1029 (19, 21) First, by the death of the Redeemer, the New Testament succeeded to the Old Law which was thus abolished; then, the law of Christ, together with its mysteries, its laws, institutions, and sacred rites, was sanctioned for the entire world by the blood of Jesus Christ. For so long as the Divine Redeemer preached within narrow earthly limits—for He was not sent except to the lost sheep of the house of Israel (a)—the Law and the Gospel continued to run simultaneously (b). But by his death on the Cross, Jesus annulled the law with its decrees (c), the handwriting of the Old Law He affixed to the Cross (d), establishing the New Alliance in his blood poured out for the entire human race (e). "Then," says St. Leo the Great, speaking of the Cross

1027a John 17:18. 1027b Cf. Matt. 16:18-19.
1027c John 15:15; cf. 17:8, 14.
1027d Cf. John 3:5. 1028a Cf. Gen. 3:20. 1028b In Luc. II, 87.
1029a Cf. Matt. 15:24.
1029b Cf. St. Thomas, I-2, q. 103, a. 3, ad 2.
1029c Cf. Ephes. 2:15. 1029d Cf. Col. 2:14.
1029e Cf. Matt. 26:28; 1 Cor. 11:25.

of the Lord, "the passage from the Law to the Gospel, from the Synagogue to the Church, from the many sacrifices to the one victim became evident, so that when the Lord gave up the ghost, that mystical veil, which hid the interior of the Temple and the secret sanctuary, was rent with sudden violence from top to bottom" (f).

1030 (19, 22-24, 116) Therefore, on the Cross the Old Law died, soon to be buried and become a cause of death (a) to give place to the New Law of which Christ had chosen the Apostles to be the qualified ministers (b). And, thanks to the virtue of the Cross, our Savior, who already from the Virgin's womb had been constituted the head of the whole human family, could exercise the office of Head in the Church in all its fullness. "For by the victory of the Cross," following the opinion of the Angelic Doctor, "He merited the power and sovereign dominion over the nations" (c). By it He acquired that immense treasure of graces, which, while gloriously reigning in heaven, He bestows with uninterrupted bounty on his mortal members. By the blood poured out on the Cross, once the obstacle of the divine wrath had been removed, He caused all the heavenly gifts and especially the spiritual gifts of the New and Eternal Testament to flow from the fountains of the Savior for the salvation of men, and especially for the faithful. Finally, on the tree of the Cross He won for Himself his Church, that is, all the members of his Mystical Body, who can be incorporated in this Mystical Body by the waters of Baptism through the saving virtue of the Cross, in which they are made partakers of the riches of Christ.

1031 (17, 19, 23, 32, 75, 88-89) But if by his death Our Savior became the Head of the Church in the full and perfect sense of the word, it is also by reason of his blood that the Church was enriched with that superabundant communication of the Spirit, with which she was endowed by God when "the Son of Man" had been raised up and glorified on the gibbet of his passion. For then, as Augustine says (a), after the veil of the Temple had been sundered, the dew of the gifts of the Paraclete, which up to then had rested only on

1029f *Serm.* LXVIII, 3.
1030a Cf. St. Jerome and St. Augustine, *Epist.* CXII, 14, CXVI, 16; St. Thomas, I-II, q. 103, a. 3 ad 2, a. 2, a. 4 ad 1; Concil. Flor., *pro Iacob*.
1030b Cf. 2 Cor. 3:6. 1030c Cf. St. Thomas, III, q. 42, a. 1.
1031a Cf. *De peccat. orig.*, XXV, 29.

95, 115, 131, 227) the fleece which was the people of Israel, watered in great abundance—leaving the fleece dried up—the entire earth, that is to say, the Catholic Church, which is not confined to any land or to any people. Just as in the first moment of the Incarnation the Son of the Eternal Father adorned with the fullness of the Holy Spirit the human nature which He had united substantially to Himself that it might become a fit instrument of the divinity in the bloody work of the Redemption, so in the hour of his precious death He willed to enrich his Church with the abundant gifts of the Paraclete so that it might become a worthy and unfailing instrument of the Incarnate Word in the distribution of the divine fruits of the Redemption. In fact, both the juridical mission of the Church and her power of teaching, governing, and administering the sacraments have supernatural strength and vigor to build the Body of Christ only because Christ Jesus hanging on the Cross opened to his Church the source of his divine gifts, thanks to which she can teach men an infallible doctrine, she can guide them in the way of salvation by divinely enlightened Shepherds, and she can pour out upon them the dew of heavenly graces (b).

1032 *(19, 22)* If we consider attentively all these mysteries of the Cross, the words of the Apostle will no longer be obscure to us in which he taught the Ephesians that Christ by his blood had made of the Jews and Gentiles one single people: "breaking down in his ... flesh ... the partition" which divided the two peoples; likewise that He had suppressed the Old Law "so that He could build up both for Himself in one new man", that is, the Church: and that in one Body He would reconcile both to God by the Cross (a).

c) *As the Church is proclaimed on the day of Pentecost*

1033 *(19, 21, 63,* The Church which He had founded in his blood He consolidated on the day of Pentecost by a special strength which came from heaven. In fact, after having solemnly confirmed in his lofty function the one whom He had previously designated as

1031b *Juridica enim, quam vocant, Ecclesiæ missio, ac docendi, gubernandi sacramentaque administrandi potestas, idcirco ad ædificandum Christi Corpus supernam vim habent atque vigorem, quod Christus Jesus e Cruce pendens Ecclesiæ suæ divinorum munerum fontem aperuit, quibus et fallentem numquam doctrinam homines docere posset, et eos per divinitus illuminatos Pastores salutariter regere, ac cælestium gratiarum imbre perfundere*

1032a Cf. Ephes. 2:14-16

his Vicar, He ascended into heaven. And sitting at the Father's right hand, He willed to manifest and proclaim officially his Spouse by a visible coming of the Holy Spirit, accompanied by the sound of a mighty wind and tongues of flame (a). For just as He, when He began his office of preaching, was proclaimed by his Eternal Father through the Holy Spirit descending in the form of a dove and remaining upon Him (b), so, likewise, when the Apostles were about to begin their sacred office of preaching, Christ the Lord sent his Spirit from heaven, to touch them with tongues of flame, and to indicate, as by a divine finger, the supernatural mission and the supernatural function of the Church. *90)*

Christ, the "Head" of the Body

1034 *(12, 24, 27)* In the second place, this Mystical Body which is the Church glories in bearing the name of Christ because He must be considered by all men to be its true Head. "He Himself," as Paul tells us, "is the Head of the Body which is the Church" (a). He is the Head, from which the whole Body, established in harmony, grows and increases to its full development (b).

1035 *(31)* You know, Venerable Brothers, with what brilliant and luminous treatises the masters of sacred theology, and especially the Angelic Doctor, have commented on this fact; doubtless you know, too, that the arguments advanced by him respond faithfully to the thought of the Holy Fathers, which, for the rest, have no other object than to elucidate and comment upon the words of God in the Sacred Scriptures.

a) *By reason of his excellence*

1036 *(25)* Nevertheless, it pleases Us here to review the matter briefly for the profit of all. First of all, it is evident that the Son of God and of the Blessed Virgin must be called Head of the Church by reason of his very special excellence. For the head is located at the summit. And who was ever placed in a higher position than Christ as God, who, as the Word of the Eternal Father, must be regarded as "the first-born of every creature"? (a) Who was raised to a higher elevation than Christ as man, who, born of the stainless Virgin, is the true and natural Son of God, and by his marvelous and glorious resurrection when He rose triumphant

1033a Cf. Acts 2:1-4.
1033b Cf. Luke 3:22; Mark 1:10.
1034a Col. 1:18.
1034b Cf. Ephes. 4:16; Col. 2:19.
1036a Col. 1:15.

over death, became "the first-born among the dead"? (b) Finally who has occupied a position superior to Him who, as "the one mediator between God and men" (c), in a marvelous manner unites earth with heaven; who, raised up on the Cross, as on a throne of mercy, draws all things to Himself (d); and who, as the son of man chosen from among thousands, is loved by God more than all men, all angels, and all created things (e).

b) *By reason of his government*

1037 (26, 120) Since Christ occupies so sublime a place, He is with good reason the only one who can rule and govern the Church; and therefore, for this reason also He must be likened to the head. In the same way that the head—to use the words of St. Ambrose—is the "royal summit" of the body (a), and all the members over which it presides to provide for their needs (b) are naturally directed by the head, and the head is endowed with superior qualities for this end, so the Divine Redeemer holds the key of the entire Christian community and directs its course. And since to rule a community of men is nothing other than to direct them to their proper end (c) by an effective providence, by suitable assistance, and by right methods, it is easy to see that Our Savior, archetype and model of good Shepherds (d) acquits Himself of these functions in a marvelous way.

1038 (85-86, 95) For when He was on earth, by his laws, his counsel, his warnings, He taught us in words which will never pass away and this, He communicated to the Apostles and their successors a triple power, that of teaching, ruling, and guiding men to which will be for men of every age, spirit and life (a). Beyond sanctity, and this power, made explicit by peculiar precepts, laws and duties, constitutes the primary law of the whole Church.

Invisibly and in an extraordinary manner

1039 (26, 33, 66, 88, 89, 128) But it is directly also and in his own person that our Divine Savior rules and directs the society He established. For He rules in the minds and souls of men, subjects to his good pleasure and compels even stubborn wills. "The heart of the king is in the hand of the Lord, wheresoever He wills He will incline it" (a). By this internal direction He not only cares for each individual as "the shepherd and bishop of our souls" (b), but He also provides for the entire Church, either when He enlightens and strengthens her rulers to perform their duties faithfully and fruitfully, or when—above all in dangerous circumstances—He raises up within the heart of the Church, their Mother, men and women resplendent with the aura of holiness, so that they may serve as an example to the other faithful for the increase of his Mystical Body. We must add to this that from heaven Christ ever regards with a special love his immaculate Spouse laboring here in this land of exile; and when He sees her endangered, either Himself, or by his angels (c); or by her whom we call Help of Christians, and by other heavenly patrons, He saves her from the buffeting of the storm, and when the sea is calm and tranquil once again, He consoles her with that peace "which surpasses understanding" (d).

1036b Col. 1:18; Apoc. 1:5. 1036c 1 Tim. 2:5.
1036d Cf. John 12:32.
1036e Cf. St. Cyril of Alexandria, *Comm. in Joh.*, I, 4; St. Thomas, I, q. 20, a. 4, ad 1.
1037a *Hexaëm.*, VI, 55.
1037b Cf. St. Augustine, *De Agon. Christ.*, XX, 22.
1037c Cf. St. Thomas, I, q. 22, a. 1-4.
1037d Cf. John 10:1-18; 1 Peter 5:1-5. 1038a Cf. John 6:63

Visibly and in an ordinary manner by the Roman Pontiff

1040 (26, 139-140, 144, 151) But it must not be thought that his direction is limited to an invisible or extraordinary manner (a); quite the contrary. The Divine Redeemer also governs his Mystical Body in a visible and ordinary way through his Vicar on earth. For all men know, Venerable Brothers, that Christ the Lord, after He had Himself in a visible way ruled his "little flock" (b) in his mortal life, at the moment when He was to leave the world and return to his Father, committed to the Prince of the Apostles the visible direction of the entire society founded by Him. He who was so wise could never leave without a visible head the social body which He had founded. Neither can it be asserted, to deny this truth, that by a primacy of jurisdiction established within the Church the Mystical Body had been provided with a double head. For Peter, by virtue of the primacy, is only the Vicar of Christ, and there is consequently only one principal Head of this Body, namely Christ. It is He who, without ceasing to govern the Church in a hidden manner by Himself, nonetheless

1039a Prov. 21:1. 1039b Cf. 1 Peter 2:25.
1039c Cf. Acts 8:26; 9:1-19; 10:1-7; 12:3-10.
1039d Phil. 4:7.
1040a Cf. Leo XIII, *Satis cognitum*; above No. 537 ff.
1040b Luke 12:32

rules the Church in a visible manner by him who takes his place on earth, for after his glorious Ascension into heaven, the Church rests not only on Him, but also on Peter as on a visible foundation. That Christ and his Vicar form only one single Head, Our Predecessor of immortal memory, Boniface VIII, solemnly taught in his Apostolic Letter *Unam Sanctam* (c) and his successors have never ceased to repeat it after him (d).

1041 (56, 139) Therefore, they are in dangerous error who think that they can attach themselves to Christ the Head of the Church, without adhering faithfully to his Vicar on earth. For those who would remove the visible Head of the Church and break the bonds of visible unity, obscure and deform the Mystical Body of the Redeemer, so that it cannot be seen or recognized by men who seek the port of eternal salvation.

In particular churches by the bishops

1042 (49, 131, 185-190, 195, 203) What We say here of the universal Church must also be affirmed of individual Christian communities, whether Oriental or Latin, which together form one single Catholic Church: they, too, are governed by Christ Jesus through the word and the jurisdiction of each of their own bishops. Therefore, the Bishops are not simply to be considered the most eminent members of the universal Church, those who are joined to the Divine Head of the whole Body by a special link and so are rightly called "the first among the Lord's members" (a), but, in what concerns the individual diocese of each one, as true Shepherds they will, each of them, rule and nourish the individual flocks assigned to them in the name of Christ (b). But they will do so, not as entirely independent, but as submissive to the legitimate authority of the Roman Pontiff, although they enjoy the ordinary power of jurisdiction immediately conveyed to them by the same Supreme Pontiff (c). And so they should be honored by the people as the

1040c Cf. *Corp. Iur. Can.*, Extr. comm., I, 8, 1.
1040d *Unum solummodo Caput constituere Christum ejusque Vicarium, Decessor noster imm. mem. Bonifacius VIII per Apostolicas Litteras* Unam Sanctam *sollemniter docuit, idque subinde Successores ejus iterare non desiere unquam.*
1042a St. Gregory the Great, *Moral.*, XIV, 35, 43.
1042b Cf. Conc. Vat., *Const. de Eccl.*, cap. 3.
1042c *Quamobrem sacrorum Antistites non solum eminentiora universalis Ecclesiæ membra habendi sunt, ut qui singulari prorsus nexu junguntur cum divino totius Corporis Capite, atque adeo*

divinely appointed successors of the Apostles (d); and more than to the rulers of this world, even the most eminent, the words of the psalm apply to Bishops as consecrated with the unction of the Holy Spirit: "Touch not my anointed ones" (e).

1043 (155) Therefore We were deeply grieved when We were told that not a few of our Brothers in the Episcopate, because they had made themselves models for their flocks (a), and, as they should, had energetically and faithfully guarded the sacred "deposit of faith" (b) confided to them, and because they had urged the very great sanctity of the laws divinely implanted in the hearts of men, and, after the example of the Supreme Pastor they defended the flock entrusted to them against the ravening wolves, not only have they to suffer attacks and vexations perpetrated against themselves, but—what is much more cruel than these, and more serious—against the faithful in their charge, against the associates of their apostolic labor, and even against virgins consecrated to God. This injury unjustly inflicted on them We consider done to Ourselves, and We repeat the noble statement of Our Predecessor of immortal memory, Gregory the Great: Our honor is the honor of the universal Church; Our honor is the undiminished strength of Our Brothers; and then only are We truly honored, when the honor due to each one of them is not denied (c).

1044 (23, 29-30, 66, 180) c) *By reason of the need which they have of each other*

At the same time, it must not be thought that Christ being the Head, occupying so sublime a position, has no need of the Body. For We must affirm of the Mystical Body the same words which Paul affirms of the human body: "The head cannot say to the feet: I have no need of thee" (a). It is abundantly clear that the faithful have an absolute need of the Divine Redeemer.

iure vocantur "partes membrorum Domini primæ"; sed, ad propriam cujusque Diœcesim quod spectat, utpote veri Pastores assignatos sibi greges singuli singulos Christi nomine pascunt ac regunt; id tamen dum faciunt, non plane sui juris sunt, sed sub debita Romani Pontificis auctoritate positi, quamvis ordinaria jurisdictione potestate fruantur, immediate sibi ad eodem Pontifice Summo impertita.
1042d Cf. *Cod. Jur. Can.*, Can. 329, I.
1042e 1 Paral. 16:22; Ps. 104:15.
1043a Cf. 1 Peter 5:3.
1043b Cf. 1 Tim. 6:20.
1043c Cf. *Ep. ad Eulog.*, 30.
1044a 1 Cor. 12:21.

202) for He Himself says: "Without me you can do nothing" (b), and, following the teaching of the Apostle, every increase in this Mystical Body for its development is from Christ the Head (c). At the same time it must be maintained, although this may seem extraordinary, that Christ needs his members. And this is so in the first place because the Sovereign Pontiff holds the place of Jesus Christ, and if he is not to be crushed by the burden of the pastoral office, he must summon many others to take their part in his solicitude, and daily he must be supported by the assistance of the whole Church at prayer. Moreover, just as Our Savior rules the Church invisibly by Himself, He wills to be helped in carrying out the work of Redemption by the members of his Mystical Body. This is not a result of his poverty or his weakness, but rather of the fact that He Himself has willed it so for the greater honor of his immaculate Spouse. For while He lay dying on the Cross He conferred on his Church, without any collaboration on her part, the immense treasure of the Redemption; but when it is a question of distributing this treasure, not only does He share with his sinless Spouse the work of sanctifying souls, but He wills it to be the result, in a certain fashion, of her work. Certainly, this is a tremendous mystery, and one We cannot sufficiently ponder: the salvation of many souls depends on the prayers and voluntary mortifications, undertaken for this end, of the members of the Mystical Body of Jesus Christ, and on the collaboration of pastors and faithful, especially on the assistance of fathers and mothers of families, which they should bring to our Divine Savior.

d) *By reason of their resemblance*

1045 (30) To the reasons here set forth to substantiate the claim of Christ the Lord to be called the Head of his social Body, three others must be added which are intimately connected with each other.

We begin with that mutual conformity which we see exist between the head and the body, since they are of the same nature. It should be noted here that our nature, although inferior to the angelic, yet, by reason of the goodness of God, surpasses the nature of the angels: "For Christ," says Aquinas, "is the Head of the angels. He rules over the angels even according to his humanity.... Likewise, even as man He enlightens the

1044b John 15:5. 1044c Cf. Ephes. 4:16; Col. 2:19.

angels and acts upon them. But with respect to conformity of nature, Christ is not the Head of the angels, for He has not laid hold of the angels, but—according to the Apostle—of the seed of Abraham" (a). Christ has not only assumed our nature; but even in His weak, passible, mortal body He has become our brother. And, if the Word "emptied himself, taking the form of a servant" (b), He did so in order to make his brothers according to the flesh partakers in his divine nature (c), as much in this land of exile by sanctifying grace, as in that heavenly homeland by the reward of everlasting bliss. For the only-begotten Son of the Eternal Father wished to become the son of man to make us conformable to the image of the Son of God (d), that we might be renewed according to the image of Him who created us (e). Therefore, all those who glory in the Christian name should look upon our Divine Redeemer not only as the highest and most perfect example of all the virtues, but by vigilant flight from sin and a most zealous striving after sanctity, let them so express his teaching and life in their conduct that when the Lord shall appear, they may be like to Him in glory, seeing Him as He is (f).

1046 (30, 95, 129, 228) As Christ wishes each one of his members to be like Himself, so He wills it also for the entire Body of the Church. This comes to pass when the Church, following the footsteps of her Founder, teaches, governs, and offers up the divine victim. Furthermore, when she embraces the evangelical counsels, she reproduces within herself the poverty, obedience, and virginity of the Redeemer. By the multiple and varied institutes, with which she is adorned as by so many jewels, she shows forth Christ, Christ, as it were, either praying on the mountain-side, or preaching to the multitudes, or healing the sick and infirm and converting sinners to the good life, or, in a word, doing good to all. There is nothing to be astonished at, therefore, if, during her life here below, she is also subjected to assaults, vexations, and suffering, just as Christ was.

e) *By reason of his plenitude*

1047 (25) Christ must also be regarded as Head of the Church from the fact that since He exercises in their plenitude and their

1045a *Comm. in ep. ad Eph.*, cap. 1, lect. 8; Heb. 2:16-17.
1045b Phil. 2:7. 1045c Cf. 2 Peter 1:4 1045d Cf. Rom. 8:29
1045e Cf. Col. 3:10. 1045f Cf. 1 John 3:2.

perfection the supernatural functions, it is from this same plenitude that his Mystical Body draws. In fact—as several of the Fathers have noted—the head of our mortal body has the advantage of all the senses while the other parts of our body enjoy only the sense of touch; just so whatever virtues there are in Christian society, whatever gifts, whatever charisms, all of these are to be found most perfectly in its Head, Christ. "It has pleased him (the Father) that in him all fullness should dwell" (a). All the supernatural gifts which accompany the hypostatic union adorn Him in a particular way: for in Him the Holy Spirit dwells with such a fullness of grace that a greater cannot be imagined. To Him is given "power over all flesh" (b); most abundant in Him are "all the treasures of wisdom and knowledge" (c). Even that knowledge which is called vision acts in Him with such perfection that it surpasses absolutely in fullness and clarity the same kind of knowledge in all the saints of heaven. Finally, so great is his fullness of grace and truth, that of his inexhaustible plenitude we have all received (d).

f) *By reason of his influence*

1048 (28) These words of the disciple whom Jesus loved with a special love bring us to develop the last reason which shows in a special manner that Christ the Lord must be said to be the Head of His Mystical Body. As the nerves leave the head and spread through all the parts of the body imparting to them the faculty of feeling and self-movement, so Our Savior infuses into the Church his own strength and vigor so that the faithful know divine reality more clearly and desire it more ardently. From Him there flows into the Body of the Church all light, by which the believers are divinely illumined, all grace, by which they are made holy, even as He Himself is holy.

Enlightening

1049 (27, 88, 145, 165) Christ gives light to the universal Church: this can be proved from almost innumerable passages of Sacred Scripture and the writings of the Holy Fathers. "God no man has seen at any time: the only-begotten son, who is in the bosom of the Father, he has revealed him" (a). A teacher coming from God (b), to

1047a Col. 1:19.
1047b Cf. John 17:2.
1047c Col. 2:3.
1047d Cf. John 1:14-16.
1049a Cf. John 1:18
1049b Cf. John 3:2.

give testimony to the truth (c), He imparted his light to the primitive Church of the Apostles so that the Prince of the Apostles exclaimed: "Lord, to whom shall we go? Thou hast the words of eternal life" (d). From Heaven He was present to the Evangelists so that they wrote as members of Christ what they had learned, so to speak, from the dictation of their Head (e). And still today, for us who remain in this land of exile, He is the author of our faith, as He is its finisher in paradise (f). He it is who infuses into the faithful the light of faith; He it is who divinely enriches with gifts of supernatural knowledge, understanding, and wisdom, the pastors and teachers, and especially his Vicar on earth, that they may faithfully keep the treasure of the faith, energetically defend it, and support and explain it with care and reverence. He it is, finally, who, even if He is not seen, presides over the Councils of the Church and directs them with his light (g). (167, 193)

Sanctifying

1050 (28, 88, 115, 126) Christ is the author and the artisan of sanctity. There can be no salutary act which does not emanate from Him. "Without me," He says, "you can do nothing" (a). If, because of our sins, we are moved to sorrow of heart and repentance, if we turn to God with hope and filial fear, it is always a result of his drawing. Grace and glory spring from his inexhaustible plentitude. Our Savior continually endows especially the more eminent members of his Mystical Body with graces of counsel, fortitude, fear, and piety, so that the whole Body will grow from day to day in holiness and in purity of life. And when the sacraments of the Church are administered exteriorly, He Himself produces the effect in souls (b). Likewise, it is He who, feeding redeemed men on his own body and blood, calms the disturbances and troubles of the soul. It is He who increases grace in them and prepares both soul and body for a glorious future. And these treasures of the divine bounty, it must be said He communicates to the members of his Mystical Body not solely because, as Eucharistic victim on earth, or as glorified victim in heaven, He petitions them from his Eternal Father, showing his wounds and uttering prayers, but

1049c Cf. John 18:37.
1049d Cf. John 6:68
1049e Cf. St. Augustine, *De cons. evang.*, I, 35, 54.
1049f Cf. Heb. 12:2.
1049g Cf. St. Cyril of Alexandria, *Ep.* 55 *de Synod.*
1050a Cf. John 15:5.
1050b Cf. St. Thomas, III, q. 64, a. 3.

also because He chooses, determines, distributes to each one his share of these graces "according to the measure of the giving of Christ" (c). From this it follows that from the Divine Redeemer as drawing strength from the principal source "the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity" (d).

Christ, the "support" of his Body

1051 (31) What We have explained above, Venerable Brothers, showing briefly how Christ the Lord wills the abundance of his gifts to flow into the Church from his own divine plenitude so that she may be conformed to Him in the greatest possible measure, will be of great assistance in explaining the third reason from which it is deduced that the social Body of the Church is honored with the name of Christ. This reason relies on the fact that Our Savior Himself sustains in a divine fashion the society which He founded.

1052 (31, 34) As Bellarmine remarks with subtlety and point (a) this term *Body of Christ* is not to be explained solely from the fact that Christ must be said to be the Head of his Mystical Body, but also from the fact that He supports the Church, and so in a certain fashion He lives in the Church, so that she is like another person of Christ. This is what the Doctor of the Gentiles affirms when he writes to the Corinthians, when, without adding anything further, he calls the Church "Christ" (b), certainly, in this, imitating the Master Himself, who from heaven cried out to Paul as he was persecuting the Church: "Saul, Saul, why persecutest thou me?" (c). Even more, if we are to believe Gregory of Nyssa, not infrequently the Church was called "Christ" by the Apostle (d). Nor are you ignorant, Venerable Brothers, of that statement of Augustine: "Christ preaches Christ" (e).

a) *In the exercise of her juridical mission*

1053 (31, 35) At the same time, this most noble appellation is not to be understood to mean that the ineffable bond by which the Son of God assumed a concrete human nature extended to the entire Church, but in the sense that Our Savior shares with his Church goods which are entirely proper to Him, so that she may express as perfectly as possible the image of Christ in her entire way of life, visible as well as invisible. For through what is called her juridical mission, by which the Divine Redeemer sent the Apostles into the world as He Himself had been sent into the world by his Father (a), it is He who through the Church baptizes, teaches, governs, binds, looses, offers, and sacrifices.

1050c Ephes. 4:7. 1050d Ephes. 4:6; cf. Col. 2:19.
1052a Cf. *De Rom. Pont.*, I, 9; *De concil.*, II, 19.
1052b 1 Cor. 12:12. 1052c Acts 9:4; 22:7; 26:14.
1052d Cf. *De vita Moysis.* 1052e *Serm.* CCCLIV, 1.

b) *By reason of the Spirit of Christ*

1054 (25, 31) And by reason of that higher gift, interior and absolutely sublime, which We have spoken of above in describing how it is that the Head influences the members, Christ the Lord makes his Church live with his heavenly life, permeates the whole Body with his virtue, nourishes and sustains each of the members according to the place it occupies in the Body in almost the same way that the vine nourishes the branches and makes them fruitful (a).

1055 (32, 88, 113) If we consider closely this divine principle of life and virtue given by Christ insofar as it constitutes the source of every gift and created grace, we will easily understand that it is nothing other than the Holy Spirit, which proceeds from the Father and the Son, who in a peculiar sense is called the "Spirit of Christ" or the "Spirit of the Son" (a). For it is by this Breath of grace and truth that the Son of God adorned his soul in the immaculate womb of the Virgin; this Spirit takes his delight in residing in the sacred soul of the Redeemer as in his holy temple; it is this Spirit which Christ merited for us by pouring out his blood on the Cross; finally, it is this Spirit which, breathing on the Apostles, He imparted to the Church for the remission of sins (b). But while Christ alone received this Spirit without measure (c), He is given to the members of the Mystical Body only according to the measure of the giving of Christ, out of Christ's own fullness (d). And after Christ was

1053a Cf. John 17:18; 20:21.
1054a Cf. Leo XIII, *Sapientiæ Christianæ*, above No. 505; *Satis cognitum*, above No. 537 ff.
1055a Rom. 8:9; 2 Cor. 3:17; Gal. 4:6.
1055b Cf. John 20:22. 1055c Cf. John 3:34.
1055d Cf. Ephes. 1:8; 4:7

glorified on the Cross, his Spirit was given to the Church in a most abundant outpouring, so that every single member of the Church could grow daily more and more like the Savior. It is the Spirit of Christ who makes us the adoptive sons of God (e) so that one day "we all, beholding the glory of the Lord with open face, are transformed into the same image from glory to glory" (f).

c) *Who is the soul of the Mystical Body*

1056 (32, 43, 58, 88) It is to this Spirit of Christ as to an invisible principle that is to be attributed the fact that all the parts are united among themselves as well as with their sublime Head, since He is entire in the Head, entire in the Body, entire in each of the members; and for their diverse duties and functions, whether greater or less, according to the degree of spiritual health which they enjoy He is present, and gives his assistance, in varying degrees. It is He who, by imparting to each one of the parts of the body his supernatural life, must be reckoned the very principle of that vital action and salvation. It is He who, while He is present in person in all the members and exercises his divine activity in them nonetheless acts in the inferior members through the agency of the superior members. Finally, it is He who, while He daily gives new increase to the Church by the infusion of his grace, yet refuses to dwell by sanctifying grace in members entirely cut off from the Church. This presence and operation of the Spirit of Jesus Christ Our learned Predecessor of immortal memory, Leo XIII expressed in succinct and energetic fashion in his Encyclical Letter *Divinum illud:* "It is sufficient to affirm that if Christ is the Head of the Church, the Holy Spirit is its soul" (a).

1055e Cf. Rom. 8:14-17; Gal. 4.6-7.
1055f Cf. 2 Cor. 3:18.
1056a *Ille est qui cælesti vitæ habitu in omnibus corporis partibus cujusvis est habendus actionis vitalis ac reapse salutaris principium. Ille est, qui licet per se ipse in omnibus membris habeatur in iisdemque divinitus agat, in inferioribus tamen etiam per superiorum ministerium operatur, ille denique est, qui dum Ecclesiæ nova semper in dies, sua afflante gratia, incrementa parit membra tamen, a Corpore omnino abscissa, renuit sanctitatis gratia inhabitare. Quam quidem Jesus Christi Spiritus præsentiam operationemque sapientissimus Decessor Noster Imm. mem. Leo XIII, Encyclicis Litteris Divinum Illud per hæc verba pressis nervosisque significavit: "Hoc affirmare sufficiat, quod cum Christus Caput sit Ecclesiæ, Spiritus Sanctus sit ejus anima"* (See above No. 620).

If we now consider that vital force and virtue by means of which the whole Christian community is sustained by its Founder, not now in itself, but in the effects which spring from it, we see that it consists in those heavenly gifts which Our Redeemer, together with his Spirit, communicates to his Church, and that together with his Spirit He acts as the giver of supernatural light and the author of sanctity. Therefore, the Church, with all her holy members can apply to herself the sublime statement of the Apostle: "I live, now not I; but Christ liveth in me" (a). 1057 (27-28, 31-32)

Christ, the "Savior" of his Body

Our words on the "Mystical Head" (a) would remain incomplete if We omitted to say at least a few words on that statement of the Apostle: "Christ is the Head of the Church. He is the Savior of his Body" (b). For these words express a final reason why the name of *Body of Christ* must be given to the Church. For Christ is the Divine Savior of this Body. He is rightly called by the Samaritans "the Savior of the world" (c); and beyond any doubt He must be called "the Savior of all" though we must add with Paul: "especially of the faithful" (d). For before all others, it is his members who constitute the Church whom He acquired with his blood (e). However, as We have sufficiently explained this subject above in writing of the birth of the Church on the Cross, of Christ as the giver of light and author of holiness and the support of that same Mystical Body, there is no reason for us to write more at length; rather, with undying thanks to God, we should all meditate upon these things with humility and attention. For what Our Savior began when He hung upon the Cross, He never ceases to labor at, uninterruptedly, in the bliss of paradise: "Our Head," says St. Augustine, "is interceding for us: He receives some members, He chastises others; some He cleanses, some He consoles; He creates some, calls others, summons back to Himself still others; some He is correcting, others He is making whole" (f). And in this saving work, we must all give our cooperation to Christ in "whom and by whom alone we are both saved and saving" (g). 1058 (18, 22, 23, 88, 217)

1057a Gal. 2:20.
1058a Cf. St. Ambrose, *De Elia et jejun.*, 10, 36-37 et *In Psalm* 118, *serm.* 20, 2. 1058b Ephes. 5.23. 1058c John 4.42
1058d 1 Tim. 4.10. 1058e Acts 20.28. 1058f Enarr. in Ps. LXXXV, 5. 1058g St. Clement of Alexandria, Strom., VII, 2

The Church, "Mystical" Body of Christ

1059 (35-36) We may now, Venerable Brothers, pass to another stage of the development, in which We desire to show how the Body of Christ which is the Church must be called *mystical*. This appellation, already employed by many writers of the earliest times, is confirmed by many documents of the Sovereign Pontiffs. More than one reason influences Us to employ this term; for by it the social Body of the Church, of which Christ is the Head and the Chief, can be distinguished from his physical Body, which, born of the Virgin Mother of God, now sits at the right hand of the Father, and is hidden under the veil of the Eucharist. Further, it can be distinguished, and this is of greater importance on account of the errors of our times, from any natural or physical body whatsoever, or from any so-called moral body (a).

The Mystical Body and a physical body

1060 (35, 76) For while in the natural body the principle of unity joins all the parts in such a way that each one lacks in an absolute manner what is called proper subsistence, on the contrary in the Mystical Body the force of the mutual union, although intimate, joins all the members among themselves in such a way that each one of them has full enjoyment of his proper personality. It results that if we consider the relationship between the whole and each one of the members in any living body whatsoever, each one of the members is destined uniquely for the final good of the whole; while any social body of men, if we look only to the final end of its usefulness, is ultimately ordered to the good of all and of each of its members, for they are persons. Therefore, to return to Our subject, as the Son of the Eternal Father came down from heaven for the eternal salvation of all of us, so, too, He founded the Body which is the Church and He endowed it with His Divine Spirit to give to immortal souls the means of procuring beatitude, according to these words of the Apostle: "For all are yours; and you are

1059a *Non autem una de causa hæc vox adhibenda est; quandoquidem per illam sociale Ecclesiæ Corpus, cujus Christus Caput est ac moderator, internosci potest a physico ejus Corpore, quod e Deipara Virgine natum nunc ad Patris dexteram sedet, velisque Eucharisticis delitescit; ac discerni item potest, quod ob hodiernos errores majoris momenti est, a naturali quovis corpore sive physico, sive, ut ajunt, morali.*

Christ's, and Christ is God's" (a). For if the Church is ordained for the good of the faithful, she is destined also to procure the glory of God and of Him whom He sent, Jesus Christ.

The Mystical Body and a moral body

1061 (36, 43) But if we compare the Mystical Body with what is called a moral body, it must be acknowledged that the difference is great, and even one of a supreme moment and the utmost importance. In the body which is called moral, there is no other principle of unity than the common end and the common pursuit by all of the same end by means of a social authority. But in the Mystical Body of which We are speaking, another internal principle of unity is added to this common pursuit, which, existing truly in the entire organism as well as in each one of its parts, and active there, is of such excellence that by itself it immeasurably surpasses every other bond of unity which supplies the cohesive force for any body, whether physical or moral (a). This is, as we said above, something which is not of a natural, but of a supernatural order, even more, something in itself absolutely infinite and uncreated: namely, the Divine Spirit, who, as the Angelic Doctor says, "one and unique, fills the whole Church and makes its unity" (b).

1062 (3, 12-13, 16-17, 137) Consequently, the exact significance of this word calls to mind that the Church, which must be regarded as a perfect society of its kind, does not consist simply of its social and juridical elements and principles. She is much more excellent than any other human community (a); she surpasses them in the same way that grace surpasses nature and immortal realities surpass all perishable reality (b). Communities of this kind, especially Civil Society, certainly cannot be despised or counted for little; but the Church is not entirely in realities of this order,

1060a 1 Cor. 3:23; Pius XI, *Divini Redemptoris*: A.A.S., 1937, p. 80.

1061a *Dum in mystico, de quo agimus, Corpore conspirationi huic internum aliud adjungitur principium, quod tam in universa compage, quam in singulis ejus partibus reapse exsistens virtuteque pollens, talis et excellentiæ, ut ratione sui omnia unitatis vincula, quibus vel physicum vel morale corpus copulctur, in immensum prorsus evincat.* 1061b *De Veritate*, q. 29, a. 4, c

1062a Cf. Leo XIII, *Sapientiæ christianæ*, above No. 507.

1062b Leo XIII, *Satis cognitum*, above No. 578.

just as the whole man does not consist entirely of the mortal body (c). Nevertheless, the juridical elements on which the Church relies and of which she is composed, stem from the divine constitution given by Christ; they serve to attain the supernatural end; but what raises the Christian society to a level which is higher than any merely natural order is the Spirit of Our Redeemer, who, as source of graces, gifts, and all charisms, perpetually and intimately fills the Church and works in her (d). Assuredly, the organism of our mortal body is a wonderful work of God, but how far below the exalted dignity of our soul! So, too, the social structure of the Christian state, although it proclaims the wisdom of the Divine Architect, is something of an altogether inferior order, when compared with the spiritual gifts which embellish it and make it live, and to their divine source.

The juridical Church and the Church of love

1063 (3, 9-10, 17, 21) From what We have already treated and explained to you up to this point, Venerable Brothers, it is abundantly clear what grave error is theirs who have imagined, according to their own desires, a hidden and invisible Church. It is the same for those who regard her as a kind of human institution with a certain body of discipline and exterior rites, but without the communication of supernatural life (a). On the contrary: as Christ, Head and Model of the Church "is not entire if only his human and visible nature is seen in Him . . . , or if only a divine and invisible nature . . . , but He is one by and in one and the other nature . . . : so it is with His Mystical Body" (b); for the Word of God assumed a human nature subject to suffering so that, once the visible society had been founded and consecrated with his blood "through a visible government man might be brought back to invisible realities" (c).

1062c Cf. *Ibidem.*
1062d *Quamvis enim juridicæ rationes, quibus Ecclesia etiam innititur atque componitur, ex divina oriantur a Christo data constitutione, ad supernumque finem assequendum conferant, id tamen, qui christiana societas ad gradum evehitur, qui omnem naturæ ordinem prorsus evincit, Redemptoris nostri Spiritus est, qui ceu fons gratiarum, donorum, ac charismatum omnium, perpetuo et intime Ecclesiam replet et in ea operatur.*
1063a Cf. Leo XIII, *Ibid.* 1063b Cf. Leo XIII, *Ibid.*
1063c St. Thomas, *De Veritate*, q. 29, a. 4, ad 3.

Therefore, We deplore and condemn the pernicious error 1064 (3, 13, 17, 30, 32, 46, 73, 75, 88-89) of those who dream of some kind of a false Church, a sort of society nourished and formed by charity, to which—not without disdain—they oppose another society which they call juridical. But it is useless to introduce this distinction: they do not understand that for this very reason the Divine Redeemer willed the assembly of men set up by Him to be an organized society perfect in its kind, and equipped with all the juridical and social elements, to perpetuate on this earth the saving work of the Redemption (a), and to attain this end He willed that it should be enriched by the Holy Spirit with supernatural gifts and benefits. Likewise the Eternal Father willed that the Church should be "the Kingdom of the Son of his love" (b), but also that it should be a kingdom in which all believers would pay the perfect homage of their intellect and their will (c), and conform themselves in obedience and humility to Him who for us "became obedient even unto death" (d). Therefore, there cannot be any opposition or repugnance worthy of the name between what is called the invisible mission of the Holy Spirit, and the juridical function, received from Christ, of the Pastors and the Doctors; for—as in us the body and the soul—they complete and perfect one another, and they proceed from one and the same Savior, who not only said as He imparted the Divine Spirit, "Receive the Holy Spirit" (e), but also clearly gave the order, "As the Father has sent me, so I also send you" (f), and again, "He that heareth you, heareth me" (g).

But if the Church shows signs which bespeak the weakness 1065 (53, 130, of our human condition, this is not to be attributed to her juridical constitution, but rather to that lamentable inclination

1064a Conc. Vat., Sess. IV, *Const. dom. de Eccl.*, prol.; Denz 1827. 1064b Col. 1:13.
1064c Conc. Vat., Sess. III, *Const. de fide cath.*, cap. 3.
1064d Phil. 2:8. 1064e John 20:22 1064f John 20:21.
1064g Luke 10:16.—*Nulla igitur veri nominis oppositio vel repugnantia haberi potest inter invisibilem, quam vocant, Spiritus Sancti missionem, ac juridicum Pastorum Doctorumque a Christo acceptum munus; quippe quæ—ut in nobis corpus animusque—se invicem compleant ac perficiant, et ab uno eodemque Servatore nostro procedant, qui non modo divinum afflato halitum dixit "Accipite Spiritum Sanctum", sed etiam clara voce imperavit "Sicut misit me Pater, et ego mitto vos"; itemque: "Qui vos audit, me audit."*

138) to evil in each individual, which her Divine Founder suffers to exist even in the more elevated members of his Mystical Body to test the virtue of pastors and flock and to increase the merits of the Christian faith in all men. For Christ, as We have said above, did not will to exclude sinners from the assembly which He founded. If, therefore, some members suffer from spiritual defects, this is no reason why we should lessen our love of the Church; it is, rather, a reason for us to grow in patience towards her members.

1066 *(67, 77, 127-130)* Certainly our Holy Mother shines out spotless in her sacraments by means of which she brings forth her children and nourishes them; in her faith, which has never suffered contamination; in her most holy laws, by which she commands all men, and in her evangelical counsels which she proposes to all men, finally, in her heavenly gifts and charisms, by means of which, with inexhaustible fecundity (a), she brings forth armies of martyrs and virgins and confessors. But it is not to her that sin should be imputed, if some of her members suffer from weaknesses and failings; in their name she daily prays to God: "Forgive us our sins"; she consecrates herself, with all the maternal vigor of her soul, to their spiritual restoration.

1067 *(36)* Therefore, when we call the Body of Jesus Christ "mystical," the very meaning of the word gives us a grave warning. It is the same admonition which resounds in the words of St. Leo: "Acknowledge, O Christian, thy dignity, and, become a participant of the divine nature, return not by unworthy conduct to your former vileness. Remember of what Head and what Body thou art now a member" (a).

Second Part

The union of the faithful with Christ

1068 *(24, 34, 36, 38,* We now desire, Venerable Brothers, to speak in a very special manner of our union with Christ in the Body of the Church. For if this union, as St. Augustine says so well (a), is a great, a mysterious and divine reality, it is just for this reason that it is often badly understood and badly explained by some persons.

1066a Cf. Conc. Vat., Sess. III, *Const. de fide cath.*, cap. 3.
1067a *Serm.* XXI, 3.
1068a Cf. St. August., *Contra Faust.*, 21, 8.

42, 63) In the first place, it is clear that this union is the closest possible: for in Sacred Scripture it is not only compared to the bond of chaste wedlock, to the vital union of the vine and the branches, and to the organic unity of the body (b), but also it is shown to be so intimate that—according to the words of the Apostle—"He (Christ) is the Head of the Body which is the Church" (c). The very ancient and constant teaching of the documents received from the Fathers shows us that the Divine Redeemer together with his social Body constitutes one mystical person, or, as Augustine has it, the whole Christ (d). What is more, Our Savior Himself in his sacerdotal prayer did not hesitate to compare this union with that marvelous unity by means of which the Son is in the Father and the Father is in the Son (e).

Juridical and social bonds

1069 *(8, 42-43, 47, 76, 78)* Our union, therefore, which is in Christ and with Christ, consists in the first place in the fact that since the Christian society by the will of its Founder exists as a perfect social Body, there must exist in it that union of all the members which will permit them to reach their end. Now the nobler this end is to which the union tends, the more divine is the source from which it proceeds, and the more sublime, doubtless, is the union which results from it. Now in fact the end is the highest kind: namely, the continued sanctification of the members of this Body to the glory of God and of the Lamb that was slain (a). And the source is most divine: none other than the good pleasure of the Eternal Father, and the express will of Our Savior, but within our minds and hearts the interior inspiration and impulse of the Holy Spirit. For if it is impossible to perform the least act conducive to salvation except in the Holy Spirit, how could innumerable multitudes of every race and every nation unite in a common accord for the supreme glory of God, one and triune, except by the virtue of Him who proceeds from the Father and the Son by a love which is unique and eternal? (b)

1068b Cf. Ephes. 5:22-23; John 15:1-5; Ephes. 4:16.
1068c Col. 1:18.
1068d Cf. *Enarr. in Ps.*, XVII, 51; XC, II, 1.
1068e John 17:21-23.
1069a Apoc. 5:12-13.
1069b *Si enim ne minimus quidem actus, qui ad salutem conducat, elici potest, nisi in Spiritu Sancto, quomodo possunt innumera*

1070 (9, 26, 32, 46, 49, 51-52, 144, 149, 161, 175) But because, as We have said above, by the will of its Founder this social Body which is the Body of Christ must be a visible body, it is necessary that the agreement of all the members shall be manifested externally also, as much by their profession of faith as by their communion in the same mysteries, by their participation in the same sacrifice, and, finally, by their explicit observance of the same laws. Above all, it is absolutely necessary that there should be conspicuous to the eyes of all one supreme Head, by whom the mutual assistance of all in the prosecution of the end to be attained may be directed: We mean the Vicar on earth of Jesus Christ. For in the same way in which our Divine Redeemer sent the Paraclete, the Spirit of truth, who, acting in his place (a), should assume the invisible government of the Church, so He ordered Peter and his Successors, acting in his person on earth, to provide a visible direction to the Christian community.

Theological virtues

1071 (12, 45-48) But to these visible bonds, which are sufficient in themselves to leave far behind any bonds of a merely human society, even a supreme one, it is necessary to add another reason for this unity by reason of those three virtues which unite us very closely with God: We mean Christian faith, hope, and charity.

1072 (44, 46) In fact, as the Apostle warns us: "there is one Lord, one faith" (a), that faith by which we adhere to the one God and to Him whom He has sent, Jesus Christ (b). And how intimately we are bound to God by this faith we are taught by the words of that disciple whom Jesus loved with a special love: "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God" (c). We are not less closely bound among ourselves and with our Divine Head by this Christian faith. For as many of us as believe, "having . . . the same spirit of faith" (d), we are enlightened by the same light of Christ, we are fed by the same nourishment of Christ, we are governed by the same authority and teaching of Christ. But if it is the same spirit of faith

cujusvis gentis, cujusvis stirpis multitudines in supremam unius trinique Numinis gloriam communi consilio conspirare, nisi ex illius virtute, qui a Patre Filioque una eternoque efflatur amore

1070a Cf. John 14:16, 26.
1072a Ephes. 4:5.
1072b Cf. John 17:3.
1072c 1 John 4:15.
1072d 2 Cor. 4:13.

which acts in all, then all live the same life: "We live in the faith of the Son of God, who loved us and delivered Himself for us" (e); and Christ our Head, received within us by living faith and dwelling in our hearts (f), as He is the author of our faith, so He will also be its finisher (g).

1073 (42, 47) As by faith we adhere to God here below as to the source of truth, so by the virtue of Christian hope we desire Him as the source of beatitude, "looking for the blessed hope and coming of the glory of the great God" (a). It is by reason of this common desire for the heavenly Kingdom, for which we have renounced here below the possession of an abiding city to seek for one that is to come (b), and to aspire to supernal glory, that the Apostle of the Gentiles does not hesitate to say: "One Body and one Spirit; as you are called in one hope of your calling" (c); even more, it is Christ, as the hope of glory, who dwells within us (d).

1074 (48) But if the bonds of faith and hope by which we are bound to Our Divine Redeemer in his Mystical Body are of very great gravity and importance, assuredly the bonds of charity are of not less gravity and efficiency. For, if even in the reality of our nature love is something of the highest excellence from which true friendship is born, what must be said of that supernatural love which is poured into our souls by God Himself? "God is charity: and he that abideth in charity, abideth in God, and God in Him" (a). This charity, as by a law established by God, has as its effect to make Him come down into us, to love us in return for our loving Him, as He said: "If any man love me . . . , and my Father will love him, and we will come to him and make our abode with him"(b). Charity, therefore, binds us more closely to Christ than any other virtue; it is in the ardor of that heavenly fire that so many of the Church's children have rejoiced to suffer contumely for Him, to face the most arduous trials and to overcome them, even to the last breath of life and the shedding of blood, if need be. Therefore, Our Divine Savior exhorts us so vehemently in these words: "Abide in my love" (c). And since charity is vain and useless if it does not manifest itself and become effective in some way in good works, He adds immediately: "If you keep my

1072e Cf. Gal. 2:20.
1072f Cf. Ephes. 3:17.
1072g Cf. Heb. 12:2.
1073a Tit. 2:13.
1073b Cf. Heb. 13:14.
1073c Ephes. 4:4.
1073d Cf. Col. 1:27.
1074a 1 John 4:16.
1074b John 14:23.
1074c John 15:9.

commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love" (d).

Love of neighbor

1075 (42, 48) To this love of God, of Christ, must correspond the love of neighbor. How, indeed, can we say that we love our Divine Redeemer if we hate those whom He has redeemed with his precious blood to make them members of his Mystical Body? Therefore, he whom Christ loved more than the other Apostles gives us this warning: "If any man say, I love God, and hateth his brother; he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not? And this commandment we have from God, that he, who loveth God, love also his brother" (a). Even more, it must be affirmed that we will be more united to God, to Christ, the more we are members one of another (b), solicitous for one another (c). Just as, on the other hand, we will be more closely united among ourselves and bound by charity, the more fervent is the love which binds us to God and to our Divine Head.

Christ embraces us with infinite knowledge and eternal love

1076 (19) The only-begotten Son of God embraced us already before the beginning of the world in his eternal and infinite knowledge and in a love which knows no end. And so that He might manifest this love in a visible and truly marvelous way He united our human nature to Himself in the hypostatic union; whence it results,—as Maximus of Turin remarks with a certain candid simplicity—that "in Christ our flesh loves us" (a).

The Church, the fulness of Christ

1077 (19) This most loving knowledge, by means of which Our Divine Redeemer has pursued us from the first moment of his Incarnation, surpasses the most intense effort of any human mind. By virtue of the beatific vision, which, scarcely conceived in the womb of the Virgin Mother He already enjoyed, He had perpetually and continually before Him all the members of his Mystical Body, and He embraced them with a redeeming love. O marvelous condescendence of the divine goodness in our regard! O inestimable plan of immense charity! In the cradle, on the

1074d John 15:9-10.
1075a 1 John 4:20-21.
1075b Rom. 12:5.
1075c 1 Cor 12:25.
1076a *Serm.* XXIX

Cross, in the eternal glory of the Father, Christ has visible to Him and joined to Himself all the members of the Church, far more clearly, and far more lovingly than the mother has her son pressed to her heart, than any man knows and loves himself.

1078 (32, 42) "From all that We have said, Venerable Brothers, it will easily be seen why the Apostle St. Paul writes so frequently that Christ is in us, and that we are in Christ. This can also be proved by a more subtle reasoning. Namely, Christ is in us, as We have explained in sufficient detail above, by his Holy Spirit, whom He communicates to us, and by whom He acts in us in such sort that whatever divine operation is carried out in souls, it must be said that it is Christ also who accomplishes it (a). "Now if any man have not the Spirit of God," says the Apostle, "he is none of his. And if Christ be in you . . . the spirit liveth because of justification" (b).

1079 (25, 32, 34, 88) And from this same communication of the Spirit of Christ, it results that the Church is as it were the plenitude and complement of the Redeemer, for all the gifts, virtues, and charisms, which inhere in the Head in an excellent, most abundant, and effective manner, flow into all the members of the Church, and in them, according to the place which they occupy in the Mystical Body of Jesus Christ, they grow daily more perfect. Therefore, Christ may be said to be completed in all respects in the Church (a). And with these words We touch upon the reason why, according to the opinion of St. Augustine already briefly indicated, the Mystical Head, which Christ is, and the Church, which here on earth is as it were another Christ and takes his place, constitute the one new man, in whom are joined heaven and earth for perpetuating the redeeming work of the Cross: namely, Christ, Head and Body; the whole Christ.

Indwelling of the Holy Spirit in souls

1080 (32, 101) Certainly We are not ignorant that in the understanding and exposition of this doctrine—which focuses on our union with our Divine Redeemer, and the peculiar mode of the indwelling of the Holy Spirit in souls—many veils are interposed, by which this same mysterious doctrine is hidden as in a kind of cloud

1078a Cf. St. Thomas, *Comm. in Ep. ad Eph.*, cap. II, lect. 5
1078b Rom. 8:9-10.
1079a Cf. St. Thomas, *Comm. in Ep. ad Eph.*, cap. 1, lect. 8.

because of the weakness of our inquiring minds. But We know also that from an honest and assiduous investigation of this matter, and from the conflicts of various opinions as well as the concurrence of various theories, if only love of the truth and due obedience to the Church direct this inquiry, will come precious light, which means, in sacred disciplines as in others, real progress. Therefore, We do not reprove those who open new ways and expose new theories to reach and to expose to men such a profound mystery as that of our marvelous union with Christ. But this principle must be common and inviolable for all if they do not want to stray from the authentic doctrine and the exact teaching of the Church: every type of mystical union is to be rejected by which the faithful in any way whatever step outside the order of creation and invade the divine realm, so that even one attribute of the eternal God is attributed to them as proper. Moreover, they must keep this other principle firmly in mind: in these matters, all must be held to be common to the persons of the Most Holy Trinity of those things which envisage God as the supreme efficient cause (a).

1081 (32) It must also be noted that this is a question of a hidden mystery, which, in the exile of this earth, covered by a kind of veil, can never be penetrated in its entirety and expressed in human language. The Divine Persons are said to dwell within us, inasmuch as present in an inscrutable manner in living creatures endowed with intelligence, they may be reached by these latter through knowledge and love (a), but in a way which transcends all nature and which is absolutely intimate and unique. If we wish to have at least some understanding of it,

1080a *Non eos igitur improbamus, qui diversas vias rationesque ingrediantur ad tam altum attingendum et pro viribus collustrandum mirandæ hujus nostræ cum Christo conjunctionis mysterium. Verumtamen id omnibus commune atque inconcussum esto, si a germana velint doctrina, a rectoque Ecclesiæ magisterio non aberrare: omnem nempe reiciendum esse mysticæ hujus cogitationis modum, quo christifideles, quavis ratione ita creatarum rerum ordinem prætergrediantur, atque in divina perperam invadant, ut vel una sempiterni Numinis attributio de eisdem tamquam propria prædicari queat. Ac præterea certissimum illud firma mente retineant, hisce in rebus omnia esse habenda Sanctissimæ Trinitati communia, quatenus eadem Deum ut supremam efficientem causam respiciant.*

1081a Cf. St. Thomas, I, q. 43, a. 3.

we should not neglect that method which the Vatican Council (b) warmly recommends in questions of this nature: to obtain some light by which at least something of the mysteries of God can be known, it is useful to compare the mysteries among themselves and with the last end to which they are directed. Most appropriately therefore did Our very wise Predecessor of happy memory, Leo XIII, when he spoke of our union with Christ and with the Divine Paraclete dwelling within us, direct our gaze towards that beatific vision, where, in heaven, this same mystical union reaches its perfect consummation. "This marvelous union," he says, "which is known under the name of *indwelling*, differs only in condition or state from that in which God embraces the elect in beatifying them" (c). It is in this vision that, in an ineffable fashion, it will be given us to contemplate the Father, the Son, and the Holy Spirit with the eyes of our mind strengthened by supernatural light, to be present at the processions of the Divine Persons for all eternity, and to be blessed with a joy very similar to that which is the beatitude of the Most Holy and Undivided Trinity.

The Eucharist, the sign of unity

1082 (51, 116) What We have up to this point exposed concerning the very close union of the Mystical Body of Christ with its Head would seem to Us incomplete, if We did not now add at least a few words on the Most Holy Eucharist, by which such a union finds as it were its culmination in this mortal life.

1083 (31, 51, 114, 212) For Christ the Lord willed this marvelous union, which can never sufficiently be praised, which unites us among ourselves and with our Divine Head, to be shown to the faithful in a special manner by the Eucharistic Sacrifice. For in it the sacred ministers not only take the place of Our Savior, but they take the place also of the entire Mystical Body and of each one of the faithful. There, too, the faithful themselves, united by common devotion and prayers, offer the Immaculate Lamb made present on the altar by the words of the priest; they offer Him up to the Eternal Father by the hands of the same priest, a most agreeable victim of praise and propitiation for the needs of the entire Church. And just as the Divine Redeemer, dying upon the Cross,

1081b Sess. III, *Const. de fide cath.*, cap. 4.
1081c Cf. *Divinum illud;* see above No. 653.

as Head of the entire human race offered Himself to his Eternal Father, so "in this clean oblation" (a), not only does He offer Himself, as Head of the Church, to his Heavenly Father, but in Himself his mystical members, too, for He includes them all, even the most weak and infirm, in his most loving Heart.

1084 (51) The sacrament of the Eucharist, while it constitutes a vivid and most wonderful image of the unity of the Church—since this bread which is destined to be consecrated is formed from the union of many grains—gives us the author of supernatural (a) grace Himself, that from Him we may draw that Spirit of charity by which we are permitted to live, no longer our own life, but the life of Christ, and in all the members of his social Body to love the Redeemer Himself.

1085 (43, 51) If, therefore, in these calamitous times in which we live today many men adhere to Christ the Lord hidden beneath the veils of the Eucharist, so that neither tribulation, nor anguish, nor hunger, nor nakedness, nor danger, nor persecution, nor the sword can separate them from his love (a), then beyond a doubt Holy Communion, providentially restored in recent times to more frequent reception from childhood on, can become the source of that strength which can often, among Christians, rouse and support heroism.

Third Part

Pastoral Exhortation

Errors Concerning the Ascetical Life

1086 These are truths, Venerable Brothers, which if the faithful understand them with piety and exactitude and keep them with diligence, can easily keep from them those errors which spring from the investigation of this difficult matter, investigation conducted by some with an arbitrariness which is not without its danger for the Catholic faith and the disturbance of minds.

False "mysticism"

1087 (35, 63) There are some who, not sufficiently considering that the Apostle Paul speaks here with terms employed in a figurative sense, and not distinguishing, as it is absolutely necessary to do, the peculiar and proper senses of physical, moral, and mystical body, introduce a false notion of unity, when they make the

1083a Mal. 1:11.
1084a Cf. Didache, IX, 4.
1085a Cf. Rom. 8:35.

Divine Redeemer and the members of the Church fuse and coalesce into one physical person; and while they attribute divine attributes to men, they make Christ the Lord subject to error and to a human inclination to evil. It is not only Catholic faith and the teaching of the Fathers which repudiate absolutely this false doctrine, but also the mind and the whole teaching of the Apostle of the Gentiles, who, although he joins Christ and his Mystical Body in a wonderful union of persons, at the same time opposes them one to the other as Spouse and Beloved (a)

False "quietism"

1088 (29, 32, 43) Not less far from the truth is that dangerous error of those who, from that mysterious union of all of us with Christ seek to deduce some kind of unhealthy *quietism*, as they call it; attributing the entire spiritual life of Christians and their progress in virtue solely to the action of the Divine Spirit, excluding from it and neglecting what must be our part in it, the accompanying, and, as it were, the helping action. No one, certainly, can deny that the Holy Spirit of Jesus Christ is the one source from which all supernatural strength in the Church and in each of her members comes. For, "grace and glory," as the Psalmist says, "the Lord will give" (a). At the same time, that men should persevere constantly in good works, that they should progress in grace and in virtue with an eager heart, finally, that they should press forward to the heights of Christian perfection and urge others also to the same end with all their strength—all this the Holy Spirit does not will to accomplish unless these same men play their role by daily effort. "The divine benefits," says St. Ambrose, "are given not to the sleeping, but to the active" (b). For if in our mortal bodies the members grow strong and vigorous by constant exercise, much more so is this the case in the social Body of Jesus Christ, in which each member enjoys his own proper liberty, his own responsibility, and his own activity. And he who says, "If I live, it is no longer I, but Christ lives in me" (c), does not hesitate to affirm at the same time: "His grace (that is, God's) in me hath not been void, but I have labored more abundantly than all they: yet not I, but the grace

1087a Cf. Ephes. 5:22-23.
1088a Ps. 83:12.
1088b *Expos. Evang. sec. Luc.*, IV, 49
1088c Gal. 2:20.

of God with me" (d). It is therefore clear that in these false teachings the mystery of which We speak does not contribute to the spiritual perfection of Christians, but unfortunately, to their ruin.

Errors concerning confession and prayer

1089 (117) This is the result also of that false doctrine which asserts that not so much should be made of the frequent confession of faults which are called *venial*, which holds of more value that general confession which the Spouse of Christ with those of her children joined to her in the Lord makes each day through the priests as they approach the altar. It is true that there are many ways, and they are very laudable, as you know, Venerable Brothers, by which these faults may be expiated; but to make daily and more rapid progress along the path of virtue, We wish to commend most especially the pious use of frequent confession introduced by the Church under the impulse of the Holy Spirit. By it we grow in a proper self-knowledge; Christian humility is increased; bad habits are eradicated; spiritual negligence and tepidity are warred against; the conscience is purified, the will strengthened; salutary spiritual direction is obtained; and grace is increased by the power of the sacrament itself. Therefore, let those among the younger clergy who diminish and attenuate the esteem for frequent confession realize that they are doing a work foreign to the Spirit of Christ and most harmful to the Mystical Body of Our Savior.

1090 (45, 65-66, 117, 213) Besides, there are some who deny to our prayers all power of impetration worthy of the name, or who try to insinuate in men's minds the opinion that prayers made privately to God are of little value, that those rather, which are made publicly in the name of the Church are of real value since they come from the Mystical Body of Jesus Christ. This is also an error: for the Divine Redeemer not only willed his Church to be most closely united to Him, as a dearly loved Spouse, but in her every single one of the souls of the faithful as well, and with them He desires most ardently, most especially when they approach the Eucharistic banquet, to speak with intimacy. And although public prayer, proceeding as it does from our Mother the Church, excels all other because of the dignity of the Spouse of Christ, at the same time, all prayer, even when privately offered, lacks

neither dignity nor power, and it even contributes greatly to the good of the entire Mystical Body, in which nothing good, nothing just, can be done by any one of the members which does not redound to the salvation of all through the Communion of Saints. Nor are individual men forbidden, because they are members of this Body, to beg for themselves special graces, even when these pertain to this life, provided they remain dependent on the divine will. For they remain independent persons, with individual necessities (a). As for the esteem which all should have for meditation on divine things, not only the documents of the Church approve it, but also the use and example of all those eminent in sanctity.

1091 (7, 24-25, 117) Finally, there are those who say that our prayers should not be addressed to the person of Jesus Christ, but rather to God, or to the Eternal Father through Christ, since our Savior, as Head of his Mystical Body must be considered solely as "mediator between God and man" (a). But this is not only opposed to the mind of the Church and to the custom of Christians, but even offends truth. For Christ, to speak properly and exactly, is the Head of the whole Church according to his divine nature and according to his human nature at one and the same time (b); moreover He Himself has solemnly declared it: "If you shall ask me anything in my name, that I will do" (c). And although, especially in the Eucharistic Sacrifice—in which Christ, who is Himself the priest and the victim, exercises in a special way the office of mediator—prayers are addressed for the most part to the Eternal Father through his only-begotten Son, nevertheless it is not rare, even in this Holy Sacrifice, to have prayers addressed also to the Divine Redeemer. In fine, it must be clearly known by all Christians that Christ Jesus is at the same time Son of God and God Himself. And consequently, when the Church militant adores and prays the spotless Lamb and the sacred Host, she seems to be answering the voice of the Church triumphant which sings without interruption: "To Him that sitteth on the throne, and to the Lamb, benediction, and honor, and glory, and power, for ever and ever" (d).

1090a Cf. St. Thomas, II-II, q. 83, a. 5, 6. 1091a 1 Tim. 2:5.
1091b *Christus enim, ut proprie accurateque loquamur, secundum utramque naturam una simul, totius Ecclesiæ est Caput* (St Thomas, *De Veritate*, q. 29. a. 4, c.)
1091c John 14:14. 1091d Apoc. 5:13.

Exhortation to love the Church

1092 (231) Venerable Brothers, after We have enlightened minds with the light of truth in the explanation of this mystery which embraces the mysterious union of all of us with Christ as Doctor of the Universal Church, We believe it to be conformable to Our duty to stimulate them to love this same Mystical Body with a charity so ardent that it will be manifest not only in thought and word but also in works of zeal. For if the faithful of the Old Law sang these words about their earthly City: "If I forget thee, O Jerusalem, let my right hand be forgotten. Let my tongue cleave to my jaws, if I do not remember thee: if I make not Jerusalem the beginning of my joy" (a), with how much greater pride and effusive joy must we not exult that we dwell in a City built of living stones in the holy mountain, "Jesus Christ Himself being the chief cornerstone" (b).

1093 (5, 210) Indeed, nothing more glorious, nothing more noble, nothing more honorable can be conceived than to belong to the holy, catholic, apostolic, and Roman Church, by which we are made members of so holy a Body, we are governed by so sublime a Head, penetrated by one Divine Spirit. Finally, we are nourished by one doctrine and one Angelic Food in this our earthly exile, until at last we come to the enjoyment of a single and everlasting beatitude in heaven.

With a total love

1094 (29, 115, 117, 231) But lest we be deceived by the angel of darkness transforming himself into an angel of light (a), let this be the supreme law of our charity, that we love the Spouse of Christ such as Christ willed her to be and redeemed her with his blood. Therefore, not only the sacraments, with which Holy Mother Church nourishes us, must be very dear to us, not only her solemnities by which she brings us solace and joy, and her sacred canticles and liturgical rites, with which she raises our minds to heavenly things, but also her sacramentals and all those various exercises of piety by means of which she sweetly imbues the minds of the faithful with the Spirit of Christ and consoles them. It is a duty for us not only to respond, as becomes sons, to her maternal love for us, but to revere in her the authority which she has received from Christ, which subjects our minds to the obedience of Christ (b).

1092a Ps. 136:5-6.
1094a Cf. 2 Cor. 11:14.
1092b Ephes. 2:20; 1 Peter 2:4-5
1094b Cf. 2 Cor. 10:5.

Finally, we must obey her laws and moral precepts, sometimes hard for our nature in its deviation from original innocence; even to control our rebellious flesh by voluntary mortification; we are even recommended to abstain at times from pleasures which are not in themselves harmful. Nor is it enough to love this Mystical Body because of its Divine Head and the glory of its heavenly gifts; we ought to love it with an effective love, such as it is made manifest in our mortal flesh, made up as it is of weak human elements, even if sometimes they are unworthy of the place they occupy in this venerable Body (c).

Which makes us see Christ in the Church

1095 (27, 31, 34, 231) But so that this total and entire love may live in our souls and increase from day to day, it is necessary for us to accustom ourselves to see Christ in the Church. For it is Christ who lives in his Church, who teaches through her, governs, and communicates sanctity. It is Christ also who manifests Himself in various ways in various members of his society. Where Christians force themselves to live truly by that living spirit of faith, not only do they render the honor and obedience which are due to them to the higher members of this Mystical Body, to them, namely, who by order of the Divine Head will have to render an account of their souls (a), but they will hold in affection, too, those for whom Our Savior had a very special love: We mean the weak, the diseased, the sick, who are in want of either natural or supernatural medicine; the children, whose innocence is so easily endangered today, whose tender souls are as impressionable as wax; lastly, the poor, in helping whom they must recognize with the greatest compassion the very person of Jesus Christ.

1096 (29) For as the Apostle so rightly warns us: "Yea, much more those that seem to be the more feeble members of the body are more necessary. And such as we think to be the less honorable members of the body, about these we put more abundant hon-

1094c *Nec satis est mysticum hoc Corpus diligere, divino Capite cælestibusque dotibus insigne; sed actuose etiam amore idem prosequi debemus, prouti in mortali manifestatur carne nostra, ex humanis nempe infirmisque elementis constans, etsi minus eadem nonnumquam ei loco congruunt, quem in venerando illlo Corpore occupant.*
1095a Cf. Heb. 13:17.

or" (a). This very grave pronouncement, conscious of the very high office which is Our lot, We feel We must repeat today, while with profound affliction We see those deformed in body, the insane, or the victims of hereditary disease, regarded as a heavy burden upon society, and even sometimes deprived of life. And this way of acting is praised by some as if it were a new invention of human progress, in conformity with the best general interest. But what man of heart does not see that this is opposed not only to the natural and the divine law (b) which is inscribed in the hearts of all men, but also violently opposed to the thinking of the more civilized? The blood of these individuals, who are all the more dear to Our Redeemer because they deserve the greater compassion, "crieth to God from the earth" (c).

Let us imitate the love of Christ for the Church

1097 (66, 231) But lest this sincere charity, by means of which we should see Our Savior in the Church and her members, grow progressively weaker, it is very useful to consider Jesus Himself as the supreme model of love for the Church.

a) Extent of this love

1098 (22, 48, 59, 63, 66) And first let us imitate the extent of this love. Certainly, the Spouse of Christ which is the Church is unique; nonetheless, the love of the Divine Bridegroom extends so widely that, excluding no one, He embraces in his Spouse the human race in its entirety. If Our Savior poured out his blood on the Cross, He did so in order to reconcile all men with God, separated as they are by nation and race, and to unite them in one Body. Therefore, the true love of the Church requires, not only that we should be members one of another within the Body itself, and solicitous for one another (a), members who will rejoice with the member who receives glory, and feel compassion when he suffers (b), but it requires also that other men, not yet joined to us in the Body of the Church, should be recognized as brothers of Christ according to the flesh, called together with us to the same eternal salvation. Doubtless, alas! there are not lacking those especially today, who proudly glorify struggle, hatred, and jealousy, as a means of extolling and

1096a 1 Cor. 12:22-23.
1096b Cf. *Decret. S. Officii*, Dec. 2, 1940: **MARRIAGE**, N. 598a
1096c Cf. Genesis 4:10. 1098a Cf. Rom. 12:5; 1 Cor. 12:25.
1098b Cf. 1 Cor. 12:26.

heightening human dignity and human virtue. But we, who see with sorrow the pernicious fruits of this doctrine, let us follow our King of Peace, who teaches us to love not only those who are sprung from another nation or another people (c), but even our very enemies (d). With souls penetrated with the most sweet teaching of the Apostle of the Gentiles, let us celebrate with him the length and breadth, the height and depth of the charity of Christ (e), which neither the diversity of race or custom can break, nor immense wastes of ocean diminish, nor even wars, whether undertaken for just or unjust causes, can destroy.

1099 (82) In this very grave hour, Venerable Brothers, when so much suffering harasses the body and such grief weighs upon the mind, we ought to exhort all to this supernatural charity, so that, the forces of all men of good will working together—We have especially in mind those who are working in societies dedicated to relief of every kind—help may be brought to the immense needs of soul and body in an admirable effort of piety and mercy. It is thus that the generous liberality and inexhaustible fecundity of the Mystical Body of Jesus Christ will shine resplendent in the whole world.

b) Its eager activity

1100 (217, 231) But since to the amplitude of the charity wherewith Christ has loved the Church there corresponds an active constancy in charity, let us all in our turn, with an assiduous and active will, love the Mystical Body of Christ. For it is impossible to name a moment in the life of Our Redeemer when He did not labor at the formation or the consolidation of his Church: from his Incarnation, when He laid the foundation of his Church, to the end of his mortal life, by the shining example of his sanctity, by his preaching, his teaching, his appeals, his institutions: labored even to exhaustion, although He was the Son of God. We desire, therefore, that all men who acknowledge the Church as their Mother carefully weigh the fact that not only the ministers of the altar and those who have consecrated themselves to religious life, but also all other members of the Mystical Body of Jesus Christ, each in his own way, have the duty to labor diligently for the edification and the increase of this Body. We wish this to be borne in mind especially by members of Catholic Action who collaborate

1098c Cf. Luke 10:33-37.
1098d Cf. Luke 6:27-35; Matt. 5:44-48. 1098e Cf. Ephes. 3:18

with the Bishops and clergy in the Apostolic function—and to their praise, be it said, they do realize it—and also by those, too, who in pious associations give their services for the same end. There is no one, in fact, who does not see that the assiduous activity of all men is, under present conditions, of the highest importance and the utmost gravity.

1101 (221) Nor can We here pass over in silence the fathers and mothers of families to whom Our Savior has confided the most tender members of his Mystical Body. We urge them for the love of Christ and of the Church to watch over the children entrusted to them with the most diligent care; and to forearm them against the dangers of every sort into which it is so easy to fall today.

c) *By continual prayer*

1102 (231) Our Redeemer has shown his burning love for the Church in a special way by the pious supplications He addressed to his Father on her behalf. Everybody knows, Venerable Brothers,—and We only recall these things here—that when He was about to undergo the torment of the Cross He prayed repeatedly for Peter (a), for the other Apostles (b), finally, for all those who by the preaching of the divine word would come to believe in Him (c). We, too, imitating the example of Christ, daily beseech the Lord of the harvest to send laborers into his harvest (d); daily our common prayer should rise to heaven to recommend every member of the Mystical Body of Jesus Christ. In the first place, the Bishops, to whom is confided the particular care of each diocese; then priests, religious men and women, who, called to God's service, either at home or abroad in pagan lands, protect, increase, and extend the Kingdom of the Divine Redeemer. Let this common supplication forget no member of this venerable Body; and let those especially be remembered who are afflicted with suffering and trials on this earth, or who are being purified by expiatory fire after death. Nor should our prayer omit those who are being instructed in the Christian teachings so that as soon as possible they may be purified in the waters of Baptism.

1103 (56. And We ardently desire that these common prayers look with burning love towards those who have not yet received the light

1102a Cf. Luke 22:32.
1102b Cf. John 17:9-19
1102c Cf. John 17:20-23
1102d Cf. Matt. 9:38; Luke 10:2

of the Gospel and have not yet entered into the safe fold of the Church; or those who, by reason of an unfortunate division in the unity of faith, are separated from Us who in spite of Our unworthiness hold the place of Jesus Christ on earth. To this end We repeat the divine prayer of Our Savior to his Heavenly Father: "That they all may be one, as thou, Father, in me and I in thee, that they all may be one in us, that the world may believe that thou has sent me" (a). 59)

For those who are not yet his members

1104 (40, 59-62) For those who do not yet belong to the visible organism of the Catholic Church, you know well, Venerable Brothers, that from the beginning of Our Pontificate We have committed them to the divine protection and guidance, solemnly affirming that, following in the footsteps of the Good Shepherd, We have nothing so much at heart as that they may have life and have it more abundantly (a). This solemn assurance, after having implored the prayers of the entire Church, We wish to reiterate in this Encyclical Letter, in which We have celebrated the praise of the "great and glorious body of Christ" (b), inviting all men, and each one in particular, in a most loving manner to yield themselves freely and willingly to the interior movements of divine grace so as to liberate themselves from that state in which no man can be sure of his own eternal salvation (c). For even if they should find themselves turned towards the Mystical Body of the Redeemer by unconscious desire and aspiration, they would lack very many and very great supernatural helps which it is possible to enjoy only in the Catholic Church. Therefore, let them enter into Catholic unity, and joined with Us in the one organism of the Body of Jesus Christ, let all hasten to the one Head in a most glorious society of love (d). Without ever interrupting Our prayers to the Spirit of love and truth, We await them, with arms wide open, as those who approach, not a stranger's house, but the home of their father.

1105 (59. But if We desire to see rise up to God this uninterrupted prayer of the whole Mystical Body, that all wanderers may enter

1103a John 17:21.
1104a Cf. Encycl. *Summi Pontificatus;* above No. 955 ff.
1104b St. Irenaeus, *Adv. Haer.*, IV, 33, 7.
1104c Cf. Pius IX, *Jam vos omnes,* Sept. 13, 1868; above, No 313 ff.
1104d Cf. St. Gelasius I, *Epist.* XIV

60) as soon as possible into the one fold of Jesus Christ. We declare at the same time that it is absolutely necessary that this be done freely and willingly, since no man can believe unless he will it (a). Therefore, if there are any who, though they do not believe, are in reality compelled to enter the edifice of the Church so as to approach the altar and receive the sacraments, beyond any doubt they do not become true Christians (b); for faith, without which "it is impossible to please God" (c) must be an entirely free "homage of the intellect and the will" (d). Hence, if it should happen that, contrary to the constant teaching of this Apostolic See (e), anyone should be brought against his will to embrace the Catholic faith, We cannot do otherwise, in the realization of Our duty, than disavow such an action. For, since all men possess free will, and can, under the impulse of passion or base desires, abuse their liberty, it is necessary that the Father of lights draw them effectively to the truth by the Spirit of his beloved Son. But if many, alas! still wander far from the Catholic truth and are unwilling to yield to the inspiration of divine grace, the reason is to be found in the fact that not only they themselves (f) but even the faithful do not address more fervent prayers to God for this intention. We earnestly beg all, therefore, who have a burning love for the Church to pray constantly for this end, after the example of the Divine Redeemer.

For rulers

1106 (94) Moreover, in the present state of affairs it seems not only opportune but necessary to address fervent prayers for kings and princes and for all those who, exercising the office of ruler, can assist the Church by giving her their external protection, so that, when right order has been established, "peace, the work of justice" (a) breathed out by divine charity, may rise up over the human race, exhausted by the terrible waves of this tempest, and our Holy Mother the Church will be able to lead a quiet and peaceable life in all piety and chastity (b). We must ask God that all those who rule the peoples may love wisdom (c), so that

1105a Cf. St. Augustine, *In Joann. Ev. tract.*, XXVI, 2.
1105b Cf. St. Augustine, *Ibid.* 1105c Heb. 11:6.
1105d Conc. Vat., *Const. de fide cath.*, cap. 3.
1105e Cf. Leo XIII, *Immortale Dei*; above no. 466 ff.; *Cod. Jur. Can.*, c. 1351.
1105f St. Augustine, *Ibid.*
1106a Isaias 32:17.
1106b Cf. 1 Tim. 2:2.
1106c Wisdom 6:23.

this grave verdict of the Holy Spirit may never touch them: "The Most High will examine your works, and search out your thoughts: because, being ministers of his kingdom, you have not judged rightly, nor kept the law of justice, nor walked according to the will of God. Horribly and speedily will He appear to you: for a most severe judgment shall be for them that bear rule. For to him that is little, mercy is granted; but the mighty shall be mightily tormented. For God will not except any man's person, neither will He stand in awe of any man's greatness: for He made the little and the great, and He hath equally care of all. But a greater punishment is ready for the more mighty. To you, therefore, O kings, are these my words, that you may learn wisdom, and not fall from it" (d).

d) By filling up what is wanting in the sufferings of Christ

1107 (29) But it is not only by his incessant labor and his constant prayer that Christ the Lord has shown his love for his immaculate Spouse, but by his sufferings and his agony, which He bore freely and lovingly for her. "Since he had loved his own, he loved them to the end" (a). And it was only with his blood that He redeemed the Church (b). Let us, therefore, willingly follow in the bloody footsteps of our King, as we must to assure our salvation: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (c), and "if we be dead with him, we shall live also with him" (d). It is this, too, which true and active charity requires, whether for the Church, or for the souls which she brings forth to Christ. For in fact, even if Our Savior, by his cruel suffering and bitter death merited a truly infinite treasure of graces for his Church, nonetheless, in the designs of God's providence the gifts of these graces are given to us only by degrees, and their greater or lesser abundance depends largely on our good acts, which draw down spontaneously upon the souls of men the dew of God's heavenly favors. Now this dew of heavenly graces will certainly be most abundant, if, not content with offering our fervent prayers to God, especially by piously participating daily, where possible,

1106d Wisdom 6:4-10.
1107a John 13:1.
1107b Cf. Acts 20:28.
1107c Rom. 6:5.
1107d 2 Tim. 2:11.

in the Eucharistic Sacrifice, not content with endeavoring to relieve by the works of Christian charity the very great suffering of the needy, we prefer to the perishable goods of this world the imperishable goods of the next, and if we also subdue the mortal body by voluntary mortification, denying it illicit pleasures and even imposing upon it severity and austerity; finally, if we humbly accept from God's hand the labor and difficulty of this present life. For thus, according to the Apostle "we will fill up those things that are wanting of the sufferings of Christ, in our flesh, for his Body, which is the Church" (e).

1108 (29) While We write We have before Our eyes the multitude, almost infinite, alas! of those unhappy ones whom We must grieve over with tears: We mean the sick, the poor, the mutilated, and so many others, who, by reason of their own sufferings or those dear to them, it is not rare to see languishing unto death. We extend a paternal invitation to all, whatever be the nature of the misfortune or suffering that afflicts them, to look with confidence to heaven, and to offer their pain to Him who will one day give them a rich reward. And let all of them remember that their suffering is not in vain, but that it is of great profit to themselves and to the Church, if, with eyes turned towards the goal they suffer with patience. For a more effective realization of this end, it is of very great advantage to offer oneself daily to God, as the members of that pious association called the Apostleship of Prayer, an association which We have much at heart to recommend here as most pleasing to God.

1109 (116) If in every epoch we should associate our sufferings with those of our Divine Savior to procure the salvation of souls, this is particularly a duty of all men today, Venerable Brothers, when the gigantic conflagration of war covers almost the whole earth, and causes so many deaths, so much suffering, so much distress. Likewise, let all today make it their special duty to abstain from vice, from the allurements of the world, and the frenzied search for pleasures of the flesh, as well as the vanity and emptiness of the things of earth, which do not avail for the formation of a Christian mentality or the conquest of heaven. Rather, we should engrave on our minds the sober words of

1107e Cf. Col. 1:24.

Our immortal Predecessor Leo the Great, warning us that by baptism we have become the flesh of the Crucified (a), and the splendid prayer of St. Ambrose: "Bear me, O Christ, on the Cross, which is the salvation of the wanderers, in which alone is the rest of the weary, and the life of those who die" (b).

1110 (231) Before closing, We cannot refrain from exhorting all men once more to love Holy Mother Church with zealous and active charity. For her safety and happy increase let us offer our prayers, works, and sufferings of each day to the Eternal Father, if we have truly at heart the salvation of the human family, redeemed by the Divine Blood. And while the sky grows dark with clouds streaked by lightning, and great dangers threaten the human race as well as the Church herself, let us entrust ourselves and our interests to the Father of mercies, praying: "Look down, we beseech Thee, O Lord, on this Thy family, for which Our Lord Jesus Christ did not hesitate to let Himself be betrayed into the hands of the wicked and undergo the death of the Cross" (a).

Epilogue

The Blessed Virgin Mary

1111 (33) May the Virgin Mother of God, Venerable Brothers, accomplish Our paternal desires, which are certainly yours: may she obtain for us all the true love of the Church, for her most holy soul was, more than all other creatures of God taken together, filled with the Spirit of Jesus Christ. She consented, "in the name of the whole human race" that "a spiritual marriage between the Son of God and human nature" (a) should take place. She it was who in a marvelous birth brought forth Christ the Lord, the source of all heavenly life, and already, in her virginal womb, adorned with the dignity of Head of the Church. It was she who presented Him as a newborn child to those who came first to adore Him, from Jews and Gentiles, as Prophet, King, and Priest. Besides, her only-begotten Son, yielding to his mother's prayer "in Cana of Galilee," worked the miracle as a result of which "his disciples believed in Him" (b). It was she who, free from all guilt inherited or actual, and ever most closely united to her Son, offered Him to his Eternal Father as a holo-

1109a Cf. *Serm.*, LXIII, 6; LXVI, 3.
1109b *In Ps.* 118, XXII, 30.
1111a *S. Thom.*, III, q. 30, a. 1.
1111b John 2:11.
1110a *Off. Major. Hebd.*

caust on Golgotha, together with her maternal rights and her mother's love, like a new Eve, for all the sons of Adam bearing the wretched taint of his sin. So she who in her body was the Mother of our Head became the Mother of all his members by a new title of suffering and of glory. It was she who by her most powerful prayers obtained that the Spirit of the Divine Redeemer, already given on the Cross, was conferred on the newborn Church in miraculous gifts on the day of Pentecost. Finally, it is she who, bearing in her strong and faithful soul immense suffering, more than all the faithful, the true Queen of Martyrs, "filled up those things that are wanting of the sufferings of Christ . . . for his Body, which is the Church" (c). she who lavishes on the Mystical Body of Christ, born from the pierced Heart of Our Savior (d) the same maternal care and eager charity with which she cherished the Child Jesus in the crib and fed Him with her milk.

1112 (33) Therefore, may she who is the most holy Mother of all Christ's members (a), to whose Immaculate Heart We have with confidence consecrated all men, and who is now splendid in heaven in the glory of her body and soul as she reigns with her Son, hasten to obtain from Him abundant showers of grace raining down from the Head on all of the members of the Mystical Body without interruption. And may her most efficacious patronage protect the Church today as it has done in the past, and obtain at last from God for the whole race of mankind more peaceful times.

GUARDIAN OF HOLY SCRIPTURE

Encycl. *Divino Afflante*, September 30, 1943.

(*The fiftieth anniversary of the encyclical "Providentissimus Deus".—Leo XIII and the impulse given by him to biblical studies.—Pius X and the Biblical Institute.—Pius XI and the revision of the Vulgate.—Present state of biblical studies.*)

1113 (102) Let exegetes of Holy Scripture, remembering that they have to do with a divinely inspired word whose custody and interpretation has been confided to the Church by God himself, be not less diligent in taking account of the interpretations and

1111c Col. 1:24
1111d Cf. *Off. SSmi. Cordis*, in hymno ad vesp.
1112a Cf. St. Pius X, *Ad diem illum*: OUR LADY

declarations of the Magisterium of the Church, as also of the explanations given by the Holy Fathers, and also of "the analogy of faith", as Leo XIII warns them so wisely in the encyclical *Providentissimus Deus*.

(*The spiritual sense of Scripture.—Rules of biblical exegesis.—The Bible and the instruction of the faithful and of seminarians.—Exhortation.*)

THE MYSTERY OF THE CHURCH

All. to the Roman Curia, December 4, 1943.

(*Closing of the spiritual exercises at the Vatican.*)

1114 (3, 78, 205, 228-229) The Lord who rules the universe governs us also and directs the destiny of the human race by his inscrutable counsels. But among the mysteries of his Providence which are beyond the reach of our intelligence, God has willed that there should be one that we can, so to say, touch with our hands: the visible mystery of the indefectibility of the Church in the world. Around her, many thrones and empires and public institutions have crumbled; strewn in ruins they lie in the remnants of their grandeur along the path which for twenty centuries the Church has walked, seeking to bring back to the Divine Shepherd the lost sheep or those led astray into error, to purify, perfect, and sanctify those already belonging to the fold of Christ and nourished with his Body and his Blood. This mission, which she has lovingly confided to her priests, imposes upon them, especially today, very grave obligations in their own regard, very grave responsibilities and duties with regard to the faithful confided to their care.

1115 (2, 9-10, 88, 228-229) The Catholic Church is the great *visible* mystery, visible as is her Head on earth, the Vicar of Christ, visible as are her ministers, visible in her life, visible in her cult, visible in her work for the salvation and perfection of men. Visible likewise is her indefectibility, inasmuch as it is historically demonstrable, the past through which she has lived being the gauge of her future (a). Hence a great non-Catholic historian of the last century, after recognizing, as it were in spite of himself, that

1115a *La Chiesa cattolica è il gran mistero* visibile, *perchè visibile é il suo Capo sulla terra, il Vicario di Cristo, visibili sono i suoi ministri, visibile la sua vita, visibile il suo culto, visibile l'opera e l'azione sua per la salvezza e la perfezione degli uomini. Visibile*

the Catholic Church has remained "full of life and youthful vigor," observed, "If we reflect upon the frightful assaults which she has survived, it is difficult for us to imagine how she can perish" (b). But if this indefectibility is a matter of experience, it remains, nonetheless, a *mystery*, for it cannot be explained naturally, but only by reason of the fact, which is known to us by divine revelation, that Christ who founded the Church is with her in every trial to the end of the world (c)

(*Benefits of the spiritual exercises.—Recommendations in those which have just been given.—Gratitude for good wishes*)

THE STRENGTH OF THE CHURCH

All. to the Cardinals, December 24, 1943.

(*The Pope's joy at the proof of the* Cor Unum *of his immediate collaborators.*)

1116 (48, 89, 133) This "cor unum et anima una" (a) which united the first followers of Christ, was the burning spiritual weapon of the little flock of the primitive Church which, without earthly means, by the word, by disinterested charity, and the sacrifice of life, began and brought to a conclusion her victorious action in the face of a hostile world. Against the force of their resistance, of zeal, of contempt for torture and death, the products of this heart and mind, the blandishments and the attacks of adverse powers which combatted her existence, her doctrine, her growth and consolidation, could do nothing.

Thus, by union the hearts and minds of all the faithful formed, as it were, one single heart and one single mind, which the propagation of the faith through the centuries developed and continues to develop in so many regions and peoples. And such a beautiful garland of hearts and minds from every land and every shore is presented to Us, and even with a renewal

è anche la sua indefettibilità, in quanto che è storicamente dimostrabile, mentre il suo passato cammino è arra del suo avvenire. . . .

1115b Macaulay, *Critical and Historical Essays, von Ranke*, London, 1860, vol. 2, pp. 128-131.

1115c *Ma se tale indefettibilità si può mostrare per via di esperienza, è tuttavia un mistero, perchè non è spiegabile naturalmente, bensì solo con fatto, da noi conosciuto per rivelazione divina, che Cristo, il quale l'ha fondata, è con lei in tutti i cimenti alla fine dei secoli.*

1116a Acts 4:32.

of strength and vigor at the present time, a moment of common afflictions and anguish, of common desires and hopes. Thanks be to the Divine Spirit, Life-giver and Sanctifier, who establishes and conserves the Spouse of Christ, always the same in her unity and universality, even in the midst of revolutions which bring the downfall of nations (b).

(*The meaning of the approaching message of Christmas.—The cross, a sign of contradiction.*)

BONDS OF UNITY

Encycl. *Orientalis Ecclesiæ*, April 9, 1944.

(*The 15th centenary of Saint Cyril of Alexandria.—His authority in the East.—His life and doctrine.*)

1117 (40, 44, 46, 48) But if We congratulate from the heart all the Christian peoples of the Orient because of their fervent veneration of Saint Cyril, We grieve nonetheless that all have not come to that most desirable unity which he so ardently loved and propagated. Especially do We regret this in these our times when it is so necessary for Christians, united in intention and in forces, to be gathered into the one Church of Jesus Christ to form a single, compact army, united and unshakable, to repulse the increasing attacks of impiety.

But to obtain these results it is absolutely necessary that all, pressing forward in the footsteps of Saint Cyril, realize this unanimity of mind, which must be assured by that triple bond by which Christ Jesus, the Founder of the Church, willed it to be bound and maintained as by a heavenly and unbreakable bond established by Himself; namely, by that single Catholic faith, that single charity towards God and towards all men, and, finally, by that one single obedience and submission to the

1116b *Così dall'unione dei cuori e delle anime di tutti i fedeli si formava come un cuor solo e un'anima sola, che la propagazione della fede attraverso i tempi estese e ancora estende per tante regioni e popoli; e un così bel vincolo di cuori e di anime da tutte le terre e da tutti i lidi arriva fino a noi, e più vivo e forte si rinnova nell'ora presente delle comuni afflizioni e invocazioni e delle comuni brame e speranze, mercè del divino Spirito Vivificatore, e Santificatore, che fa e conserva la Sposa di Cristo, sempre la medesima nella sua unità e universalità, anche in mezzo ai rivolgimenti che sovvertono le Nazioni*

legitimate hierarchy given by the Divine Redeemer Himself. These three bonds, as you know well, Venerable Brothers, are so necessary that were one of them to be lacking, true unity and concord in the Church of Christ could not even be conceived.

(*The defender of the unity of the faith.*)

The living magisterium

1118 (60, 96, 102, 109) And he makes this abundantly clear—as all those who have read through the letters which he wrote on the Antioch affair admit without much difficulty—that the Christian faith, which must be safeguarded and defended with all our strength, was given to us by Holy Scripture and the teaching of the Holy Fathers (a), and that it is proposed to us clearly and legitimately by the living and infallible magisterium of the Church. For when the bishops of the province of Antioch pretended that to establish and preserve peace it was sufficient to retain simply the faith of Nicaea, Saint Cyril, while adhering firmly himself to the Nicaean Creed, required from his brothers in the episcopate the repudiation and condemnation of the heresy of Nestorius in order to strengthen unity. For none knew better than he that it is not enough to accept with submission the ancient documents of the ecclesiastical magisterium, but that it is also necessary to embrace with a humble and faithful mind all those things which afterwards the Church, in virtue of her supreme authority, orders us to believe. Even more, even under the pretext of restoring peace and concord, it is wrong to dissemble even so much as a single dogma; for as the Alexandrian Patriarch admonishes us: "To desire peace is certainly the highest and principal good... but we may not, for that reason, despise the virtue of piety in Christ" (b). Therefore, it does not lead to the much desired return of the erring children to real and true unity in Christ, this method which accepts merely certain doctrinal headings, on which all, or very nearly all, of the communities who glory in the name of Christian are agreed; rather that method should be adopted which lays down as the basis of concord and harmony among Christians all the divinely revealed truths in all their integrity.

(*His union with the Pope.—His suffering for the faith.*)

1118a Cf. Epist. LV.

1118b Epist. LXI, *Ibid.*, 325.

The bond of charity

To the bond of faith must be joined charity, which unites 1119
us all with one another and with Christ; charity which, ani- (43,
mated and moved by the Divine Spirit, connects all the members 48,
of the Mystical Body of the Redeemer among themselves with 59)
an irrefragable bond. This charity does not refuse to embrace all men in error or deceived as to the way.

(*The work of the reconciliation of the Eastern Churches pursued by the Popes.*)

The legitimate diversity of rites

Moreover, all must know and hold for certain that they will 1120
never be forced to change their own lawful rites and the ancient (49)
institutions they have received for Latin rites and institutions; all of them, indeed, Latin and Eastern, must be held in the same esteem and the same honor for they surround the Church, the common Mother, with a quasi-regal variety. Even more, this diversity of rites and institutions, while it keeps intact and inviolable what is precious and ancient for each one, is in no sense an impediment to true and sincere unity (a). More than ever in our times when discord and warring rivalry have almost everywhere on earth alienated the minds of men from one another, is it fitting that all men, moved by Christian charity be more and more impelled, by every means in their power, to re-establish unity in Christ and through Christ.

However, the work of faith and charity would be absolutely 1121
faulty and ineffective to strengthen unity in Christ Jesus unless (139,
it were founded on that unshakable rock on which the Church 161)
was divinely founded: namely on the supreme authority of Peter and his Successors.

(*Saint Cyril presided at the Council of Ephesus in the name of the Pope.—Work and pray for the return of the dissidents.—Invitation to the dissidents to return to unity.*)

1120a ...*quæ quidem omnia, æquali æstimatione æqualique decore habenda, communem matrem Ecclesiam quasi regia circumdant varietate. Quin immo ejusmodi rituum institutionumque diversitas, dum id, quod unicuique antiquum est atque pretiosum, sartum tectumque servat, veræ sinceræque unitati minime obsistit.*

All. to the Consistory, June 2, 1944.

(*The feast of Saint Eugenius.—The war and its ruins.—The sufferings of Rome.—Solicitude of the Holy See for the victims.*)

1122 (91, 141) But above all these exterior cares and the particular duties imposed by the necessities of time and place, Venerable Brothers, Our central and supreme duty, from the complete and conscientious execution of which it is not in any human power to turn Us aside, nor can any exterior difficulty separate Us from it, Our duty remains the absolute obedience to the Lord's command: *Pasce agnos meos! Pasce oves meas!* Feed my lambs! Feed my sheep! (a).

1123 (58, 141-142) This divine command, which, from the first Peter through the long series of Roman Pontiffs has come at last to Us, their unworthy Successor, comprises in the confusion and anguish of today's world a still greater accumulation of sacred responsibilities, and encounters impediments and opposition which require of the Church, in her visible Head and in her members, increased activity and vigilance.

Today in fact more than ever, there appear before the eyes of every clear-sighted and impartial observer the sadly deficient results which separation from Holy Mother Church has brought about for Christianity in the course of the centuries.

(*Influence expected of Christianity in the organization of the world.*)

Evil results of separation

1124 (99, 140, 144, 145, 161, 224, 228-229) Mother Church, Catholic, Roman, which has remained faithful to the constitution received from her Divine Founder, which still stands firm today on the solidity of the rock on which his will erected her, possesses in the primacy of Peter and of his legitimate successors the assurance, guaranteed by the divine promises, of keeping and transmitting inviolate and in all its integrity through centuries and millenia to the very end of time, the entire sum of truth and grace contained in the redemptive mission of Christ.

1125 (133) And, stimulated and strengthened in the consciousness of this double treasure, the Church finds in it the power to triumph

1122a John 21: 15-17

over the darkness of error and deterioration of morals, while she extends her action not only for the benefit of Christianity, but for the entire world, by inspiring sentiments of conciliatory justice and of genuine fraternal love in the great controversies, in the midst of which blessings and calamities, abundant crops and poor harvests are often to be found side by side.

1126 (58) But how much stronger and more efficacious would be the radiation of Christian thought and life on the moral foundations of future plans for peace and social reconstruction, if it were not for this wide division and dispersion of religious confessions, which in the course of time have detached themselves from the Mother Church! Who today can fail to recognize how much the support of faith, how much the intimate strength of resistance to anti-religious influences have lost in these numerous groups as a result of this separation?

1127 (178) Of this sad reality, one eloquent proof among many is the history of rationalism and naturalism in the last two centuries. There where the office committed to the one invested with the primacy—*confirma fratres tuos*, "confirm thy brethren" (a)—, was not able to exercise and exert its protective and preserving influence, the cockle of rationalism has penetrated in a thousand different ways with its noxious tendrils and roots into the thoughts and sentiments of many souls who call themselves Christian; it has poisoned what still remained in them of the divine seed of revealed truth, causing above all a darkening of, a separation from, and a growing abandonment of faith in the divinity of Christ (b).

The will of Christ in the institution of the primacy

1128 (140, 144) Between Christ and Peter there existed from the day of the promise at Caesarea Philippi and its accomplishment by the sea of Tiberias a mysterious but eminently real bond, occurring

1127a Luke 22:32.

1127b *Là ove l'ufficio commesso a chi è investito del primato, "confirma fratres tuos", non può esercitare e svolgere la sua azione protettrice e preservatrice, la zizzania del razionalismo è penetrata in mille specie diverse, coi suoi culmi e le sue cariossidi infeste, nel pensiero e nel senso di molte anime che si dicono cristiane, e ha intossicato ciò che in essa era ancora rimasto del seme divino della verità rivelata, causando soprattutto oscuramento, scissione e un crescente abbandono della fede nella divinità di Cristo*

once in time, but which had its roots deep in the eternal designs of the Almighty. The heavenly Father, who revealed to Simon son of Jonah the mystery of the divine filiation of Christ, also made him ready to respond with an open and prompt confession to the Redeemer's question, and had from all eternity predestined the fisherman of Bethsaida to his extraordinary function; and Christ Himself did nothing more than accomplish the will of his Father when, in the promise and conferral of the primacy, He used expressions which were to fix forever the uniqueness of the privileged position granted to Peter.

1129 (28, 144-145, 147, 155, 165)

From that time those who—as not long ago it was stated (or better, repeated) by certain representatives of religious confessions who profess to be Christians—those who declare that there is no Vicar of Christ upon earth because Christ Himself has promised to remain with his Church as its Head and Lord to the end of time, not only destroy the foundation of every episcopal office, but they misunderstand and falsify the profound meaning of the papal primacy, which is not a denial but a fulfillment of this promise of Christ. This is why if it is true that Christ in the plenitude of his divine power disposes of a great variety of means of enlightening and sanctifying, thanks to which He is really present to those who confess Him, it is not less certain that He willed to confide to Peter and to his successors the direction and government of the universal Church and the treasures of truth and of grace in his redemptive work. The words of Christ to Peter admit of no doubt as to their meaning: so did the West and the East recognize and believe in them in admirable harmony at a period which is beyond suspicion. To wish to create an opposition between Christ as Head of the Church and his Vicar, to wish to see in the affirmation of the one the negation of the other, this is tantamount to corrupting the clearest and most luminous pages of the Gospel, to close the eyes to the most ancient and venerable witnesses of tradition, and to deprive Christianity of that precious heritage, the correct knowledge and proper esteem of which, at the moment known to God alone and thanks to the light of grace which He alone can impart, can arouse in our separated brethren the longing desire for the Father's house and the efficacious will to return to it.

1130 (60.)

When, each year, on the eve of the feast of the Prince of the Apostles, We visit Our patriarchal Basilica of the Vatican,

to implore on the tomb of the first Peter the strength to serve the flock confided to Us according to the designs and for the ends of the eternal High Priest, in the majestic entablature of this lofty edifice there appear to Our gaze in gleaming mosaic the mighty words with which Christ expressed his desire to build the Church on the rock of Peter, and We are reminded of Our imprescriptible duty to guard intact that incomparable legacy of the Divine Redeemer. Then We see shining before Us the glory of Bernini, and above the *cathedra*, held on high by the gigantic figures of an Ambrose and an Augustine, of an Athanasius and a John Chrysostom, We admire the symbol of the Holy Spirit, resplendent and dominant in magnificent light. We feel and experience all the sacred character, all the superhuman mission, which the will of the Lord with the assistance of the Spirit promised and sent by Him, has conferred on this central point of the Church of the living God, *columna et firmamentum veritatis*, "the pillar and ground of the truth" (a). And in this octave of Pentecost from Our heart and from Our lips wells up the prayer to the Creator Spirit, that He may deign to give to our separated brethren the desire to return to the lost unity and the strength to follow that desire. May all those, *qui christiana professione censentur* (b), understand what incomparable field of action is reserved for Christianity at the present moment, if, in plenary union of faith and will, they dedicate themselves to the salvation of the human family and to preparing for it a better future!

(75. 79. 89. 160)

(*The problem of peace.—Wishes in favor of a true public order.*)

CATHOLICITY

All. to the Pontifical Missionary Societies, June 24, 1944.

(*Words of welcome.*)

1131 (131)

While in fact there still rages the most gigantic struggle of peoples which history has ever recorded, your international character and your fraternity in work make evident and as it were palpable that distinctive sign of the Catholic Church, which is the negation and the living contradiction of the discords by which the nations are torn and engulfed: We mean the univer-

1130a I Tim. 3:15.
1130b Who are numbered among Christians.

sality of faith and love which rises above all battlefields and all the frontiers of States, of every continent and every ocean, a universality which is a stimulus and a spur to your goal, which is to extend the borders of the Kingdom of God until they coincide with the limits of the world.

1132 (131-132) This characteristic note may suffer somewhat under the influence of the events and the propaganda of the war, and become obscure in the thoughts of the faithful; but it is so proper and essential to the very nature of the Church that no adverse force can weaken or diminish it in her, for in her there is no longer "pagan or Jew, Barbarian or Scythian, slave or free, but Christ is all and in all" (a).

1133 (134) Nevertheless, the war has had this result: it has in great part restricted the exterior and visible forms of that catholicity. For We Ourselves, for some years, have had to endure with bitter pain the lack of personal and direct contact with many countries. All the more agreeable to Us, therefore, is it to be able to salute in you as it were the sign and symbol of the Church universal (a).

1134 (131, 134) Is there a more evident manifestation of the profound consciousness which the Spouse of Christ has of her mission in all countries and among all peoples than her missionary action in the last centuries? Certainly the idea of catholicity has ever remained living in the Church, who, faithful to the command of her Divine Founder: "Go ye into the whole world, preach the Gospel to every creature" (a), has ever and always turned her hand to missionary labor wherever doors hitherto closed to the preaching of the gospel have been opened before her.

(*Crusades and missions.—The future of the missions.*)

1132a *Tale nota caratteristica può ben soffrire, sotto l'influsso delle vicende e della propaganda di guerra, qualche offuscamento nei sentimenti di singoli fedeli; ma alla Chiesa come tale è così propria ed essenziale, che nessuna forza contraria potrebbe in lei indebolirla o scemarla, "dove non è più Gentile nè Giudeo, . . . Barbaro o Scita, servo o libero, ma tutto e in tutti è Cristo"*; Col., 3:11.

1133a *Una cosa nondimeno la guerra ha conseguito: essa ha in gran parte slegate le forme esteriori e visibili di questa cattolicità. Ed invero anche Noi da vari anni abbiamo dovuto con amarezza sentire la mancanza del contatto personale e diretto con molti Paesi. Tanto più grato ed accetto Ci è quindi il poter salutare in voi quasi il segno e il simbolo della Chiesa universale.*

1134a Mark 16:15.

THE PROPER END OF THE CHURCH

All. to the members of the Tribunal of the Sacred Rota, October 2, 1944.

(*Matrimonial cases.*)

1135 (17, 76-77, 137) The matrimonial process in the ecclesiastical court is a function of the juridical life of the Church. In Our encyclical on the Mystical Body of Christ We have explained how the Church—the so-called "juridical Church"—is certainly of divine origin, but is not the whole Church; how in some sort she represents only the body which must be vivified by the Holy Spirit and by his grace. In the same encyclical We have explained, on the other hand, how the whole Church, in its body and in its soul, in what concerns the participation of goods and the profit which derives from them, is established exclusively for "the salvation of souls," according to the words of the Apostle: *Omnia vestra sunt* (a). There is the indication of the supreme unity and the supreme goal to which have been designed and are directed the juridical life and every juridical function within the Church. It follows that even the thoughts, the will, the personal actions in the exercise of this activity must tend to the end proper to the Church: the salvation of souls. In other words, the last end, the first principle, the supreme unity, are nothing else than "the care of souls"; as the entire work of Christ on earth was the care of souls, such has been and such is the whole work of the Church (b).

1136 (79, 125) But the jurist who, as such, considers the law in all its purity and strict justice, usually shows himself, as if by instinct, a stranger to the ideas and intentions of the "care of souls"; he defends a clear separation between the two "courts", the interior forum of conscience and the external order of juridico-social life. This tendency towards a clear division between the two domains

1135a "All things are yours"; 1 Cor. 3:22.

1135b *Con ciò è indicata la superiore unità e il superiore scopo, cui sono destinate e si dirigono la vita giuridica e ogni giuridica funzione nella Chiesa. Ne segue che anche il pensiero, il volere e l'opera personale nell'esercizio di una tale attività debbono tendere al fine proprio della Chiesa: la salute delle anime. In altri termini il fine superiore, il principio superiore, l'unità superiore non dice altro che "cura delle anime", come tutta l'opera di Cristo sulla terra fu cura delle anime, e cura delle anime fu ed è tutta l'azione della Chiesa.*

is, up to a certain point, legitimate, inasmuch as the judge and his collaborators in the juridical process have not as their proper and direct function the care of souls. But it would be a pernicious error to affirm that they too do not find themselves in the last resort at the service of souls. This would be equivalent to putting oneself, in an ecclesiastical judgment, outside the goal and the unity of action which are proper to the Church by virtue of her divine institution; it would be as if the members of a body were no longer to be part of the totality of the body, and were unwilling to order their activity and submit it to the end and aim of the whole organism.

(*Effectiveness of this ordering.*)

Juridical consequences

1137 (3, 13, 91, 123-124) The thought of belonging to a service which works to attain the end of the Church confers, moreover, on all those who participate in her juridical activity the necessary independence and autonomy vis-à-vis the civil judiciary. Between Church and State, as We noted in the aforementioned encyclical on the Mystical Body of Christ, there exists a profound difference, although they are both, in the full sense of the word, perfect societies. The Church has a particular character proper to herself which is of divine origin and imprint. From this derives, even in her juridical life, a characteristic peculiar to her, an orientation, even in ultimate consequences, towards superior, other-worldly, eternal thoughts and goods. Hence, it is not as an opinion, but rather as an erroneous judgment—and that for more reasons than one—that we must consider the assertion of those who hold that the ideal toward which ecclesiastical jurisprudence should tend is the closest possible conformity and assimilation to civil juridical organization.

(*This subordination of the juridical activity to the universal end of the Church will assist in finding the proper balance in judgment.*)

CHRIST THE LIFE OF THE CHURCH

All. to the prelates of the Curia, December 9, 1944.

(*Close of the retreat preached to the Curia.—The exercitants have been living in Christ's intimacy.*)

1138 (24-25, 28, 89, 95) In fact, in the course of these exercises Christ has shown Himself to us as our Head, that is to say, He is more, incomparably more than simply our Master, more, incomparably more than companion, counselor, and support. He has appeared to us as He truly is, the Head of the Body of which we are the members, the Head which moves and directs the entire organism of his Mystical Body, over which He exercises his triple power of teaching, governing, and leading to holiness the whole Body and each one of those who compose it. He does all this because He is the Head, the Center from which life passes into the organs and into the members with the blood, in the same way in which the strength passes from the sap of the vine into the branches and the grapes, making us *eius divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus . . . Dominus noster* (a).

(*Meditation forms the bond between one's personal life and the life of the Church.*)

Perpetual youth of the Church

1139 (227) And, in truth, to the end of the world, because Christ has willed it to be so, because his omnipotence divinely supports her, the Church lives and will live in a state of ever-youthful freshness. This is a profound consolation for all of us who have consecrated our lives to her service. Our times, which can truly be said to be apocalyptic, have seen the destruction of organizations, powers, earthly systems, already ages old, or which men hoped to create for the ages, and the present war seems likely to give to formidable transformations both sanction and realization. And is it not possible that we will see verified in our day, for those who despise or persecute the Church, the words of the Prophet: "Thy arrogancy hath deceived thee, and the pride of thy heart . . . but though thou shouldst make thy nest as high as an eagle, I will bring thee down from thence, saith the Lord"? (a)

1140 (93, 228) No doubt, great political and social revolutions usually bring, exteriorly, profound consequences, even in the Church; but they cannot touch and never will touch her life. Divine Providence has, up to now, extended its protecting hand over us, too. Let us trust ourselves to it calmly for the future. Violent storms can raze temple of stone, the symbols of the Church; they can exact

1138 "Take part in the divinity of Him who was pleased to become partaker of our humanity, Jesus Christ, Our Lord" (Canon of the Mass.)

1139a Jer. 49:16.

a toll of human life, and certainly all of us will be ready, if the Lord so will, to offer our lives, these brief mortal lives, for our brothers. But the Church and the Papacy—we have the sure guarantee of the divine promise on this—the rock of Peter and the world Church built upon it can emerge from the storm only with renewed strength and greater solidity.

(*Exhortation.*)

THE POPE SUPPORTS THE BISHOPS

All. to the Cardinals, December 24, 1944.

(*Thanks for good wishes.—Too many episcopal sees are vacant.*)

1141 (156) Not less intensely are We afflicted by reason of the obstacles which make more difficult, or, in many parts of the world, quite impossible for the Bishops to come to the Eternal City to venerate the tomb of Peter and visit his Successor, however unworthy he may be; such a visit is the symbol and the powerful support of the union of all the members of the Church with its visible Head. We look forward anxiously to the day on which, when the route to Rome has been re-opened to travel from all countries, We will be able to greet here Our Venerable Brothers, and confer with them about their needs, which are more acute than any known in the past, as well as about the formidable problems which the Church, in her active solicitude, will have to solve in every part of the world after the war, but which require special attention in mission lands.

(*Glance over the past year.—Concern for the post-war period.*)

The charity of the Church

1142 (72, 228) At the very center of humanity which, passing through this tragic present, is making its way towards an uncertain future, there rises up, vigilant and protective, the *Civitas supra montem posita*, "the City set on a mountain," the Church of Christ.

The turbulent fury of the sea's waves breaks against her walls; but, within, the *Sancta Sanctorum* of her faith and of her hope remains unshakable.

In the tempest of earthly events, and in spite of the deficiency and weakness which may dim her luster to our eyes, she has the security of remaining imperturbably faithful to her mission to the end of time.

Strong in so consoling a certainty, which is not founded on human ability but on the assistance of the divine omnipotence, the Spouse of Christ can and must, in the midst of the present turmoil, with a tenderness that is as profound as it is intimate, and an even greater devotedness, bend over the immense multitudes of her children in distress, in anguish, perplexed, and so often in error and misled. 1143 (67, 88)

In our time when the victims of error, be they innocent or culpable, have become legion, when the number of those who, whether because of suffering, want, oppression, injustice, spiritual abandonment, or bad example, have strayed from the right path, has increased in such an alarming way, a luminous message shines before the eyes of the Church, of her ministers, of all her children called to the apostolate of word or action. Animated with the generous, salvific love of God, the Church repels the proud rigidity, the vain-glorious justice of pharisaism in its proud and haughty isolation, mindful of the Redeemer's words: "*Non veni vocare justos, sed peccatores*" (a). 1144 (67, 88)

The defense of the truth

Nonetheless a limit, a barrier, rises before this merciful charity, a barrier which charity itself has not the right to disregard: the Truth. 1145 (60)

In a period when is verified in a more poignant and painful fashion than ever before the complaint: "*Desiit fidelitas inter filios hominum*" (a);

in a period in which error, widely disseminated with a violence sometimes open, sometimes ill concealed, endeavors to seize key positions and mold public opinion;

in a period in which the words *liberty, independence, democracy* are for some aspirations and the tendency of certain minds only a means of rendering ineffective the vigilance of those whose fidelity would never allow them willingly to abandon or to endanger the heritage received from the whole of the Christian past;

in a period when, more skillfully than ever, the enemy of Christ and of his Church is seeking, according to the expression

1144a "I came not to call the just, but sinners"; Luke 5:32.
1145a Ps. 11:2. "Truths are decayed from among the children of men."

of the Apostle of the Gentiles, to transform himself into an angel of light (b);

146 (100, 59, 67) in such a period the Church and her Supreme Pastor, responsible for the inheritance of the Lord, have, more than ever, the duty of proclaiming the Truth, of defending it against the insidiousness of prevalent errors, without human respect and without weakness, of opening the eyes of all men of good will, and especially of the faithful, to the dangers of certain modern tendencies, to help them to judge with discernment so that they will recognize in time the errors which are garbed in an appearance of truth (a), so that the peoples will not learn too late and to their own great cost the bitter words of the Prophet: *Arastis impietatem, iniquitatem messuistis, comedistis frugem mendacii* (b).

The message of Christmas

1147 (160-161) Anxious to fulfill this grave duty, as in the past years so on the present solemnity of the Nativity, We address on this very day a message to the faithful of the whole world. Many of them, materially separated by reason of the world conflict from this See of Peter, have an added reason to feel united, as members equally real and equally loved, to the great family of the Church. Happy shall We be if Our words reach them, bearers of love and beneficence, even to those who are not united to Us by the holy bond of faith.

1145b *In un tempo in cui le parole: libertà, indipendenza, democrazia, non sono per alcune aspirazioni e tendenze di spirito che un mezzo per sopire la vigilanza di coloro, la cui fedeltà non si presterebbe mai scientemente ad abbandonare o a mettere in pericolo il retaggio loro trasmesso da tutto il passato cristiano, in un tempo in cui, più abilmente che mai, il nemico di Cristo e della sua Chiesa cerca, secondo l'espressione dell'Apostolo delle Genti, li travestirsi in Angelo di luce;* cf. 2 Cor. 2:14

1146a *In un tempo come questo, la Chiesa e il Pastore Supremo, responsabile della eredità del Signore, hanno più che mai il dovere di proclamare la Verità, di difenderla contro le insidie degli errori dominanti, senza rispetto umano e senza debolezza, di aprire gli occhi agli uomini di buona volontà, e segnatamente ai fedeli, sui pericoli di alcune moderne correnti, di acuire la perspicacia dei loro giudizi per discernere tempestivamente gli errori che rivestono un'apparenza di verità . . .*

1146b "You have ploughed wickedness, you have reaped iniquity, you have eaten the fruit of lying"; Osee 10:13.

A BEACON TO THE NATIONS

R. M. to the world, December 24, 1944.

(The conditions of a sane democracy.—The characteristics proper to citizens of such a government.—The characteristics of the governors.—Peace and the United Nations.—War crimes.—The Church the protector of human dignity.)

1148 (75, 96, 115) If the future belongs to democracy, an essential part in the implementation of it must revert to the religion of Christ and to the Church as the bearer of the Redeemer's words and the continuer of his saving mission. She it is, in fact, who teaches and defends the truth; she communicates the supernatural strength of grace to realize the order of being and of ends willed by God, as ultimate foundation and directive norm of any democracy.

1149 (4, 125) By her very existence the Church stands before the world a shining beacon which constantly recalls this divine order. Her history clearly reflects her divine mission. The struggles which, constrained by the abuse of force, she has had to sustain for the defense of the liberty received from God, have been, at the same time, struggles for the true liberty of man.

1150 (100) The Church has the mission to announce to the world, desirous of better and more perfect forms of democracy, the most noble and the most necessary message that there is: the dignity of man, his vocation to become a son of God (a).

(Appeal for charity and alms.)

ORIGIN OF ECCLESIASTICAL POWER

All. to the members of the Tribunal of the Sacred Rota, October 2, 1945.

(In spite of apparent resemblances, the judiciary powers of the Church and the State differ by reason of: 1) their origin and nature; 2) their object; 3) their end.—On this occasion the Holy Father treats the first point only, reserving treatment of the others for future occasions) (a).

1150a *La Chiesa ha la missione di annunziare al mondo, bramoso di migliori e più perfette forme di democrazia, il messaggio più alto e più necessario che possa esservi: la dignità dell'uomo, la vocazione alla figliolanza di Dio.*

1151a Cf. below, Nos. 1195 ff. and 1207 ff.

1151 (13, 120, 124) The judicial power is an essential part and a necessary function of the power of the two perfect societies, the ecclesiastical and the civil. This is why the question of the origin of the judicial power is identified with the question of the origin of power.

But precisely because of this, besides the resemblances already noted, it has been thought possible to find others still more profound.

It is strange to see how certain partisans of various modern concessions have in turn invoked the civil power to confirm and to support their opinion of the presumed analogies with the ecclesiastical power. This is valid neither for what is called *totalitarianism* or *authoritarianism*, nor for their opposite, modern democracy. For in fact these more profound resemblances do not exist in any one of the three cases, as a brief examination will easily demonstrate.

Examination of the three forms of civil power

1152 (9, 39, 41) It is incontestable that one of the vital needs of any human community, as much for the Church as for the State, consists in assuring in a durable fashion unity in the diversity of its members.

(*No one of the three forms mentioned above can fully satisfy this requirement.*) (a)

1153 (138) If, on the other hand, we consider the preferred thesis of democracy—a thesis which distinguished Christian thinkers have defended in every age—that is to say, that the original subject of the civil power derived from God is the people (but not the "mass"), we get an even clearer idea of the distinction between the Church and the State, even the democratic State.

Comparison between the power of the State and the power of the Church

1154 (12-14, 19, 137-138) Essentially different from the civil power in fact is the ecclesiastical power, and by the same token, the judicial power of the Church.

The origin of the Church, unlike the origin of the State, is not to be found in the natural law. The most extensive and most accurate analysis of the human person offers no basis for concluding that the Church, like civil society, would have come to be and would have developed naturally. She derives from a positive action of God, above and beyond the social character of men, with which she is, notwithstanding, in perfect harmony; wherefore the ecclesiastical power—and with it the corresponding juridical power—was born from the will and the act by which Christ founded his Church. But this is no hindrance to the fact that, once constituted as a perfect society by the action of the Redeemer, there should spring from her inmost nature many elements of resemblance with the structure of civil society.

1152a The portions of this discourse herein omitted may be found in their entirety in **PEACE WITHIN THE NATION**, Nos. 897 ff.

In one point especially the fundamental difference seems particularly evident. The foundation of the Church as a society was effected, contrary to the origin of the State, not from beneath, but from above—not from lower elements to higher ones, but from above, that is to say, that Christ, who in his Church has realized the Kingdom of God upon earth announced by Him and destined for all men of every age, did not confide to the faithful the mission of Master, of Priest, and of Pastor received by Him from his Father for the salvation of the human race, but He gave it and communicated it to a college of Apostles or envoys, chosen by Him, so that by their preaching, by their sacerdotal ministry, and the social power of their office, they would effect the entry into the Church of a multitude of faithful to sanctify them, to enlighten them, and to guide them to the fullness of the following of Christ (a). 1155 (77-78, 85-86, 100, 138, 194, 205)

The testimony of Holy Scripture

Examine the words by which He communicated his powers to them: power to offer the sacrifice in memory of Him (a), 1156 (77,

1155a *La fondazione della Chiesa come società si è effettuata, contrariamente all'origine dello Stato, non dal basso all'alto, ma dall'alto al basso; vale a dire che Cristo, il quale nella sua Chiesa ha attuato sulla terra il Regno di Dio da lui annunziato e destinato per tutti gli uomini di tutti i tempi, non ha affidato alla comunità dei fedeli la missione di Maestro, di Sacerdote e di Pastore ricevuta dal Padre per la salute del genere umano, ma l'ha trasmessa e comunicata a un collegio di Apostoli o messi, da lui stesso eletti affinchè con la loro predicazione, col loro ministero sacerdotale e con la potestà sociale del loro ufficio facessero entrare nella Chiesa la moltitudine dei fedeli, per santificarli, illuminarli e condurli alla piena maturità dei seguaci di Cristo.*

1156a Luke 22:19.

85, 95, 113, 119, 138, 141, 145, 150) power to remit sins (b), the promise and conferring of the supreme power of the keys on Peter and on his successors personally (c), the communication of the power of binding and loosing to all the Apostles (d). Finally, meditate on the words with which Christ, just before his Ascension, transmitted to these same Apostles the universal mission which He had received from his Father (e). Is there in all this anything which can give rise to doubt or equivocation? The whole history of the Church, from its beginning down to our own time, does not cease to echo those words and to render the same testimony with a clarity and a precision which no subtlety can disturb or cloud. Now all these words, all this testimony proclaims with one voice that in ecclesiastical power the essence, the central point according to the express will of Christ, and therefore by divine right, is the mission given by Him to the ministers of the work of salvation for the community of the faithful and for the entire human race.

Canon Law

1157 (91, 138, 145, 189) Canon 109 of Canon Law has set forth this entire structure in full light and with lapidary precision: *Qui in ecclesiasticam hierarchiam cooptantur, non ex populo vel potestatis sæcularis, consensu aut vocatione adleguntur; sed in gradibus potestatis ordinis constituuntur sacra ordinatione; in supremo pontificatu, ipsomet jure divino, adimpleta conditione legitimæ electionis eiusdemque acceptationis; in reliquis gradibus juridictionis, canonica missione (a).*

1158 (91-92, 138, 145-146, 157, *Non ex populo vel potestatis sæcularis, consensu aut vocatione*: The faithful people and the secular power often may have, in the course of the centuries, taken part in the designation of those upon whom were to be conferred the ecclesiastical functions—for which, moveover,—and this includes the Supreme Pontiff—the descendant of a noble family might be chosen as well as the son of humble working folk. But in reality, the members

1156b John 20:21-23. 1156c Matt. 16:19; John 21:15-17.
1156d Matt. 18:18. 1156e Matt. 28:18-20; John 20:21.
1157a "The title or source of power in the hierarchy is not the popular will nor the secular power. For the *power of order*, it is sacred ordination. For the *power of jurisdiction*, it is canonical appointment with the single exception of the Supreme Pontificate, in which the primacy of power comes by divine law, upon the acceptance of the office by one who has been legitimately elected."

of the ecclesiastical Hierarchy received and always do receive their authority from on high, and they must answer for the exercise of their functions either immediately to God, to whom alone is subject the Roman Pontiff, or, in other degrees, to their ecclesiastical superiors alone, but they have no account to render either to the people or to the civil power, save, naturally, the faculty which every one of the faithful has to present to competent ecclesiastical authority in due form, or directly to the supreme power in the Church, his demands and requests, especially when the petitioner or plaintiff is motivated by considerations touching his personal responsibility for his own salvation or the salvation of another person. 177, 203)

Conclusions

From what We have explained two conclusions are principally to be derived: 1159 (119, 138)

(1) In the Church, contrary to what is true in the State, the primordial subject of power, the supreme judge, the highest court of appeal, is never the community of the faithful. There does not exist in the Church, therefore, and there cannot exist in the Church which was founded by Christ, a popular tribunal or a judicial power emanating from the people.

(2) The question of the extent and the greatness of ecclesiastical power is also presented in a mode quite different from that which regards the State. For the Church what is of prime importance is the express will of Christ, who could give her, according to his wisdom and goodness, means and powers more or less great, excepting always that minimum necessarily required by her nature and her end. The power of the Church embraces the whole man, interiorly and exteriorly, in all that concerns the achievement of his last end, inasmuch as he is entirely subject to the law of Christ, of which the Church has been constituted by her Divine Founder the guardian and the executor, as well for the external forum as the internal forum, or conscience. It is a power, therefore, which is both plenary and perfect, although quite alien to that "totalitarianism" which does not admit or recognize the honest appeal to the clear and imprescriptible dictates of conscience, and which violates the laws of individual and social life written in the hearts of men (a). 1160 (13-14, 80, 124-125)

1160a Rom. 2:15.

The Church, in fact, with her power, does not intend to subject the human person, but to ensure its liberty and perfection, delivering it from its weakness as well as from the errors and deficiencies of mind and heart which sooner or later always end in dishonor and enslavement.

(*Grandeur of the office of the ecclesiastical judge, who demonstrates the beauty of the Church.*)

THE COUNCIL OF TRENT

Letter, *Quartum exactum*, November 21, 1945, to Archbishop de Ferrari of Trent.

(*The fourth centenary of the Council.—Congratulations on the preparations for this anniversary.*)

1161 (64, 66, 88, 228) When We recall the very turbulent period which the approaching commemoration refers to, and the very sad events which were the cause for holding the Ecumenical Council, and when We review its most happy results and salutary fruits which arose from it and followed upon it, We see once again in light which shines before the eyes of all men the truth which Christ guaranteed and of which history is the witness: that the Church can be assailed, but that she cannot be conquered. In fact, just as she is united with her Divine Founder by an interior and unchanging love, so, too, she is united with Him to share in his struggles and to have part in his victory. Therefore, as often as Peter's boat is buffeted by violent waves and seems on the point of foundering, then Christ is nearer to her than ever, and He, commanding the wind and the waves once again pronounces these divine words: "Why are you fearful, O ye of little faith?" (a) . . . "Have confidence, I have overcome the world" (b).

(*The ills which afflict Christianity.*)

1162 (88, 151, 155, 193) If the Church of Christ had relied solely upon human strength, then beyond a doubt it would have been necessary to fear her decay and even her dissolution; but even then shone forth that infallible promise of her Divine Founder: ". . . Behold, I am with you all days even to the consummation of the world" (a).

But in the very midst of such havoc to minds and to things, the Roman Pontiffs, to whom by divine mandate is confided

1161a Matt. 8:26. 1161b John 16:33. 1162a Matt. 28:20.

the care of feeding the entire Church (b), and of confirming in their faith their erring brethren (c), mindful, happily, that "often in moments of gravest danger to the Christian state that excellent and most opportune remedy of the General Council and the general assembly of the Bishops had been employed" (d), set about realizing this project.

(*The history of the convocation of the Council of Trent.*)

The fruits of the Council

1163 (193) All men who have impartially and with penetration studied history, that "light of truth and witness to the times" (a), know, Venerable Brothers, what great and providential benefits for the Catholic Church had their beginnings in this most famous Council, and how much it contributed "towards extirpating very many and most pernicious heresies, correcting morals, restoring ecclesiastical discipline, procuring peace and concord for the Christian people" (b).

1164 (193) For this sacred Synod had been convoked with two principal ends in view: so that the Catholic faith and the principles of Christian doctrine which had been profoundly disturbed by the Reformers, should be placed in their primitive light and effectively protected and defended against error; secondly, so that public and private morals and discipline of people and clergy should be restored to their original decorum and reformed according to the Gospel teaching. Both these objectives were realized by the Fathers of the Council with admirable zeal and laudable wisdom (a).

(*Extraordinary influence of the Council's work.—Appeal to separated Christians.*)

1162b Cf. John 21:15-17. 1162c Cf. Luke 22:32.
1162d Paul III, *Bulla indic. Conc. Trid.*
1163a Cf. Cicero, *De Orat.* II, c. 9, 36.
1163b Pius IV, *Bulla confirm. Conc. Trid.*, January 26, 1564.
1164a *Etenim, cum duabus præsertim de causis hæc sacra fuisset Synodus coacta, ut nempe catholica fides christianæque doctrinæ principia, funditus a Novatoribus perturbata, iterum in germana sua luce ponerentur, et ab erroribus tuta ac defensa, redintegraretur in pristinum, parique modo ut privati publicique mores ac cleri populique disciplina ad debitum reducerentur decus et evangelico reformarentur afflatu, utrumque a Concilii Patribus mirabili studio mirabilique sapientia præstitum est.*

All. to the Cardinals, December 24, 1945.

(The approaching consistory.—The nationality of the new Cardinals.—They come from the four corners of the globe.)

1165 (6, 36, 39, 41, 131, 133, 161) The Catholic Church, of which Rome is the center, is supra-national by her very essence. This is to be understood in two senses: one positive, the other negative. The Church is a Mother, *Sancta Mater Ecclesia*, a real Mother, the Mother of all nations and of every people, no less than of each and every man, and precisely because she is a Mother, she does not belong and she cannot belong exclusively to one or another nation, or to one nation more than another; she belongs to all equally. She is a Mother, and consequently she cannot be a stranger to any place she is living, or at least by her nature she ought to live in every nation (a). Moreover, just as the Mother, with her husband and her children, forms a family, so the Church, by virtue of a union which is incomparably closer and more intimate, constitutes more than a family and better than a family: the Mystical Body of Christ. The Church is therefore supra-national because she is an indivisible and universal whole.

The indivisibile unity of the Church

1166 (41, 131) The Church is an indivisible whole because Christ with his Church is undivided and indivisible. Christ, as Head of the Church, is, to use the profound thought of St. Augustine (a), the *totus Christus*, the whole Christ. This integrity of Christ, according to the holy Doctor, signifies the indivisible unity of the Head and the body *in plenitudine Ecclesiæ*, in which plenitude of life of the Church is conjoined every country and every age of redeemed humanity, without exception.

1165a *La Chiesa cattolica, di cui l'Urbe è il centro, è soprannazionale per la sua stessa essenza. Ciò ha un duplice senso, uno negativo ed uno positivo. La Chiesa è madre,* Sancta Mater Ecclesia, *una vera madre, la madre di tutte le nazioni e di tutti i popoli, non meno che di tutti i singoli uomini, e precisamente perchè madre, non appartiene nè può appartenere esclusivamente a questo o a quel popolo, e neanche ad un popolo più e ad un altro meno, ma a tutti egualmente. È madre, e quindi non è nè può essere straniera in alcun luogo; essa vive, o almeno per la sua natura deve vivere, in tutti i popoli.*

1166a *Serm.* 341, c. 1

1167 (84, 127, 133, 228) Solidly established and profoundly rooted, the Church, placed as she is at the center of the whole history of the human race, in an arena made tumultuous by diverse forces and torn by opposing tendencies, is the butt of every assault against her indivisible integrity, but in vain; far from being disturbed by this state of affairs, she never ceases to radiate her own life of integrity and unity, and she diffuses through the fabric of a torn and divided humanity new forces of healing and harmony, the unifying forces of divine grace, forces of unifying Spirit for which the world is longing, truths which everywhere and always retain their validity, ideals which everywhere and always inspire the heart.

Consequences of secularism

1168 (131, 231) Whence it is evident that every attempt which has been made or which is being made to make the Church the captive or the slave of one or another particular people, or to confine her within the narrow limits of one nation, or to banish her, has been and is a sacrilegious attempt against the *totus Christus*, Christ in his integrity, and at the same time a dastardly crime against the unity of the human race. Such a dismemberment of the integrity of the Church has diminished and is diminishing—all the more seriously as it is further prolonged—for the people who are the victims of it, the benefit of their real and full life.

1169 (133) But the national and political individualism of the last centuries has not only sought to wound the integrity of the Church, to weaken and thwart her power of union and unification, that force which in former times was an essential part in the formation of the unity of western Europe. A superannuated liberalism wished to create a unity without the Church and against the Church by means of a secular culture and a secularized humanism. Here and there, as a result of its disintegrating action and at the same time as its enemy, totalitarianism succeeded it (a). In one word, after a little more than a century, what were the results of all these efforts exercised without, and often against, the Church? The grave of a healthy human liberty; organization by force; a world which, for brutality and savagery, for destruction

1169a *Un vieto liberalismo volle senza e contro la Chiesa creare la unità mediante la cultura laica e un umanesimo secolarizzato. Qua e là, come frutto della sua azione dissolvente e al tempo stesso come nemico, gli succedette il totalitarismo.*

and ruin, but above all for scandalous disunion and lack of security, has never seen the equal.

Exercise of supra-nationality

1170 (41) In a troubled time like our own the Church, for her own good as well as for the good of humanity, must do all she can to derive the greatest benefit from her own indivisible and undivided integrity. Today more than ever she must be supra-national. This spirit must penetrate and permeate her visible Head, the Sacred College, the entire activity of the Holy See upon which, today especially, are incumbent important duties which concern not only the present but the future.

1171 (132-133) This is, before all else, a question of point of view; of having the proper understanding of this supra-nationality, and not of measuring it or determining it according to mathematical proportions or rigorous statistics based upon the nationality of individual persons. For long periods in which, by the disposition of Providence the Italian nation more than any other has given the Church her Head and many of his collaborators in the central government of the Holy See, the Church in her totality has always kept intact her supra-national character. And in fact not a few circumstances have contributed, precisely by this means, to preserve her from dangers of which she would otherwise have been very sensible. We may think, to cite only one example, of the struggles for hegemony of the national European States and of the great dynasties of the past centuries.

1172 (133) Even after the reconciliation of Church and State by the Lateran Treaty, the Italian clergy, as a whole and without any prejudice to their natural and legitimate love of country, have continued to be faithful supporters and defenders of the supra-national character of the Church. We hope and We pray that they will remain so, especially the young clergy, in Italy and throughout the entire Catholic world; in any case, the delicate conditions of the present hour require a particular care of and safeguard for the supra-nationality and indivisible unity of the Church.

The universality of the Church

1173 (48, 94) Supra-national because she embraces with the same love every nation and all peoples, she is so also, as We have already emphasized, because in no place is she a stranger. She is living

and developing in every country of the world, and every country in the world is contributing to her life and to her development. There was a time when the life of the Church, inasmuch as it is visible, developed in all its richness by preference in the countries of the Old World, whence it spread, like a majestic river, to what might be called the periphery of the world; today, on the contrary, she presents the picture of an exchange of life and energy among all the members of the Mystical Body of Christ upon earth. Many countries on other continents have long since emerged from missionary status in their ecclesiastical organization; they are governed by their own hierarchy and today they are giving of their spiritual and material goods to the entire Church, where formerly they only used to receive. (131)

1174 (3, 9, 11, 31, 84, 131, 133) Such progress and such enrichment in the supernatural—and even in the natural—life of humanity, does it not reveal the true sense of the supra-national character of the Church? This supra-nationality does not keep the Church, as it were, suspended at some inaccessible and intangible distance above the nations; but, as Christ was in the midst of men, so the Church, in which He continues to live, is also to be found among the nations. As the Son of God assumed a real human nature, so too the Church assumes all that is authentically human, and elevates it by making it a supernatural force, wherever and in whatever form she finds it (a).

1175 (11, 84, 132) In this way there is realized in the Church of today what St. Augustine celebrated in his *City of God*: "The Church," he wrote, "recruits her citizens from every nation; it is from every tongue that she gathers her people pilgrimaging upon this earth; she cares not for differences of customs, or laws, or institutions; she neither rescinds nor destroys any of that; rather it is her custom to conserve and to adapt. But what is different in different nations, if it is no impediment to the worship of the unique and sovereign and true God, is always directed to the unique and single aim of peace on earth" (a).

1176 (71, 131) Like a luminous beacon the Church, in her world-wide integrity, sheds the splendor of her light on these dark days

1174a *Come Cristo assunse una vera natura umana, così anche la Chiesa prende in sè la pienezza di tutto ciò che è genuinamente umano e lo eleva a sorgente di forza soprannaturale, dovunque e comunque lo trova.* 1175a *De Civitate Dei*, l. IX, c. 17.

228) through which we are passing. No less dark were those days in which the great Doctor of Hippo saw the world which he loved so much passing into the shadows. This light comforted him then, and in its brightness he saluted, as in a prophetic vision, the new dawn of a still more beautiful day. His love for the Church, which was none other than his love for Christ, was his blessed consolation. May all those who today in the suffering and perils of their fatherland, are burdened with sorrows like Augustine's, find as he did in his love for the Church, that universal Home, which according to the divine promise will last to the end of time, courage and strength!

As for Our part, We desire to make this Home ever more secure, ever more habitable for all men without exception. This is why We wish to omit nothing which can express in a visible way the supra-national character of the Church, as a sign of her love for Christ whom she sees and whom she serves in each one of his members throughout the entire world.

(*The three conditions of peace: 1) good will and reciprocal confidence; 2) need to halt the distortion of public opinion; 3) need to renounce totalitarianism.—Prisoners.*)

THE CHURCH IS THE SUPPORT OF SOCIAL LIFE

All. to the Consistory, February 20, 1946.
(*Words of welcome and of congratulation to the new Cardinals.*)

1177 (46, 48, 155, 161) Our gaze rests upon you with satisfaction and it sees in you who have come from all parts of the world the entire Church, that "house of the living God", as the Vatican Council calls it, that paternal home which "welcomes all those united by the bond of one faith and love" (a). You have come to Peter in whom, according to the words of the same Council, the Episcopate and the faithful find "the principle and the visible foundation of unity" (b).

Manifestation of the supra-nationality and unity of the Church

1178 (4, When in Our discourse on the vigil of Christmas We announced to the Sacred College Our intention of elevating you

1177a *Sess. IV Const. dogm. prima de Eccl. Christi:* Denz., n. 1821
1177b *Ibid.*

to the sacred purple (a), We were well aware of the profound interest which such a manifestation of the supra-national character of the Church and of her world-wide unity would arouse in the world; poor world, which everywhere hungers and thirsts for unity and in various ways struggles to obtain it! The faithful found in Our words a new motive for encouragement and consolation; to others—We mean men of good will, not those who are bondmen to the "father of lies" (b)—they have offered matter for serious reflection. The Church, as We then said, possesses in God, in the God-Man, in Christ, the invisible but unshakable principle of her unity and integrity, that is, of the unity of her Head and his members in the total plenitude of his own life, which embraces and sanctifies all that is truly human, and the multiple aspirations and particular ends she focuses on and orders to the final and common end of man, which is the most perfect possible likeness to God (c). This Church rises today above a torn and divided world as a warning sign, as a *signum levatum in nationes*, "a standard unto nations," (d), calling to herself all those who do not yet believe and confirming her children in the faith they profess (e), for without God and far from God, there can be for men no true, solid, and certain unity. 17, 38, 73, 78, 80, 131, 134)

How the Church exercises her influence...

1179 (133) If therefore today so many men everywhere, in anxious expectation and fearful hope are turning towards the Church and are asking her what is her part in the salvation of human society,

1178a Above No. 1165 ff. 1178b John 8:44.
1178c *La Chiesa possiede in Dio, nell'Uomo-Dio, in Cristo, l'invisibile, ma incrollabile principio della unità e della sua interezza, vale a dire della unità del suo Capo e delle sue membre nella intiera pienezza della sua propria vita, la quale abbraccia e santifica tutto ciò che è veramente umano, e le molteplici aspirazioni e i fini particolari rivolge e ordina allo scopo totale e comune dell'uomo, che è la sua somiglianza il più possibile perfetta con Dio.* 1178d *Conc. Vatic. Sess. III Const dogm. de fide cath*; Denz. n. 1794.—Isaias 11:12.
1178e Pius XII returned to the same idea in the allocution to the Diplomatic Corps on February 25, 1946: "This double universality of the Sacred College and of the Diplomatic Corps gives a visible image of the true supranationality of the Church, who, far from taking umbrage at the differences of nationality and seeking to reduce them to a single gray uniformity, on the contrary favors them, and by harmonious combinations brings

in the establishment of that inestimable good, more precious than all other treasures, which is a true and lasting peace at home and abroad, the Church's reply can be multiple and varied, as the possibilities are varied. At the same time, the great, the definitive reply, to which all the others can be reduced, remains always the unity and the integrity of the Church founded in God and in Christ. Whence the necessity—in the first place for the Church's children, but also for human society in general—to have a clear and exact notion of the influence which this unity and this integrity will exercise in practice. This influence will be exercised on the foundation, on the structure, and on the dynamism of human society. The prime importance of the first of these three points invites Us to make it the object, in connection with Our Christmas message, of the words which We address to you today on this solemn and extraordinary occasion which gathers about Us the new members of the Sacred College, worthy representatives of the Universal Church.

On the point of security: The Church and modern imperialism

1180 (132) "The unity and the integrity of the Church," high-lighted by the manifestation of her supra-national character, are of great importance for the foundation of social life. Not that it is the office of the Church to comprise and in some way to enclose, like a gigantic world Empire, the whole of human society. Such a concept of the Church, as an earthly Empire and a world power, is fundamentally false; in no period of history has it been either true or in line with the facts, unless we wish—wrongly—to transfer to past centuries the ideas and the terminology proper to our own times.

1181 The Church—for all that she is accomplishing the command of her Divine Founder to spread through the whole world and to subject every creature to the Gospel (a)—is not an Empire, above all not in the imperialistic sense which is ordinarily given to this word. She follows in her progress and her expansion a direction which is the reverse of that followed by modern imperialism. She makes progress first of all in depth, then in length

out the true value of the character and resources of each in her respect for their autonomy and their originality."

1181a Cf. Mark 16:15.

and breadth. She seeks first of all man himself; she endeavors to form man, to fashion him and perfect in him the divine resemblance. Her work is carried on in the depths of the heart of each one, but it has its repercussion on the whole of his life, in every field of his activity. In men formed in this way the Church is preparing for human society a basis on which it can rest secure. Modern imperialism, on the contrary, moves in the opposite direction. It grows in length and breadth. Not man as such, but things and the power which he must serve; consequently, it bears within itself the seeds of destruction for the bases of human society. In such conditions, can anyone be surprised at the present anxiety of the peoples for their reciprocal security? An anxiety which derives from the exaggerated tendency towards expansion which bears within it the canker of continual worry, and causes one need for security to tread hard upon the heels of another, perhaps even more urgent.

Consistency and balance — Action of the Church on man's nature

1182 (84) But the solidity of the foundation would be in vain if the construction were to lack cohesion and balance. Now the Church contributes also to the cohesion and to the balance of all the multiple and complex elements of the social structure. Here, too, her action is before all else an interior one. The supports, the buttresses applied from outside to a crumbling structure are only a precarious remedy, which at best put off for a time the fatal collapse. If the eroding action of time, which has not spared so many monuments of recent date, has respected the magnificent Gothic cathedrals of the thirteenth century, if they continue to rise serenely above the ruins that surround them, it is because their buttresses do no more than furnish from without an assistance, precious, no doubt, but accessory to the intrinsic power of the ogival organism of an architecture of genius, no less firm and precise than bold and light.

1183 (84) So with the Church: she acts on the most intimate part of man, on man in his personal dignity as a free creature, in his infinitely higher dignity as a son of God. This man the Church forms and educates, because he alone, complete in the harmony of his natural and supernatural life, in the orderly development of his instincts and his inclinations, in his rich qualities and his

varied aptitudes, is at the same time the origin and end of social life, and consequently also the principle of its equilibrium (a).

1184 (213) This is the reason why the Apostle of the Gentiles, speaking of the Christians, says that they are no longer (a) unsteady or their feet in the midst of human society. Our Predecessor of happy memory, Pius XI, in his encyclical on the social order *Quadragesimo anno*, drew from this same thought a practical conclusion when he enunciated a principle which is of general application, namely: what individual men can do by themselves by the exercise of their own strength ought not to be taken from them and transferred to the community; a principle which is equally valid for smaller groups of a lower order with respect to larger groups of a higher order. For—thus the Holy Pontiff continued—every social activity is by its nature subsidiary; it must serve as support for the members of the social body, never to destroy or absorb them (b). These are truly luminous words valid for social life in every one of its degrees, and also for the life of the Church without prejudice to her hierarchical structure (c). (*Comparison with imperialistic regimes*

Equality.—Man the center of the social order
(The State is turned in upon itself.)

1185 (84, 224) Once again it is the Church who can tend and cure such a sickness. And here again she does so by penetrating to the inmost depths of the human being and by placing him at the center of all social order. Now this human being is not man in the abstract, or man considered solely in the order of pure nature, but the complete man such as he is in the eyes of God, his Creator and Redeemer, such as he is in his concrete and historic reality, which we cannot lose sight of without compromising the normal economy of the human community. The Church knows this and she acts accordingly. If, at certain times and in certain places one or

1183a "*Questo uomo la Chiesa forma ed educa, perchè egli solo completo nell'armonia della sua vita naturale e soprannaturale nell'ordinato sviluppo dei suoi istinti e delle sue inclinazioni delle sue ricche qualità e delle sue svariate attitudini, è al tempo stesso l'origine e lo scopo della vita sociale, e con ciò anche il principio del suo equilibrio*". 1184a Eph. 4:14.
1184b Pius XI, *Quadragesimo anno*, cf. **PEACE WITHIN THE NATION**, Nos. 638-640.
1184c For the portions of this discourse herein omitted, see *Ibid.*, Nos. 950 ff.

another civilization, one or another ethnic group or social class has surpassed others in its influence upon the Church, this does not signify either that she is in vassalage to it, or that she became petrified, so to say, at a given moment of history and closed herself to any further development. On the contrary, inclined toward man as she is with constant attention, listening to all the beatings of his heart, she knows all his rich possibilities, she perceives all his aspirations with that clairvoyant intuition and penetrating finesse which can derive only from the supernatural light of Christ's teaching and the supernatural warmth of his divine charity. Thus, the Church in her progress, neither pausing nor stumbling, walks on the providential road of time and circumstance. Such is the profound meaning of her vital law of adaptation, which some men, incapable of rising to so magnificent a concept, have interpreted and presented as opportunism. No, the universal comprehension of the Church has nothing to do with the narrowness of a sect, or with the exclusiveness of an imperialism imprisoned within its own tradition.

1186 (8) She is tending with all her strength towards the end which St. Thomas Aquinas, following the thought of the Stagirite, assigns to the life of the community, which is to unite men among themselves with the bonds of friendship (a). It has been said that with all the modern means of communication peoples and men are more isolated now than they ever were before. But this cannot be said of Catholics, of the members of the Church.

Normal development in time and space

1187 (6, 8, 13, 39, 131) The Church is, in fact, the perfect society, the universal society, which embraces and unites in the Mystical Body of Christ all men: "All the nations thou has made shall come and adore before Thee, O Lord" (a). All people and each individual man is called to come to the Church.

(The term "come" does not conjure up pictures of emigration or deportation.—Necessity for stable territory and traditions.—The Church endeavors to secure these for men.)

1188 (78) The Church living in the heart of man and man living in the bosom of the Church, here, Venerable Brothers, is the most profound and the most efficacious union that can be conceived. By this union the Church raises man to the perfection of his

1186a St. Thomas, Ia-IIae, q. 92, art. 2 1187a Psalm 85:9

being and his vitality to give to human society men like the following: men founded in their inviolable integrity as images of God; men proud of their personal dignity and wholesome liberty, men rightly jealous of their equality with other men in all that touches most profoundly their human dignity; men attached in a stable way to their country and their tradition; men, in a word, characterized by these four elements—this is what gives to human society a solid foundation and procures for it security, balance, evenness, normal development in time and space. Such is therefore the true meaning and the practical influence of the supra-nationality of the Church, which—far from resembling an Empire—rises above all differences, above space and time, and is constantly constructing the unshakable foundations of all human society. Let us have confidence in her; if everything is crumbling about her, she remains firm. To her can still be applied in our day the words of the Lord: "The earth is melted, and all that dwell therein: I have established the pillars thereof" (a).

(*The two principal supports of society: the family and the State.*)

The difficult mission of the Church

1189 (80) And now, what are the consequences of all this for the Church? She must, today more than ever, live her mission: she must, more energetically than ever, reject that narrow and false conception of her spirituality and of her interior life, which would confine her, blind and dumb, to the retreat of the sanctuary.

1190 (74, 94, 105) The Church cannot shut herself up inactive in the seclusion of her temples and thus abandon the mission which Divine Providence has confided to her of forming the complete man, and, by so doing, constantly collaborate in laying a solid foundation for society. This mission is essential to her. Considered from this point of view, the Church can be said to be the society of those who, under the supernatural influence of grace, in the perfection of their personal dignity as sons of God and in the harmonious development of every human inclination and energy, are building up the powerful armature of the human community (a).

1188a *Etsi movcatur terra cum omnibus incolis suis, ego firmavi columnas eius* (Psalm 74:4).

1190a "*La Chiesa può dirsi la società di coloro che, sotto l'influsso soprannaturale della grazia, nella perfezione della loro dignità personale di figli di Dio e nello sviluppo armonico di tutte le inclinazioni e le energie umane, edificano la potente armatura della convivenza umana*".

1191 (74, 133, 210, 217, 221) From this point of view, Venerable Brothers, the faithful, and more precisely the laity, find themselves in the front lines of the Church's life; through them the Church is the vital principle of human society. Consequently they, especially they, must have an ever clearer consciousness not only of belonging to the Church, but of being the Church, that is to say the community of the faithful on earth under the guidance of a common Head, the Pope, and the Bishops in communion with him (a). They are the Church, and consequently from the earliest times of her history the faithful, with the consent of their Bishops, were united in special associations concerned with the various manifestations of her life. And the Holy See has never ceased to approve of them and to praise them.

Hence, the principal meaning of the supra-nationality of the Church is to give in a lasting manner figure and form to the foundation of human society, over and above all diversities, over and above the limits of time and space.

(*Difficulties of this work in the midst of present antagonism and forgetfulness of the past.*)

The Sacrifice of the Mass and unity

1192 (51, 67-68, 132) The Church alone can bring man back from the shadows into the light; she alone can give him back the consciousness of a vigorous past, a mastery of the present, security for the future. But her supra-nationality does not operate in the manner of an Empire which extends its tentacles in all directions with a view to world domination. Like the mother of a family, each day she gathers together in intimacy all her children scattered throughout the world; she reunites them in the oneness of her own divine life principle. Do we not see daily on our innumerable altars how Christ the Divine Victim, with arms extended

1191a *Sotto questo aspetto, V.F., i fedeli, e più precisamente i laici, si trovano nella linea più avanzata della vita della Chiesa; per loro la Chiesa è il principio vitale della società umana. Perciò essi, specialmente essi, debbono avere una sempre più chiara consapevolezza, non soltanto di appartenere alla Chiesa, ma di essere la Chiesa, vale a dire la comunità dei fedeli sulla terra sotto la condotta del Capo comune, il Papa, e dei vescovi in comunione con lui.*

from one end of the world to the other, enfolds and contains at one and the same time the entire human race in its past, its present, and its future? It is Holy Mass, that unbloody sacrifice instituted by the Redeemer at the Last Supper, "destined to represent the bloody sacrifice accomplished once and for all on the Cross, and to perpetuate the memory of it to the end of time and to apply its saving fruits for the remission of the sins which we daily commit" (a).

(*Meditation on the Mass gives an understanding of unity.*)

1193 (132) Venerable Brothers, in the Holy Sacrifice the Church gives, therefore, her greatest support to the foundation of human society. Every day, from the rising of the sun to its setting, without distinction of peoples or nations, there is offered up a pure oblation (a), in which participate in intimate fraternal union all the children of the Church throughout the entire world, and each one finds there a refuge in his necessities and security in his dangers.

Love the Church

1194 (41, 126, 133) Let us love the Church, that Holy Church, lovable and strong, that truly supernatural Church. Let us make her loved by all nations and by all men. Let us be ourselves the stable foundation of society, that it may become in fact that "one nation, *una gens*", of which the great Bishop of Hippo speaks. "One nation," because of only one faith, only one hope, only one love, only one expectation. (a)

(*The Pope hopes that all will understand their duty.—Blessing.*)

THE CARE OF SOULS

All. to the Lenten preachers, March 16, 1946.

(*The duties of the post-war period.—Charity.*)

1195 (115, 205) Innumerable souls are turning their eyes and their hearts towards the Church with hope and faith. And it is this very spectacle, always present to Our thoughts, which moves Us to consider particularly the direct, immediate care of souls in parish life, in the daily action of the priest at the altar, in the pulpit, in the confessional, in the teaching office, among the young, at the bedside of the sick, in personal contact. This assiduous labor

1192a Council of Trent, *sess.* XXII, c. I, No. 938.
1193a Cf. Malach. 1:11. 1194a *Enarr. in Ps.* 85; *P. L.*, 37-1092

has been and is everywhere and always the fundamental basis and, as it were, the solid armature which assures the perennial vitality of the Church.

1196 (84, 205) Through this work the Church brings in a real way to the restoration of human society its precious contribution; We have spoken of this in a recent discourse (a). It consists in fact in forming man himself, the complete man, image and son of God, the man who is prepared and ready to observe faithfully in the natural and the supernatural order the commandments received from God, his Creator and his Father (b). But a man like this, how does the Church form and prepare him, if not, before all else in the daily ministry of souls? This supernatural education has in view primarily the supernatural and eternal life, but at the same time it assures to human society dignity and order, happiness and peace. In this way, in the obscure and incessant labor carried on in the whole world by priests in each individual soul, is prepared and fostered the great and difficult work of the Church for the greater good of humanity.

(*Anxiety for those living far from the Church.—Preaching.—True eloquence.*)

Object of the preaching of faith

1197 (102-103) The object of the preaching of faith is the Catholic teaching, that is to say, revelation with all the truth it contains, with all the fundamentals and the notions which it supposes, with all the consequences implicit in it for the moral conduct of man, with respect to himself, in domestic and social life, in public life, even in political life. Religion and moral in their close union constitute an indivisible whole; and the moral order, the commandments of God, are equally valid for every domain of human activity, without any exception; however extensive these domains may be, the mission of the Church extends to all of them, and consequently, so does the word of the priest, his teaching, his admonitions, his counsels to the faithful confided to his care. The Catholic Church will never allow herself to be shut up in the four walls of her temples. Separation between religion and life, between the

1196a Cf. above Nos. 1173 ff.
1196b *Esso invero consiste nel formare l'uomo stesso, l'uomo completo, immagine e figlio di Dio, l'uomo preparato e pronto ad osservare fedelmente nell'ordine naturale e soprannaturale la consegna ricevuta da Dio, suo Creatore e suo Padre.*

Church and the world, is contrary to the Christian and Catholic idea (a).

Rights and Duties of the Priest in Questions which Concern Public Life

1198 (79, 99) Let us conclude with some propositions which are more precise and more concrete:

1. It is a right and at the same time an essential duty of the Church to instruct the faithful, by word and by writing, from the pulpit and in all the other usual forms, in all matters touching faith and morals, or on any matter which is irreconcilable with her own teaching, and which is therefore inadmissible for Catholics, whether it be a philosophic or religious system, or the objectives which their authors propose, or their moral concepts with regard to individual or community life.

(*The right to vote.—The priest and political parties.*)

THE OBJECT OF THE JUDICIARY POWER

All. to the members of the Tribunal of the Sacred Rota. October 6, 1946.

(*The Pope recalls the preceding discourse* [a] *on the difference, in nature and origin, between the two supreme powers of the Church and State.*)

1199 (13, 79, 124) We come to the same conclusion if we consider the proper object of each one. There again are to be found common elements and characteristics. In fact, in both these perfect societies the protection of the *bonum commune*, the common good, requires that the rights and the goods of their members should be recognized, guaranteed, and restored by juridical means. Furthermore, these rights and these goods are in part the same for both Church and State. The Church is also a visible society, whose life is necessarily bound to a physical order of being, to conditions in time and space in which man lives. But on the other hand there are rights and goods so peculiar and so proper

1197a *Fin dove questi giungono, si estende anche la missione della Chiesa, e perciò anche la parola del sacerdote, il suo insegnamento, le sue ammonizioni, i suoi consigli ai fedeli affidati alle sue cure. La Chiesa cattolica non si lascerà mai chiudere nelle quattro mura del tempio. La separazione fra la religione e la vita fra la Chiesa e il mondo è contraria alla idea cristiana e cattolica*

1199a Cf. above, Nos. 1151-1160.

to ecclesiastical jurisdiction that by their nature they are not and cannot be the objects of the juridical power of the State (b).

The defense of the Faith—the Holy Office

1200 (120) Among the goods which the ecclesiastical tribunals (those of the Ordinaries of dioceses as well as those of the Apostolic See) have had to defend in the course of history—sometimes forcibly to defend—should be noted the faith itself, the foundation of all supernatural life. The tribunal for the defense of the faith is, therefore, a legitimate organ of the judicial power of the Church, inasmuch as she is a perfect religious society. Her role is to respond juridically to every attack directed against one of her most vital and important possessions. The evils of heresy and apostasy cannot find the Church indifferent or inert. Doubtless in the course of centuries the tribunal for the defense of the faith may have assumed forms and methods not required by the very nature of things, but which are to be explained in the light of particular historical circumstances; it would, nonetheless, be false to wish to derive from this fact an argument against the legitimacy of such a tribunal in itself (a).

1201 (120, 173, 216) We are not unaware of the fact that the very name of this tribunal is offensive to many men in our time. They are the ones whose thought and judgment is fascinated by a teaching which, rejecting all idea of the supernatural and of revelation, attributes to human reason the power to understand the world thoroughly, the prerogative to dominate the whole of life, and consequently requires complete independence of man with respect to any authority whatever. Of this doctrine We know the sources, the adherents, and the progress: We know its influence upon the in-

1199b *Poichè anche la Chiesa è una società visibile, la cui vita è necessariamente legata al modo di essere fisico, alle condizioni di spazio e di tempo, in cui vive l'uomo. D'altra parte però, vi sono diritti e bene così peculiari e propri della giurisdizione ecclesiastica, che per la loro natura non sono nè possono essere oggetto del potere giudiziario dello Stato.*

1200a *I delitti dell'eresia e dell'apostasia non potevano nè possono lasciare la Chiesa indifferente od inerte. Senza dubbio nel volger dei secoli il tribunale per la difesa della fede ha potuto assumere forme e metodi non richiesti dalla natura stessa delle cose, ma che trovano la loro spiegazione alla luce delle particolari circostanze storiche; sarebbe tuttavia falso di volerne trarre un argomento contro la legittimità del tribunale stesso.*

tellectual life, the moral, social, economic and political life, but We know too its vagaries in the course of the history of the last centuries, especially in the last hundred years. Its representatives appeal to the principle of "liberty of conscience", to the principle of "toleration" in matters which concern the spiritual life, above all the religious life. Nonetheless, it is all too often the case that when they themselves have acquired power they press forward to do violence to consciences and to impose on the Catholic part of their people an oppressive yoke, especially where the rights of parents over the education of their children are concerned.

1202 (59-60) If it may appear to our way of thinking that the repression of dangers to the faith did, on occasion, overstep just limits in past centuries, on the other hand in our own day human society in general shows an excessive insensibility and indifference in these matters. Increasingly frequent contacts and the spread of different religious confessions within the boundaries of a single nation have induced civil tribunals to follow the principle of "toleration" and of "liberty of conscience." Moreover, there is in this a political, civic, and social tolerance for the members of other confessions, which in such circumstances is also a moral danger for Catholics.

(*Citation of Canon* 1351: *"No one may be forced against his will to embrace the Catholic faith," of the teaching of Leo XIII, and of a text of Lactantius.—A recent statement of a public official that the Pope would have approved "forced conversions" is denied.*)

Limits of "liberty of conscience"

1203 (13, 55, 102, 110, 123) We must add that the ecclesiastical tribunal in the exercise of its jurisdiction cannot make her own the rule followed by the civil courts. The Catholic Church, as We have already said, is a perfect society which has as its basis the truth of faith infallibly revealed by God. All that is opposed to this truth is necessarily an error and we cannot objectively grant to error the same rights as those granted to truth. In this way, liberty of thought and liberty of conscience have their essential limits in the veracity of God revealing. We said "their essential limits," if in fact truth is not equal to error and if in fact a right conscience in man is the voice of God. It follows that a member of the Church cannot without fault deny or repudiate the Catholic truth already known and admitted; and if the Church, after having ascertained the fact of heresy or apostasy, punishes it,—for example, excluding the culprit from the communion of the faithful,—she remains strictly within her competence and acts to protect, so to say, her domestic rights (a).

Matrimonial cases

1204 (79) Another object which clearly brings out the difference between ecclesiastical and civil judicial procedure is marriage. Marriage is, according to the will of the Creator, a *res sacra*. That is why, when it is a question of union between baptized persons, it remains, by its nature, outside the competence of the civil authority. (*Competence of the State over the civil effects.*) But much more far-reaching and more profound is the competence of the Church in matrimonial questions, because it is on her, by divine institution, that depends primarily what concerns the protection of the marriage bond and the sanctity of the union.

(*The multiplication of annulment cases, a sign of decadence of morals.*)

Matters falling under the jurisdiction of the Holy Office

1205 (79) Among the objects of the ecclesiastical judiciary We should also mention those matters which—over and above the defense of the faith—are proper to the Tribunal of the Supreme Sacred Congregation of the Holy Office. The severity of the procedure is determined by the sanctity of the goods which it has a mission to defend and by the gravity of the offenses which it is called upon to judge. There would be no reason to make particular mention of this if the method of procedure had not been denounced as contrary to the principle, today generally admitted, of the publicity given to the verdicts, considered as a necessary guaranty against arbitrary decisions

1203a *In tal guisa la libertà di pensiero e la libertà di coscienza hanno i loro limiti essenziali nella veridicità di Dio rivelatore. Diciamo: i loro limiti essenziali, se realmente la verità non è uguale all'errore e se realmente la sana coscienza nell'uomo è la voce di Dio. Da ciò consegue che un membro della Chiesa non può senza colpa negare o ripudiare la verità cattolica già conosciuta ed ammessa; e se la Chiesa, dopo di aver accertato il fatto della eresia e dell'apostasia, lo punisce, per esempio, escludendolo dalla comunione dei fedeli, rimane strettamente nella sua competenza ed agisce a tutela, per così dire, del suo diritto domestico.*

The activity of the Supreme Tribunal, even in criminal cases, is certainly, in fact, carried out with the obligation of secrecy. But it is particularly necessary to recall that penal codes of the civil State make provision for the debates taking place, in whole or in part *in camera*, when such a procedure is required for the common good; it is just this same principle which the Church applies in the penal cases before the Holy Office.

(*Furthermore, the accused are not deprived of the proper guarantees.—Importance of the function of a judge of the Church.*)

THE EDIFICE OF THE CHURCH

R. M. to the National Catechetical Congress (Boston, U.S.A.), October 26, 1946.

1206 (63, 68, 75, 77, 99-100, 115, 126, 134, 139, 142, 160-161, 227-228)

In the Sermon on the Mount the Divine Redeemer has illumined the path that leads to the Father's will and eternal life; but from Golgotha's gibbet flows the full and steady stream of graces, of strength and courage, that alone enable man to walk that path with firm and unerring step.

Those graces are channeled to your souls through the Church. Christ's work was not wholly accomplished at his death. In one sense it was only beginning. He has finished, finished perfectly, the work assigned to Him by his Father to do in his mortal body. But he would live on to ensure that his beloved creatures should profit by the redemption He had wrought. And so He told his disciples that He was going to build a Church; its foundation, the basis of its strength and unity, would be one of them, Peter. Impregnable against the powers of evil, imperturbable amid the crash of mere human institutions, deriving always its comprehensiveness and its oneness from him who in an unbroken, continuous line would be the successor of the first Christ-Vicar, it was to carry on until time and space are no more, until the book of human history is closed. He gave it the divine mandate to go forth and to teach all men of all nations. It would be the pillar and mainstay of the truth. It would be the holy mother imparting to her children a life of faith and sanctity which is the pledge of everlasting life. It would be his beloved spouse, for whom He delivered Himself up, that He might sanctify her... that she might be holy and without blemish (a).

1206a Ephes. 5:26 ff.

Apost. Const. *Provida Mater Ecclesia*, February 2, 1947.

(*The Church and the practice of the evangelical counsels.*)

1207 (129, 136-137, 209)

How closely and intimately the history of sanctity in the Church and the Catholic apostolate is linked with the history of canonical religious life, which under the life-giving impulse of the grace of the Holy Spirit never ceases to increase and grow strong, marvelously varied as it is in the midst of a very deep and profound unity, is clear to all. It is not to be wondered at if the Church, too, has faithfully followed in the field of law, the movement which a wise Providence has so clearly indicated to her, and that she has surrounded with vigilance and stipulated with deliberation what shall constitute the canonical state of perfection, to the point that she has raised upon it, as on one of the foundation stones, the edifice of ecclesiastical legislation. Hence, first of all, the public state of perfection was counted among the three principal ecclesiastical states, and the Church took no other state but this one to constitute the second canonical order or degree of persons (a). This thing, in fact, merits great attention: while the two other canonical orders of persons, namely, clerics and laymen, are founded, by reason of the divine law (to which is added ecclesiastical institution) (b), on the Church as a society hierarchically constituted and ordered, the grade of religious, placed between clerics and laity (c), is derived from the close and peculiar relation of this state to the Church's end, namely, sanctification, and to the efficacious and adequate means for effecting it.

1208 (209)

Nor is this enough. In order that this public and solemn profession of sanctity may never be thwarted and fall into disuse, the Church, with a constantly increasing rigor, wishes to recognize this canonical state of perfection only in societies founded and ruled by her, namely in "Religions" (a), for which, after mature deliberation, she has, by her magisterium, fixed the general form and rule, for which, finally, in each case, she has examined closely the constitution and rules, not only with regard to doctrine and in the abstract, but also in the light of her own experience and in the practical order.

1207a Canon 107. 1207b Canon 107, 108 § 3.
1207c Canon 107. 1208a Canon 488, 1.

(Congregations with simple vows.—Secular Institutes.—Particular law for these institutes.)

THE RAVAGES OF TIME

Encycl. *Fulgens radiatur*, March 21, 1947.

(Christ present through his Saints.—Saint Benedict, a light in a period of decadence.)

1209 (227, 229) In fact, while earthly enterprises and earthly institutions, since they can count only on human wisdom and human strength, one after another in the course of the ages grow, reach their zenith, and then of their own nature, decline, fall into ruins and disappear, on the contrary the community which our Redeemer established, enjoys heavenly life and perpetual vigor by his divine foundation. Supported and sustained by Him, she victoriously surmounts the destructive forces of time, of events of men, and even brings forth from their disgrace and ruin a new era happier than the last, while at the same time she creates and rears in Christian teaching and Christian understanding a new society of citizens, of peoples and of nations.

(The 14th centenary of St. Benedict.—His life and foundations.—His rule and its present vigor.—The restoration of Monte Cassino.)

SPOUSE OF BLOOD

All. to the members of Italian Catholic Action, September 7, 1947.

(The objectives of Catholic Action: regain lost ground, make new conquests.)

1210 (29, 66, 88, 227-228) The Church is always young! Strength and virtue of God, custodian and eternal dispenser of the divine to the world, she cannot, in the course of time, succumb to age, but, exempt from all error, she lives an indestructible life, she finds over and over again her youthful vigor, according to the will and the grace of Him who is at her side until the end of time.

But the immortal youth of the Church is manifest—oh, marvel!—especially in suffering. She is a "spouse of blood" (a). In blood are her children, her ministers calumniated, imprisoned, killed, tortured. Who would ever have believed possible, in this

1210a Cf. Exod. 4:25.

twentieth century—after such progress in civilization, after so many affirmations of liberty—such oppression, so many persecutions, so much violence? But the Church does not fear. She wishes to be a Spouse of blood and of suffering, to reproduce in herself the image of her Divine Spouse, to suffer, to do combat, to triumph with Him. *(The patrons of Catholic Action.)*

THE ULTRA-TERRESTRIAL END OF THE CHURCH

All. to the members of the Tribunal of the Sacred Rota, October 29, 1947.

(Reproaches addressed to the Church by reason of her interventions in favor of truth and justice.)

1211 (14, 77) But the Church continues straight ahead on her road, always tending towards the end for which she was instituted by her Divine Founder, that is, to lead men by the supernatural paths of virtue and the good life to eternal and celestial happiness: by this very fact she favors at the same time the peace and prosperity of the human community.

This thought leads Us naturally to the third point of the theme which We proposed for your consideration in these last two years (a). And so, having treated of the differences between the ecclesiastical judicial order and the civil judicial order in what concerns the origin and nature as well as the objects of both, it remains for Us today to speak of the essentially different ends of the two societies.

Distinction, not separation

1212 (13-14, 91, 94) This ultimate difference, founded on the respective ends, excludes beyond a doubt the forced submission to and the insertion of the Church within the State, contrary to the nature of each of the societies, which all totalitarian systems tend, at least in principle, to realize. At the same time it certainly does not deny all union between the two societies, still less does it create between them a cold and divisive atmosphere of agnosticism and indifference. Whoever would wish to interpret in such a fashion the real doctrine according to which the Church and the State are perfect societies, would fall into error. He could not explain the multiple forms, proper to the past and to the present, and, in different degrees, fruitful of union between the two powers;

1211a Cf. above Nos. 1151 ff; Nos. 1199 ff.

above all, he would not be taking into account the fact that Church and State both spring from the same source, God, and that both are concerned with the same man, in his personal dignity, both natural and supernatural. All of this Our glorious Predecessor Leo XIII could not, and did not wish to neglect, when in his Encyclical *Immortale Dei* of the 1st of November 1885 he clearly defined, from the perspective of their diverse ends, the limits of the two societies, and pointed out that it is incumbent upon the State, directly and before all else, to watch over the temporal interests, and, upon the Church, to procure for men heavenly and eternal goods (a), inasmuch as men need security and support either from the State, for earthly matters, or from the Church in things eternal.

The body and soul

1213 *(14, 94)* Do we not see in this, from certain points of view, some analogy with the relationship between body and soul? Both work together in such fashion that the psychological character of man feels the effects at every moment of his temperament and his physical condition, while, vice versa, the moral impressions, the emotions, the passions, are reflected so powerfully in his physical make-up that the soul even moulds his facial features, on which it imprints, so to say, its image.

1214 *(14, 123-124)* There exists, therefore, a difference of end between the two societies, a difference which exercises a profound and disparate influence on the Church and on the State, principally upon the supreme power in both societies, and also on the judiciary power, which is nothing else but a part and a function of the former. Independent of this circumstance, and whether individual judges are conscious of it or not, all their judicial activity is and remains included in the fullness of the life of the Church with her sublime end: *cælestia ac sempiterna bona comparare*, "to procure the heavenly and everlasting good." This *finis operis* of the ecclesiastical judicial power gives it an objective character and makes of it an institution of the Church as a supernatural society (a). And because this character comes from the ultra-terrestrial end of the Church, the ecclesiastical judicial power will never

1212a Cf. above No. 466 ff.

1214a *Esiste dunque quella differenza del fine, differenza che esercita un diverso e profondo influsso sulla Chiesa e sullo Stato, principalmente sul potere supremo di ambedue le società, e quindi anche sulla potestà giudiziaria, la quale non ne è che una parte e una funzione. Indipendemente dalla circostanza se i singoli giudici ecclesiastici ne siano o no consapevoli, tutta la loro attività giudiziaria è e rimane inclusa nella pienezza di vita della Chiesa col suo alto fine: cælestia ac sempiterna bona comparare. Questo finis operis della potestà giudiziaria ecclesiastica le dà la impronta oggettiva e ne fa una istituzione della Chiesa come società soprannaturale.*

fall into the rigidity and immobility to which purely earthly institutions for fear of responsibility, or through indolence, or again from ill-intentioned solicitude for the protection of the good—certainly a high one—of the security of the law, are easily subject.

(The error of "the vitality of the law".)

1215 *(123)* Rightly to understand the juridical norm in the sense of the legislator and correctly to analyze each case in order to apply the norm to it, is an intellectual labor which is an essential part of concrete judicial activity. Without such a procedure the sentence of the judge would be a simple commandment and not what the term "positive law" intends to express, that is to say, in each individual case, and therefore in each concrete case, to put order into the world which was created by the divine wisdom as a whole in order and for order.

Is not this domain of the judicial activity rich in life? More, the ecclesiastical law is ordered to the common good of the ecclesiastical society; it is consequently inseparably bound up with the end of the Church. Whenever, therefore, the judge applies the law to a particular case, he contributes to the realization of the fullness of the end for which the Church lives (a).

(This connection serves as a light for the judge, and as a guarantee for the law.)

Delicate cases

1216 *(123, 216)* For all that, We do not intend in any way to minimize the practical difficulties which, in spite of everything, modern life occasions also to the ecclesiastical judiciary, more, from certain points of view, than in the area of civil powers. Consider only certain spiritual possessions, with respect to which the judicial

1215a *La legge ecclesiastica è volta al bene comune della società ecclesiastica, e quindi inseparabilmente legata al fine della Chiesa. Mentre dunque il giudice applica la legge al caso particolare, coopera a compiere la pienezza del fine che vive nella Chiesa.*

power of the State feels less committed, or maintains a conscious indifference. Typical, in this sense, are the misdemeanors against the faith or apostasy, those which concern "liberty of conscience" and "religious toleration", as also matrimonial cases. In these cases, the Church, and consequently the ecclesiastical judge, cannot adopt the neutral attitude of States of mixed religious confession and still less the attitude of a world fallen into unbelief and religious indifferentism, but she has to allow herself to be guided solely by the essential end given to her by God.

1217 (3, 89, 123) In this way we are constantly meeting the profound difference which diversity of end sets up between the ecclesiastical and the civil judiciary. Doubtless nothing prevents one from reaping the results attained by the other, in theory as well as in practice; at the same time it would be an error to wish to transfer automatically elements and norms from one to the other, and still more to wish to establish an absolute equivalence between them. The ecclesiastical judiciary and the ecclesiastical judge have no need to seek elsewhere their ideal, but ought to bear it within themselves; they must have ever present before their eyes the fact that the Church is a supernatural organism possessing an innate supernatural principle, a principle which must animate and direct even the judicial power and the ecclesiastical judge (a).

(The judicial power is included in the power of government.)

1218 (89, 120, 124, 200, 211) Judges in the Church in virtue of their office and by reason of the divine will are the Bishops of whom the Apostle says that they "are constituted by the Holy Spirit to govern the Church of God" (a). But "to govern" includes "to judge" as a necessary function. Therefore, according to the Apostle, the Holy Spirit calls the Bishops no less to the office of judge than to that of governor within the Church. Hence it is from the Holy Spirit that the sacred character of this function derives (b). The faithful

1217a *La potestà giudiziaria ecclesiastica e il giudice ecclesiastico non hanno da cercare altrove il loro ideale, ma debbono portarlo in se stessi; debbono aver sempre presente al loro sguardo che la Chiesa è un organismo soprannaturale, cui è insito un principio vitale divino, principio che deve muovere e dirigere anche la potestà giudiziaria e l'ufficio di giudice ecclesiastico.*
1218a Acts 20:28.
1218b *Ma il "reggere" include il "giudicare" come una necessaria funzione. Dunque secondo l'Apostolo lo Spirito Santo chiama*

of the Church of God, "bought by Him at the price of his own blood", are those to whom the judicial action has reference. The law of Christ is fundamentally the one according to which, in the Church, sentences are pronounced. The divine vital principle moves all the faithful and everything in the Church to her end, therefore the juridical power and the judge, too, *cælestia ac sempiterna bona comparare*, "procure the heavenly and everlasting good." *(Exhortation to the judges.)*

THE WORSHIP OF THE MYSTICAL BODY

Encycl. *Mediator Dei*, November 20, 1947.
(The work of the Redemption.)

1219 (113-114, 115, 117) The Divine Redeemer has so willed it, that the priestly life begun with the supplication and sacrifice of his mortal Body should continue without intermission down the ages in his Mystical Body which is the Church. That is why He established a visible priesthood to offer everywhere the clean oblation (a) which would enable men from East to West, freed from the shackles of sin, to offer God that unconstrained and voluntary homage which their conscience dictates.

In obedience, therefore, to her Founder's behest, the Church prolongs the priestly mission of Jesus Christ mainly by means of the sacred Liturgy. She does this in the first place at the altar, where constantly the Sacrifice of the Cross is re-presented (b) and, with a single difference in the manner of its offering, renewed (c). She does it next by means of the Sacraments, those special channels through which men are made partakers in the supernatural life. She does it finally by offering to God, all good and great, the daily tribute of her prayer of praise.

(The liturgical revival.—The character of the liturgy.—From heaven Christ the High Priest assists the human race.)

1220 (31, 78, 95) He aids us likewise through his Church, where He is present indefectibly as the ages run their course; through the Church which He constituted "the pillar of truth," and dispenser of grace, and which, by his sacrifice on the Cross, He founded, consecrated and confirmed forever.

Vescovi non meno all'ufficio di giudice che al governo della Chiesa. Dallo Spirito Santo deriva perciò il carattere sacro di quell'ufficio.
1219a Cf. Malachy 1:11.
1219b Council of Trent, Sess. XXII, c. 1. 1219c *Ibid.*, c. 2

The Church has, therefore, in common with the Word Incarnate the aim, the obligation and the function of teaching all men the truth, of governing and directing them aright, of offering to God the pleasing and acceptable Sacrifice; in this way the Church reestablishes between the Creator and his creatures that unity and harmony to which the Apostle of the Gentiles alludes in these words: "Now, therefore, you are no more strangers and foreigners; but you are fellow citizens with the saints and domesties of God, built upon the foundations of the apostles and the prophets, Jesus Christ Himself being the chief cornerstone: in whom all the building, being framed together, groweth up into a holy temple in the Lord, in whom you also are built together into a habitation of God in the Spirit" (a).

1221 (28, 31, 71, 78) Thus the society founded by the Divine Redeemer, whether in her doctrine and government, or in the Sacrifice and Sacraments instituted by Him, or finally, in the ministry, which He has confided to her charge with the outpouring of his prayer and the shedding of his blood, has no other goal or purpose than to increase ever in strength and unity.

This result is in fact achieved when Christ lives and thrives, as it were, in the hearts of men, and when men's hearts in turn are fashioned and expanded as though by Christ. This makes it possible for the sacred temple, where the Divine Majesty receives the acceptable worship which his law prescribes, to increase and prosper day by day in this land of exile on earth. Along with the Church, therefore, her divine Founder is present at every liturgical function: Christ is present at the august Sacrifice of the altar both in the person of his minister and above all under the Eucharistic species. He is present in the Sacraments, infusing into them the power which makes them ready instruments of sanctification. He is present finally in the prayer of praise and petition we direct to God, as it is written: "Where there are two or three gathered together in My Name, there am I in the midst of them" (a).

The worship of the Mystical Body

1222 (117) The sacred Liturgy is consequently the public worship which our Redeemer as Head of the Church renders to the Father as well as the worship which the community of the faithful

1220a Ephes. 2:19-22.

1221a Matt. 18:20.

renders to its Founder, and through Him to the Heavenly Father. It is, in short, the worship rendered by the Mystical Body of Christ in the entirety of its Head and members (a).

(*Origin of the Liturgy.—Exercise of the priestly function by the Liturgy, both an interior and an exterior worship.*)

Sources of efficacy

1223 (66, 117) It should be clear to all, then, that God cannot be honored worthily unless the mind and heart turn to Him in quest of the perfect life, and that the worship rendered to God by the Church in union with her divine Head is the most efficacious means of achieving sanctity.

This efficacy, where there is question of the Eucharistic Sacrifice and the Sacraments, derives first of all and principally from the act itself (a). But if one considers the part which the Immaculate Spouse of Jesus Christ takes in the action, embellishing the Sacrifice and Sacraments with prayer and sacred ceremonies, or if one refers to the "Sacramentals" and the other rites instituted by the Hierarchy of the Church, then its effectiveness is due rather to the action of the Church (b), inasmuch as she is holy and acts always in closest union with her Head.

(*Errors concerning "objective piety".—Divine action and human cooperation.*)

Harmony and equilibrium among the members of the Mystical Body

1224 (39, 45, 80, 112, 221) Here is the source of the harmony and equilibrium which prevails among the members of the Mystical Body of Jesus Christ. When the Church teaches us our Catholic faith and exhorts us to obey the commandments of Christ, she is paving a way for her priestly, sanctifying action in its highest sense; she disposes us likewise for more serious meditation on the life of the Divine Redeemer and guides us to profounder knowledge of the mysteries of faith where we may draw the supernatural sustenance, strength and vitality that enable us to progress safely, through

1222a *Sacra igitur Liturgia cultum publicum constituit, quem Redemptor Noster, Ecclesiæ caput, cælesti Patri habet; quemque Christifidelium societas Conditori suo et per Ipsum æterno Patri tribuit; utque omnia breviter perstringamus, integrum constituit publicum cultum mystici Jesu Christi corporis, capitis nempe membrorumque ejus.*

1223a *Ex opere operato.* 1223b *Ex opere operantis Ecclesiæ*

Christ, towards a more perfect life. Not only through her ministers, but with the help of the faithful individually, who have imbibed in this fashion the spirit of Christ, the Church endeavors to permeate with this same spirit the life and labors of men—their private and family life, their social, even economic and political life—that all who are called God's children may reach more readily the end He has proposed for them.

(*Personal piety prepares for the Liturgy.—There is no contradiction between* "the jurisdiction and teaching office of the ecclesiastical Hierarchy, and the specifically priestly power exercised in the sacred ministry".)

The hierarchy of order

1225 (*8, 13, 45, 47, 136-137*) The Church is a society, and as such requires an authority and Hierarchy of her own. Though it is true that all the members of the Mystical Body partake of the same blessings and pursue the same objective, they do not all enjoy the same powers, nor are they all qualified to perform the same acts. The Divine Redeemer has willed as a matter of fact, that his Kingdom should be built and solidly supported, as it were, on a holy order, which resembles in some sort the heavenly Hierarchy (a).

1226 (*113-114, 207*) Only to the Apostles, and thenceforth to those on whom their successors have imposed hands, is granted the power of the priesthood, in virtue of which they represent the person of Jesus Christ before their people, acting at the same time as representatives of their people before God. This priesthood is not transmitted by heredity or human descent. It does not emanate from the Christian community. It is not a delegation from the people. Prior to acting as representative of the community before the throne of God, the priest is the ambassador of the Divine Redeemer. He is God's vicegerent in the midst of his flock precisely because Jesus Christ is Head of that Body of which Christians are the members (a). The power entrusted to him, therefore, bears no natural resemblance to anything human. It is entirely

1225a *Divinus siquidem e Redemptor Regnum suum sacro constare ordine voluit, ac stabili veluti fundamento inniti; qui quidem ordo cælestis Hierarchiæ imaginem quodammodo refert.*
1226a *Antequam populi nomine apud Deum agat, sacrorum administer divini Redemptoris legatus exsistit; atque idcirco quod Jesus Christus illius Corporis Caput est, cujus christiani sunt membra, ipse Dei vices apud demandatam sibi gentem gerit.*

supernatural. It comes from God. "As the Father hath sent me, I also send you"... (b) "He that heareth you heareth me"... (c) "Go ye into the whole world and preach the gospel to every creature; he that believeth and is baptized shall be saved" (d).

1227 (*113-115*) That is why the visible, external priesthood of Jesus Christ is not handed down indiscriminately to all members of the Church in general, but is conferred on designated men, through what may be called the spiritual generation of Holy Orders.

This latter, one of the seven Sacraments, not only imparts the grace appropriate to the clerical function and state of life, but imparts an indelible "character" besides, indicating the sacred minsters' conformity to Jesus Christ the Priest, and qualifying them to perform these official acts of religion by which men are sanctified and God is duly glorified in keeping with the divine laws and regulations.

1228 (*50, 113, 115, 205*) In the same way, actually, that Baptism is the distinctive mark of all Christians, and serves to differentiate them from those who have not been cleansed in this purifying stream and consequently are not members of Christ, the Sacrament of Holy Orders sets the priests apart from the rest of the faithful who have not received this consecration. For they alone, in answer to an inward supernatural call have entered the august ministry, where they are assigned to service in the sanctuary and become, as it were, the instruments God uses to communicate supernatural life from on high to the Mystical Body of Jesus Christ. Add to this, as We have noted above, the fact that they alone have been marked with the indelible sign "conforming" them to Christ the Priest, and that their hands alone have been consecrated "in order that whatever they bless may be blessed, whatever they consecrate may become sacred and holy, in the name of Our Lord Jesus Christ" (a). Let all then who would live in Christ, flock to their priests. By them they will be supplied with the comforts and food of the spiritual life. From them they will procure the medicine of salvation assuring their cure and happy recovery from the fatal sickness of their sins. The priests, finally, will bless their homes, consecrate their families and help them, as they breathe their last, across the threshold of eternal happiness.

1226b John 20:21. 1226c Luke 10:16. 1226d Mark 16:15-16
1228a *Pont. rom., De ordinatione presbyteri*

The Liturgy depends on ecclesiastical authority

1229 (104, 121) Since therefore it is the priest chiefly who performs the sacred Liturgy in the name of the Church, its organization, regulation and details cannot but be subject to Church authority. This conclusion, based on the nature of Christian worship itself is further confirmed by the testimony of history.

Additional proof of this indefeasible right of the Ecclesiastical Hierarchy lies in the circumstance that the sacred Liturgy is intimately bound up with doctrinal propositions which the Church proposes as perfectly true and certain, and must as a consequence conform to the decrees respecting Catholic faith issued by the Supreme Teaching Authority of the Church with a view to safeguarding the integrity of the religion revealed by God.

(*The liturgy attests the faith of the Church.—Stability of the divine elements of the liturgy.—Development of the human elements: their regulation.*)

Its development may not be left to private judgment

1230 (104, 121) It follows from this that the Sovereign Pontiff alone enjoys the right to recognize and establish any practice touching the worship of God, to introduce and approve new rites, as also to modify those he judges to require modification (a). Bishops, for their part, have the right and duty carefully to watch over the exact observance of the prescriptions of the sacred canons respecting divine worship. Private individuals, therefore, even though they be clerics, may not be left to decide for themselves in these holy and venerable matters, involving as they do the religious life of Christian society along with the exercise of the priesthood of Jesus Christ and worship of God; concerned as they are with the honor due to the Blessed Trinity, the Word Incarnate and his august Mother and the other Saints, and with the salvation of souls as well. For the same reason no private person has any authority to regulate external practices of this kind, which are intimately bound up with Church discipline and

1230a *Quamobrem uni Summo Pontifici jus est quemlibet de divino cultu agendo morem recognoscere ac statuere, novos inducere ac probare ritus, eosque etiam immutare, quos quidem immutandos judicaverit;* Cf. Canons 1257, 1261.

with the order, unity and concord of the Mystical Body and frequently even with the integrity of Catholic faith itself (b).

Some rash abuses

1231 (224) The Church is without question a living organism, and as an organism in respect of the sacred Liturgy also, she grows, matures, develops, adapts and accommodates herself to temporal needs and circumstances, provided only that the integrity of her doctrine be safeguarded. This notwithstanding, the temerity and daring of those who introduce novel liturgical practices, or call for the revival of obsolete rites out of harmony with prevailing laws and rubrics, deserve severe reproof.

(*Various abuses.—Introduction of the vernacular.*)

Latin, a sign of unity

1232 (49) The use of the Latin language, customary in a considerable portion of the Church, is a manifest and beautiful sign of unity, as well as an effective antidote for any corruption of doctrinal truth. In spite of this, the use of the mother tongue in connection with several of the rites may be of much advantage to the people. But the Apostolic See alone is empowered to grant this permission. It is forbidden, therefore, to take any action whatever of this nature without having requested and obtained such consent, since the sacred Liturgy, as We have said, is entirely subject to the discretion and approval of the Holy See.

(*Ancient rites.*)

1233 (78, 88) The more recent liturgical rites likewise deserve reverence and respect. They too owe their inspiration to the Holy Spirit, who assists the Church in every age even to the consummation of the world (a). They are equally the resources used by the majestic Spouse of Jesus Christ to promote and procure the sanctity of men. (*Culpable antiquarianism.*)

Authority in liturgical matters

1234 (117, In every measure taken, then, let proper contact with the Ecclesiastical Hierarchy be maintained. Let no one arrogate to

1230b *Eademque ratione privato nemini ulla facultas est externas hoc in genere actiones moderari, quæ cum Ecclesiastica disciplina et cum mystici Corporis ordine, unitate ac concordia, immo haud raro cum catholicæ etiam fidei integritate conjunguntur quam maxime.*

1233a Cf. Matt. 28:20.

119, 142, 153, 185, 188, 200)

himself the right to make regulations and impose them on others at will. Only the Sovereign Pontiff, as the successor of Saint Peter, charged by the Divine Redeemer with the feeding of his entire flock (a), and with him, in obedience to the Apostolic See the Bishops "whom the Holy Ghost has placed ... to rule the Church of God" (b), have the right and the duty to govern the Christian people. Consequently, Venerable Brethren, whenever you assert your authority—even on occasion with wholesome severity—you are not merely acquitting yourselves of your duty; you are defending the very will of the Founder of the Church.

(*The Eucharistic sacrifice.*)

The life of Christ communicated to his members

1235 *(28, 45)*

The cooperation of the faithful is required so that sinners may be individually purified in the Blood of the Lamb. For though, speaking generally, Christ reconciled by his painful death the whole human race with the Father, He wished that all should approach and be drawn to his Cross, especially by means of the Sacraments and the Eucharistic Sacrifice, to obtain the salutary fruits produced by Him upon it. Through this active and individual participation, the members of the Mystical Body not only become daily more like to their divine Head, but the life flowing from the Head is imparted to the members, so that we can each repeat the words of St. Paul: "With Christ I am nailed to the Cross: I live, now not I, but Christ liveth in me" (a).

(*Participation of the faithful in the sacrifice.*)

Errors concerning the 'priesthood' of the faithful

1236 *(207, 212)*

The fact, however, that the faithful participate in the Eucharistic Sacrifice, does not mean that they also are endowed with priestly power. It is very necessary that you make this quite clear to your flocks.

For there are today, Venerable Brethren, those who, approximating to errors long since condemned (a), teach that in the New Testament by the word "priesthood" is meant only that priesthood which applies to all who have been baptized; and hold that the command by which Christ gave power to his Apostles at the Last Supper to do what He Himself had done, applies directly to the entire Christian Church, and that thence, and

1234a John 21:15-17. 1234b Acts 20:28. 1235a Gal. 2:19-20
1236a Cf. Council of Trent, *Sess.* XXIII, c. 4.

thence only, arises the hierarchical priesthood. Hence they assert that the people are possessed of a true priestly power, while the priest only acts in virtue of an office committed to him by the community.

(*The faithful participate in the Sacrifice, not by 'co-celebrating' but by offering with the priest; by offering themselves with the Victim.*)

The Sacrifice of the Mystical Body

1237 *(51, 114)*

For if, as St. Augustine writes, our mystery is enacted on the Lord's table, that is Christ our Lord Himself (a), who is the head and symbol of that union through which we are the Body of Christ (b) and members of his Body (c): if St. Robert Bellarmine teaches, according to the mind of the Doctor of Hippo, that in the Sacrifice of the altar there is signified the general sacrifice by which the whole Mystical Body of Christ, that is all the city of the redeemed, is offered up to God through Christ, the High Priest (d): nothing can be conceived more just or fitting than that all of us in union with our Head, who suffered for our sake, should also sacrifice ourselves to the Eternal Father. For in the Sacrament of the altar, as the same St. Augustine has it, the Church is made to see that in what she offers she herself is offered (e).

(*How to make the faithful participate in the Mass.—Diocesan liturgical commissions.—The priest's Communion.—Communion of the faithful.*)

1238 *(51)*

The Church of Jesus Christ needs no other bread than this to satisfy fully our souls' wants and desires, and to unite us in the most intimate union with Jesus Christ, to make us "one body" (a), to get us to live together as brothers who, breaking the same bread, sit down to the same Heavenly Table to partake of the elixir of immortality (b).

(*How to receive Communion.—Eucharistic worship.—Divine office.—The liturgical year.—Practices not strictly liturgical.—Liturgical arts.—The liturgical life.—Vigilance against errors in matters liturgical.*)

1237a Cf. *Serm.* CCLXXII. 1237b Cf. 1 Cor. 12:27.
1237c Cf. Ephes. 5:30.
1237d Cf. St. Robert Bellarmine, *De Missa*, Book II, c. 8.
1237e Cf. *De Civitate Dei*, Book X, c. 6. 1238a 1 Cor. 10:17.
1238b Cf. St. Ignatius Martyr, *Ep. ad Ephes.*, XX.

1239 (88) Watch with like diligence lest the false teaching of those be propagated, who wrongly think and teach that the glorified human nature of Christ really and continually dwells in the "just" by his presence and that one and numerically the same grace, as they say, unites Christ with the members of his Mystical Body

(*Obedience to the hierarchy.—Hopes for a still greater union in the holy liturgy.*)

THE CHURCH'S POWER OVER THE SACRAMENTS

Apost. Const. *Sacramentum Ordinis*, November 30, 1947.

1240 (113, 122, 137) The Sacrament of Orders, instituted by Christ the Lord, a sacrament which transmits spiritual power and confers grace for the proper fulfilling of ecclesiastical functions, is unique and identical for the universal Church; this is what the Catholic faith professes; for as Our Lord Jesus Christ gave the Church only one government under the authority of the Prince of the Apostles, one single faith, one single sacrifice, so He gave only one single treasury of signs producing grace, namely, the sacraments. Nor has the Church in the course of centuries substituted other sacraments for those sacraments instituted by Christ, nor has she the power to make this substitution, for, according to the teaching of the Council of Trent (a), the seven sacraments of the New Law were instituted by Our Lord Jesus Christ, and the Church has no power over "the substance of the sacraments", that is, over those things which, according to the sources of divine revelation, Christ the Lord Himself prescribed must be maintained in the sacramental signs.

(*Doubts on the subject of the matter and form of Orders.—According to the Council of Florence itself, the tradition of instruments is not part, by the will of Our Lord, of the substance of the sacrament.*)

1241 (122) But if, by the will and prescription of the Church, these rites were at one time necessary for the validity (of the sacrament), everyone knows that what the Church has decreed she also has the power to change or to abrogate.

(*Matter and form of Orders.*)

1240a Conc. Trid. Sess. VII, can. 1, *De Sacram. in genere.*

A STANDARD UNTO THE NATIONS

All. to the members of Italian Catholic Action, September 12, 1948.

(*The will to maintain Christian civilization.—The triple victory which has overcome the world.—Victory over the denial of God.*)

Was there ever a time when the Catholic Church appeared, 1242 (102, 115, 224, 228) as she does today, as *signum levatum in nationes*, "a standard unto the nations" (a)? We are today witnesses of formidable upheavals, perhaps even more grave in their consequences than the fall of the ancient Roman Empire. Political power has changed radically, within nations and among nations. Ancient dynasties have disappeared, one after the other; dictators who dreamed of the domination of the world for a millenium have been overthrown; entire continents find themselves on the decline or in the ascendant; social organizations are undergoing profound transformations. But one institution remains firm, forever identical with herself, and yet always new and adapted to the realities of each age: the Church of Christ, strong with the strength of truth and grace, of which she is the depository, the herald, and the dispenser; strong in the firmness of faith and the constancy of her children.

(*Victory over matter.—Victory over social ills.—The conditions of this triple victory.*)

CONFIRM THY BRETHREN

R.M. to the world, December 24, 1948.

Grave and at the same time tender, like the testament and 1243 (155, 165-166, 224) farewell words of a most loving Father, are the words of the Divine Redeemer to his first Vicar on earth: *Confirma fratres tuos*, "Confirm thy brethren!" (a) They have not ceased to resound in Our mind and Our heart since the day when, in his inscrutable designs, He willed to confide to Our weak hands the helm of Peter's barque.

Immortal words deeply graven in the depths of Our soul, they become all the more penetrating each time when, in the exercise of the apostolic ministry, We have to communicate to the Episcopate and to the faithful of the world the teaching,

1242a Isaias 11:12.

1243a Luke 22:32.

the norms, and the exhortations which the plenary accomplishment of the saving mission of the Church requires, and which, without prejudice to their substantial immutability, must nevertheless be adapted as occasion demands to the constantly changing circumstances and a variety of times and places.

(*Persecutions against the Church.—The courage of the martyrs.—Disasters.*)

The impossible condition

1244 (60, 88) The Church's maternal eye follows these souls, temporarily lost or in danger, with vigilant love and redoubled solicitude. She is not troubled. She prays. She waits: she waits for the return of her children and is anxious to find means of hastening that hour. To this end she does not recoil from any sacrifice, no effort is too painful for her to reach that end. She is ready for anything. For anything, with the exception of one thing: let no one ask her to obtain the return of the children separated from her—either in times past or in recent ones—at the price of minimizing or clouding any item at all in the deposit of Christian faith confided to her safe-keeping (a).

(*The Christian in the trials of this world.—The true Christian will for peace.*)

ROME THE ETERNAL

All. to Roman students, January 30, 1949.

(*The privilege of Roman youth: to live in a city rich in world history.—The Latin language.—The Italian language.—Secular history of Rome: the ruins of the Roman Empire.*)

1245 (224, 226-227) On the contrary, when we stand before the witnesses of the Christian past we always feel something immortal: the faith which they reveal still lives, and is multiplied indefinitely in the number of those who profess it; the Church still lives to which

1244a *Essa non si adira. Essa prega. Essa attende: attende il ritorno di quei figli, pensosa di trovare i mezzi atti ad accelerarne l'ora. Per ciò Essa non indietreggia dinanzi a nessun sacrificio; nessuna pena è per lei troppo grave a tal fine. Essa è pronta a tutto. A tutto, tranne soltanto una cosa: che non le si chiegga di ottenere il ritorno dei figli da lei separati—sia in tempi passati, sia recentemente—al prezzo di qualsiasi menomazione od offuscamento del deposito della fede cristiana affidato alla sua custodia.*

they belong, and she is always the same through the centuries. She is the Church of Christ, today, in what concerns her visible aspect, more perfect, more complete, more developed than in the dawn of her nativity and the first ages of her external manifestation. Today the Church, with her more than 350 million faithful spread over the face of the earth, needs quite another cohesiveness, different bonds of organization and laws, a more effective guidance by means of a central government, than in primitive times when Christians numbered only a few thousand, and, with very rare exceptions, belonged to the very State and civilization of the Roman Empire itself. But the structure of the Church in its essential characteristics and in its interior life was then, as always, the same, even more in certain points than historical research would have led us to expect. In her maturity which knows no enfeeblement, the Church has not changed the expression of her face; her voice, keeping its own unalterable tonality, has acquired still more vigor and force.

The gauge of immortality

With this affirmation we find ourselves once more at Rome near Peter's Chair. Because Christ has realized his will to found a Church, one and indestructible, and to do so by the promise made to Peter, by the institution of the primacy, or, what is the same thing, the Papacy. The Church established on Peter and his successors, and she alone, must be the Church of Christ, one in herself and destined to remain until the end of time by means of submission to a personal and visible Head (a). 1246 (20, 40, 137-140, 161, 182)

It was a disposition of divine Providence that Peter chose Rome as his episcopal See. Here, in the circus of Nero—we possess incontrovertible archeological proofs of this—he died as a confessor of Christ; beneath the central point of the gigantic cupola was, and is, the place of his entombment. His successors, the Popes, have continued his mission to the present day.

1246a *Con questa affermazione ci troviamo di nuovo in Roma presso la Cattedra di Pietro. Perchè Cristo ha attuato la sua volontà di fondare una Chiesa indistruttibile ed una con la promessa a Pietro, con la istituzione del primato o, ciò che è lo stesso, del Papato. La Chiesa, stabilita su Pietro e sui suoi Successori, e soltanto essa, doveva essere la Chiesa di Cristo, una in sè e duratura sino alla fine dei tempi mediante la sottomissione ad un Capo personale e visibile*

1247 (145, 169-170, 228) In the succession of Roman Pontiffs there are many who, like the Prince of the Apostles, have sealed with their own blood their fidelity to Him whose visible representatives they were. Many were great by reason of their sanctity, their genius, their learning, the authority of their person. There were others whose purely human qualities corresponded less accurately to the dignity of their supreme pastoral office. But the most formidable tempests unleashed from the time of the Apostle Peter down to our own have not been able to shake the Church or prejudice the divine mission of her Rulers. Each Pope, in the very moment in which he accepts his election, receives it immediately from Christ with the same power and with the same privilege of infallibility (a).

1248 (143) If there should ever come a day—We say this as a matter of pure hypothesis—when the physical reality of Rome were to crumble; if ever this Vatican Basilica, the symbol of the one, invincible, and victorious Catholic Church, were to bury beneath its ruins the historical treasures and the sacred tombs it enshrines, even then the Church would not, by that fact, be overthrown or undermined; the promise of Christ to Peter would always remain true, the Papacy would continue unchanged, as well as the one, indestructible Church founded on the Pope alive at that time.

Thus it is: *Rome the Eternal* in the Christian and supernatural sense, is superior to the Rome of history. Her nature and her truth are independent of the historic City.

1249 (215) And such, beloved sons and daughters, should your faith be, too; unshakable, because it has for foundation the rock on which the Church is built. Proclaim it and bear it, this faith of yours, among your associates and your fellow students, with clear-sighted vision, with profound conviction, with a courage certain of victory. And pray for the Pope, that the Lord, who has willed him to be the shepherd and bishop of your souls (a), may grant him to help by word and example those whom he rules, and with them to attain life everlasting (b).

1247a *Ogni Papa la riceve, nel momento stesso in cui accetta la sua elezione, immediatamente da Cristo, con gli stessi poteri e con lo stesso privilegio della infallibilità.*
1249a Cf. 1 Peter 2:25.
1249b Cf. *Miss. Rom. Orat. pro Papa.*

CAN THE POPE BE SILENT?

All. to the faithful of Rome, February 20, 1949.

(The condemnation of Cardinal Mindszenty.—Persecutions today and in the past.)

Romans! The Church of Christ is following the way marked out by her Divine Redeemer. She feels that she is eternal; she knows that she cannot perish, that the most violent storms will not overpower her. She does not beg for favors, the threats of disgrace of earthly powers do not intimidate her. She does not meddle in questions which are purely political or economic; she does not care to debate on the utility or the lack of it in one or another form of government. Always desirous, as far as it depends upon her, to have peace with all men (a), she gives to Caesar what belongs to him by right, but she cannot give up or abandon what belongs to God. 1250 (93-94, 227)

Now, it is well known what the totalitarian and anti-religious state exacts and expects of her as the price of her toleration and her problematic recognition. This is what it wants her to be: 1251 (100, 111, 117, 125, 225)

a Church that will be silent, when she should speak;

a Church that will water down God's law, adapting it to the tastes of the human will when she should proclaim it aloud and defend it;

a Church that would detach itself from the unshakable foundation on which Christ built it, and take up a convenient position on the moving sands of the opinions of the day, or yield herself to the passing currents;

a Church that will not resist the oppression of consciences and will not defend the legitimate rights and the just liberties of the people;

a Church that, with shameful servility, will remain enclosed in the four walls of the temple, forgetting the divine mandate received from Christ: "Go ye into the highways (a); teach all men" (b).

Beloved sons and daughters! Spiritual heirs of an innumerable legion of confessors and of martyrs! 1252 (145-146, 160-

Is this the Church that you love and venerate? Do you recognize in such a Church the features of your Mother's face? Could

1250a Cf. Rom. 12:18. 1251a Matt. 22:9 1251b Matt. 28:19.

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161, 163, 165, 167) you imagine a Successor of the first Peter, who would yield to such exigencies?

The Pope has the divine promises; even in his human weakness he is invincible and unshakable; herald of truth and of justice, the principle of the unity of the Church, his voice denounces errors, idolatry, superstition; it condemns iniquity; it makes charity and justice loved.

1253 *(57, 92)* Can he then be silent, when in a nation, by violence or guile, churches which are united to the center of Christianity, to Rome, are torn from her; when all the Greek Catholic Bishops are imprisoned, because they refuse to deny their faith; when priests and faithful are arrested and persecuted because they refuse to be separated from their true Mother the Church?

Can the Pope be silent when the right to educate their own children is taken from parents by a minority which wishes to alienate them from Christ?

1254 *(160)* Can the Pope be silent when a State, overstepping the limits of its competence, arrogates to itself the power of suppressing dioceses, of deposing Bishops, of overturning the ecclesiastical hierarchy and of reducing it below the strict minimum required for effective ministration to souls?

Can the Pope be silent when they go so far as to punish in prison a priest guilty of being unwilling to betray the most sacred and inviolable of secrets, the secrecy of sacramental confession?

Is all this "unlawful interference" in the political power of the State? Who could honestly say so? Your exclamations have already given the answer to these questions and to a multitude of similar ones.

ALWAYS UP TO DATE

All. to the Pontifical Seminary of Anagni, April 29, 1949.

(*The 50th anniversary of the foundation of the Seminary.–Its work.*)

1255 *(6, 11, 223-224)* If it is true that they are in error who, moved by a childish and immoderate desire for novelty, attaint by their teaching, their actions, their agitation, the immutability of the Church, it is not less certain that they, too, are in error who seek, consciously or otherwise, to fix her in a sterile immobility (a). The Church, the

1255a *Si è vero che sono in errore coloro che, mossi da una puerile e smoderata brama di novità, ledono, con le loro dottrine, coi loro atti e con le loro agitazioni, la immutabilità della Chiesa, non è men certo che s'ingannerebbero anche quelli i quali cercassero, scientemente o no, d'irrigidirla in una sterile immobilità.*

Mystical Body of Christ, is, like the men who compose her, a living organism, substantially always equal to herself; and Peter would recognize in the Church, Catholic, Roman, of the twentieth century that first society of believers whom he addressed on the day of Pentecost. But a living body grows, develops itself, tends towards maturity. The Mystical Body of Christ, like the physical members who constitute it, does not live and move in the abstract, outside the constantly changing conditions of time and place; she is not, and cannot be, separated from the world which surrounds her; she is always of her own time, she advances with it from day to day, from hour to hour, continually adapting her attitude and her bearing to the society in the midst of which she must work.

(*Remain united and faithful to the traditions and the idea of the Seminary.*)

THE SALVATION OF NON-CATHOLICS

Letter of the Sacred Congregation of the Holy Office, August 8, 1949, to the Archbishop of Boston.

(*Controversy which arose at Boston College on the subject of the axiom, "Outside the Church there is no salvation."*)

1256 *(61, 97, 109, 111)* We are bound by divine and Catholic faith to believe all those things which are contained in the word of God, whether it be Scripture or Tradition, and are proposed by the Church to be believed as divinely revealed, not only through solemn judgment but also through the ordinary and universal teaching office (a).

Now, among those things which the Church has always preached and will never cease to preach is contained also that infallible statement by which we are taught that there is no salvation outside the Church.

However, this dogma must be understood in that sense in which the Church herself understands it. For, it was not to private judgments that Our Savior gave for explanation those things that are contained in the deposit of faith, but to the teaching authority of the Church.

1256a Vatican Council, Sess. III, c. 111; Denz., n. 1792.

Now, in the first place, the Church teaches that in this matter there is question of a most strict command of Jesus Christ. For He explicitly enjoined on his apostles to teach all nations to observe all things whatsoever He Himself had commanded (b).

Obligation to enter the Church

1257 (50, 60, 62, 116, 131, 184) Now, among the commandments of Christ, that one holds not the least place, by which we are commanded to be incorporated by Baptism into the Mystical Body of Christ, which is the Church, and to remain united to Christ and to his Vicar, through whom He Himself in a visible manner governs the Church on earth.

Therefore, no one will be saved who, knowing the Church to have been divinely established by Christ, nevertheless refuses to submit to the Church or withholds obedience from the Roman pontiff, the Vicar of Christ on earth.

Not only did the Savior command that all nations should enter the Church, but He also decreed the Church to be a means of salvation, without which no one can enter the kingdom of eternal glory.

The "desire" may suffice

1258 (62, 75) In his infinite mercy God has willed that the effects necessary for one to be saved, of those helps to salvation which are directed toward man's final end, not by intrinsic necessity, but only by divine institution, can also be obtained in certain circumstances when those helps are used only in *desire* and *longing*. This we see clearly stated in the Sacred Council of Trent, both in reference to the Sacrament of Baptism and in reference to the Sacrament of Penance (a).

The same in its own degree must be asserted of the Church, in as far as she is the general help to salvation. Therefore, that one may obtain eternal salvation, it is not always required that he be incorporated into the Church *actually* as a member, but it is necessary that at least he be united to her by *desire* and *longing*.

The implicit "desire"

1259 (62) However, this desire need not always be explicit, as it is in catechumens; but when a person is involved in invincible

1256b Matt. 28, 19-20.
1258a Sess. VI, c. V et XIV; Denz. n. 797 et 807.

ignorance, God accepts also an *implicit desire*, so called because it is included in that good disposition of soul whereby a person wishes his will to be conformed to the will of God.

These things are clearly taught in that dogmatic letter which was issued by the Sovereign Pontiff, Pope Pius XII, on June 29, 1943, "On the Mystical Body of Jesus Christ" (a). For in this letter the Sovereign Pontiff clearly distinguishes between those who are *actually* incorporated into the Church as members, and those who are united to the Church only by desire.

Discussing the members of which the Mystical Body is composed here on earth, the same August Pontiff says: "Actually only those are to be included as members of the Church who have been baptized and profess the true faith, and who have not been so unfortunate as to separate themselves from the unity of the Body, or been excluded by legitimate authority for grave faults committed" (b).

Toward the end of this same Encyclical Letter, when most affectionately inviting to unity those who do not belong to the body of the Catholic Church, he mentions those who "are related to the Mystical Body of the Redeemer by a certain unconscious *yearning* and *desire*" (a), and these he by no means excludes from eternal salvation, but on the other hand states that they are in a condition "in which they cannot be sure of their salvation" (b) since "they still remain deprived of those many heavenly gifts and helps which can only be enjoyed in the Catholic Church" (c). 1260 (61-62)

With these wise words he reproves both those who exclude from eternal salvation all united to the Church *only by implicit desire*, and those who falsely assert that men can be saved equally well in every religion (d).

Necessity of faith

But it must not be thought that any kind of desire of entering the Church suffices that one may be saved. It is necessary that the desire by which one is related to the Church be animated by perfect charity. Nor can an implicit desire produce its effect, unless a person has supernatural faith: "For he who comes 1261 (62)

1259a Cf. above No. 1002 ff. 1259b No. 1002.
1260a No. 1104. 1260b *Ibid.* 1260c *Ibid.*
1260d Cf. Pius IX, *Singulari quadam*, Denz., No. 1641 f; Pius IX, *Quanto conficiamur moerare*, Denz., No. 1677.

to God must believe that God exists and is a rewarder of those who seek Him" (a). The Council of Trent declares (b): "Faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God and attain to the fellowship of his children" (c).

(*Practical dispositions relative to Reverend Leonard Feeney.*)

Submission to the Church

1262 (*62, 184*) Therefore, let them who in grave peril are ranged against the Church seriously bear in mind that after "Rome has spoken" they cannot be excused even by reasons of good faith. Certainly their bond and duty of obedience toward the Church is much graver than that of those who as yet are related to the Church "only by an unconscious desire". Let them realize that they are children of the Church, lovingly nourished by her with the milk of doctrine and the sacraments, and hence, having heard the clear voice of their Mother, they cannot be excused from culpable ignorance, and therefore to them apply without any restriction that principle: submission to the Catholic Church and to the Sovereign Pontiff is required as necessary for salvation.

PATERNITY, THE FOUNDATION OF AUTHORITY

All. to the Second Congress of the Italian Catholic Union of secondary school teachers, September 6, 1949.

(*The responsibility of teachers.*)

1263 (*105, 141, 165*) In recalling to your conscience as educators this dignity and this responsibility, We Ourselves, Vicar of Christ by the disposition of Divine Providence, and by that fact invested with the same offices as he was, who while on earth loved to be called "Master," We Ourselves are included in the number of those who represent in various ways the hand of Providence leading man to his last end.

For is not Our throne principally a pulpit? Is not Our first function teaching? Has not the divine Master and Founder of the Church given to Peter and to the Apostles the fundamental precept: "teach, make disciples"? (a)

1261a Heb. 11:6.
1261b Sess. VI c. VIII.
1261c Denz. No. 801.
1263a Matt. 28:19.

Educator of souls We feel Ourselves to be and We are; a sublime school—in no secondary sense—is the Church, since a great part of the sacerdotal function consists in instructing and educating. It could not be otherwise in the new order instituted by Christ, which is entirely founded on the fact of God's paternity, from which all paternity in heaven and on earth is derived (a), and from which proceeds, in Christ and for Christ, Our own paternity for all souls (b). Now, whoever is a father is by that very fact an educator, for, as the Angelic Doctor explains so clearly, the primordial pedagogical right rests on no other title than on that of paternity (c). 1264 (*105, 163*)

(*Teaching and education.—Rights of the Church and of the family.—Modern pedagogy.—The end to be achieved.—The needs of our times.*)

JURIDICAL SOCIETY

All. to the Rota, November 13, 1949.

(*The work of the tribunal of the Rota.—True and false law.—The divine will, the foundation of law.—Error of juridical positivism.—Juridical order and the moral order.*)

1265 (*12, 19, 79, 123, 224*) The juridical organization of the Catholic Church has never passed nor does it run the risk of passing through such a crisis. How could it be otherwise? Her alpha and omega are thus expressed by the Psalmist: *In æternum, Domine, est verbum tuum, stabile ut cælum . . . Verbi caput constantia est, ea æternum est, et æternum est omne decretum iustitiæ tuæ*, "Forever, O Lord, Thy word standeth firm in heaven . . . The beginning of Thy words is truth: all the judgments of Thy justice are forever" (a). These words hold for the whole of the divine law, and also for the one which the Man-God established as the foundation of his Church. In fact, from the beginning, numbered among his great

1264a Cf. Ephes. 3:15.
1264b *Educatori di anime Noi Ci sentiamo e siamo; sublime scuola è, in misura non secondaria, la Chiesa, come gran parte dell'ufficio sacerdotale consiste nell'insegnare e nell'educare. Nè poteva essere diversamente nell'ordine nuovo instaurato da Cristo, che si fonda tutto sui rapporti della paternità di Dio, da cui deriva ogni altra paternità in cielo e sulla terra, e dalla quale, in Cristo e per Cristo, promana la Nostra paternità verso tutte le anime.*
1264c Cf. St. Thomas, IIa-IIae, q. III, a. 1.
1265a Ps. 118:89, 160.

promises (b), we find that of the institution of his Church as a juridical society. Blind indeed would be the man who would close his eyes to this reality (c).

The science and the practice of canon law do not recognize, it is true, any legitimate law which would not also be true law; their function is to direct, in the limits fixed by the divine law, the ecclesiastical juridical system, constantly and entirely towards the end of the Church herself, which is the salvation and good of souls: To this end the divine law serves in a perfect manner; to the same end must tend ecclesiastical law, and that as perfectly as possible.

THE SECRET OF THE CHURCH'S POWER

R. M. to the faithful of Haiti, December 8, 1949.

(*The Church and Haiti, united since the time of the landing of Columbus.*)

1266 (79-80, 84) Doubtless the Church's efforts have in view the supernatural order, so that, as far as possible, all men may have the benefits of true faith and divine grace, and may render to God, by observing his commandments, the homage which is due to Him, may live and grow and die in friendship with Him and thus enjoy in his presence eternal life and happiness.

But, in striving relentlessly and unreservedly, with all her powers and all her strength in the pursuit of this goal, the Church makes an incalculable contribution even to the common good and the interests of the state.

1267 (80, 84) For in reality the real secret of the moral power of the Church is hidden in the sources of grace at her disposal, above all in the principal sources which are the sacraments. In this way she contributes, indirectly it is true, but with a very high degree of efficacy, to the good of civil society. How is this? Especially in forming really Christian families where fidelity, a peace full of affection reigns between the partners, where children are brought up in the filial fear of God, in respect towards all legitimate authority, in loyalty, honesty, purity. Conjugal chastity,

1265b Cf. Matt. 16:16-20.

1265c *Ciò vale per tutto il diritto divino, per quello altresì che l'Uomo-Dio ha posto a fondamento della sua Chiesa. Infatti, fin dal principio, nelle prime grandi promesse, ha stabilito la sua Chiesa come una società giuridica. Cieco in verità dovrebbe essere chi chiudesse gli occhi a questa realtà.*

the joys of family life, the vigor of a morally healthy youth, such is the armature, and, so to say, the backbone of a national community.

In forming men to Christian virtues the Church by that very fact teaches them to rise above the pettinesses of egotism and, for the love of God, to render to the State what is due to the State; she directs them and initiates them in the good works of fraternal charity; she opens their minds and hearts to the meaning of social justice.

(*This influence of the Church proved by history.—Invitation to cooperate in this work.—Our Lady of the Assumption, Patron of Haiti.*)

ECUMENISM

Instruction of the Holy Office, to the Bishops, December 20, 1949.

(*Without taking part in ecumenical meetings, the Church has much at heart the unity willed by Christ.—This "reunion" depending upon the Church, the Bishops should watch over it and promote it [a].—Directives for the Bishops.*)

In the same way they will take care that, under the false pre- 1268 (60)
text that we should attend to what unites us rather than to what separates us, there be not fostered a dangerous indifferentism, especially among those who are less well versed in theological matters and less profoundly anchored in their religion. For it is to be feared lest because of the so-called *irenical* spirit the Catholic doctrine—whether in questions of dogma or in questions of truths connected with dogma—by a comparative study or the vain desire of a kind of progressive assimilation of differing professions of faith, the Catholic doctrine itself be assimilated or in some way accommodated to the teaching of the dissidents, so that the purity of Catholic teaching would suffer, or its true and certain meaning in some way be obscured.

They will also carefully avoid that dangerous manner of 1269 (2,
speaking which would give rise to erroneous opinions and false

1268a *Quum præfata "reunio" ad Ecclesiæ munus et officium potissimum pertineat, speciali cura Episcopos, quos "Spiritus Sanctus posuit regere Ecclesiam Dei" eidem attendere oportet. Ipsi igitur non solum diligenter et efficaciter universæ huic actioni invigilare debent, verum etiam prudenter eam promovere et dirigere.*

(60, 173) hopes which could never be realized; saying, for example, that the teaching of the Sovereign Pontiffs in the encyclicals on the return of the dissidents to the Church, on the constitution of the Church, on the Mystical Body of Christ, ought not to be taken into consideration, since not everything in them is of faith, or what would be worse, that in dogmatic matters not even the Catholic Church has the plenitude of Christ, but that she can be made perfect by the other churches (a).

They will carefully avoid and firmly insist upon the fact that in teaching the history of the Reformation and the Reformers, the failings of Catholics not be exaggerated and the faults of the Reformers not be dissembled, or that the more accidental aspects of the question not be so highlighted that what is essential is hardly seen or felt: the defection from the Catholic faith. Finally, they will guard against too great and false external zeal or imprudence and excessive ardor, lest harm be done to the cause rather than benefit.

1270 (40, 60, 144) Therefore, Catholic doctrine must be propounded and explained in its *totality* and in its *integrity*; it is not permitted to pass over in silence or to veil in ambiguous terms what is comprised in the Catholic truth on the true nature and stages of justification, on the constitution of the Church, on the primacy of jurisdiction of the Roman Pontiff, on the unique true union by the return of separated Christians to the one true Church of Christ. Certainly they can be taught that in returning to the Church they will lose nothing of the good which, by God's grace, they have accomplished up to the present, but rather that by this return it will be completed and rendered perfect. But this should not be said in such a way that it would seem to them that in returning to the Church they would be bringing something substantial to it, which, up to that moment, had been lacking. These things must be said clearly and unambiguously, first because they are seeking the truth, then because outside the truth no true union is possible.

(*Mixed assemblies. Practical dispositions.*)

1269a *Arcebunt quoque periculosum illum loquendi modum, quo falsæ opiniones gignantur ac fallaces spes, quæ nunquam impleri possunt; ex. gr. dicendo quæ de dissidentium ad Ecclesiam reditu, de Ecclesiæ constitutione, de Corpore Christi Mystico in Litteris Encyclicis Romanorum Pontificum traduntur non ita æstimari*

VATICAN CITY

All. to the members of the Diplomatic Corps, December 28, 1949.

(*The significance of the reception of the Diplomatic Corps and of the mission of the Ambassadors . . .*)

. . . in this State of Vatican City, whose importance cannot be measured in statistics, or in the extent of its territory, or evaluated in terms of armed forces (a). 1271 (179)

Its territory—on which you are here gathered together—an imperceptible dot on atlases and maps! But in the spiritual order a symbol of very great value and universal extension, the guarantee of the absolute independence of the Holy See for the accomplishment of her mission in the world.

Its armed forces? A material reality almost non-existent! The war potential of this minuscule State is nil; its potential for peace, incalculable. And Our hope, founded on the Lord's help, the master and friend of peace, is to see this peace-potential rise once more, rise to its complete efficacy for the good of all nations.

Yes, this spot of earth, chosen by Providence, is, by reason of its moral value and the strength and direction of its influence, one of the centers about which gravitates the history of the world, a reality outside which the whole development of the past would be nothing more than an insoluble riddle.

(*Vatican City, the hope and support even of those who live outside the Church.—Desires for the rapprochement of peoples.*)

debere, quippe non omnia sint fide tenenda, vel, quod pejus est, in rebus dogmaticis ne Catholicam quidem Ecclesiam jam habere plenitudinem Christi, sed ab aliis eandem perfici posse.

1271a Some years later, on the 27th of July, 1956, speaking to the faithful of the tiny Kingdom of Liechtenstein, the Holy Father returned to the same idea, already expressed by his predecessor (Cf. above, No. 881): "When Our predecessor of immortal memory, Pius XI, on that important date February 11, 1929 when the Lateran Treaties were signed, spoke of this solution to the Roman Question, he remarked with the wit which was characteristic of him, that the small size of the State which the Vatican would henceforth be would be very largely compensated for both by the treasures of art and science contained in its buildings, museums, and archives, and by the noble function which this State was to fulfill as temporal foundation, condition of security and independence of the representative of Christ."

OPINION IN THE CHURCH

All. addressed to the Catholic Press Congress, February 17, 1950.

(*The Catholic Press in the service of truth, justice, and peace.—The struggle against totalitarianism and juridical positivism.*)

1272 (9, 111) Finally, We wish to add one more word relative to public opinion within the Church itself (naturally in matters which are open to discussion). There is no reason to be astonished at this unless a person does not know the Church, or does not know it well. For, in fact, the Church is a living body, and there would be something lacking in her life if public opinion were deficient within her, a deficiency whose blame would fall on pastors and faithful. But here again the Catholic press can be very useful. In this service nonetheless, more than in any other, the journalist must display that character which We have described and which is a compound of inalterable respect and profound love for the divine order, that is to say, in the present case, for the Church as she is, not only in the eternal designs, but in her concrete existence here below in space and time, divine, yes, but made up of human members and organs.

(*Hold a middle course between illusory and unreal spiritualism and a defeatist and coarsening realism.*)

POSITIVE LAW

All. to the International Congress of Civil Law, July 15, 1950.

(*All law has its roots in God.*)

1273 (9, 12, 19, 78-79, 213) As for the Church, since she is herself a great social organism, a solidly established supra-national community, would it be possible for her to subsist without a definite and precise law? Beyond this consideration whose logic cannot be gainsaid, but is of a purely natural order nonetheless, she knows that she was constituted by her Divine Founder as a visible society provided with a juridical order. and the basis of this order, of this juridical system, is none other than the positive divine law. The goal of the whole life of the Church, her function to lead men to God, to promote their union with God, is to be found, it is true, in the ultra-terrestrial sphere, in the supernatural; it is, in the last analysis, something which takes place immediately, personally, between God and man. Yes, but all along the way which leads to this goal and where this function is exercised, each one of the faithful journeys as a member of the ecclesiastical community, under the guidance of the Church, in the particular and concrete conditions of his existence. Now, when we speak of a community and the direction of an authority, we speak of the power of authority and of the law.

(*Aim of the Congress.—Rendering national legal codes uniform.—Three important points.*)

THE AIM OF THE MISSIONS

Letter *Perlibenti quidem*, August 9, 1950, to the International Mission Congress.

(*How to interest all the faithful in the missions.*)

1274 (6, 77, 82-84, 93, 133, 135) Besides, in the allocution which We gave on June 24, 1944, to the Executive Committee of the Pontifical Missionary Societies meeting in Rome (a) We declared openly that the end par excellence of the Missions is to establish the Church so firmly in mission countries that, as it continues to plunge its roots deeper and deeper, it will be able to live and prosper by itself without the help of Missionary Societies; this help should be discontinued when there is no longer any reason for it.

For the Church has no intention of dominating peoples or of exercising her power in purely temporal concerns; her only desire is to bring the higher light of faith to all nations, to favor the development of human and civil culture, and to promote fraternal concord.

(*Appeal to secular and regular clergy engaged in teaching.*)

For the Church is the Mystical Body of Christ, in which "if one member suffer, all the members suffer with it" (b). And so, since today many of the members are covered with wounds and suffering cruelly, all the faithful must consider it a sacred duty to unite themselves to them in close material and spiritual collaboration. (*Help the missions laid waste by the war.*)

THE LIVING TEACHING AUTHORITY

Encycl. *Humani generis*, August 12, 1950.

(*Dissensions and errors of the present day.*)

1275 (96. In all this confusion of opinion it is some consolation to Us to see former adherents of rationalism today frequently desiring

1274a Above No. 1131 1274b 1 Cor. 12:26.

99, 101-102) to return to the fountain of divinely communicated truth, and to acknowledge and profess the word of God as contained in Sacred Scripture as the foundation of religious teaching. But at the same time it is a matter of regret that not a few of these, the more firmly they accept the word of God, so much the more do they diminish the value of human reason, and the more they exalt the authority of God the Revealer, the more severely do they spurn the teaching office of the Church, which has been instituted by Christ, Our Lord, to preserve and interpret divine revelation. This attitude is not only plainly at variance with Holy Scripture, but is shown to be false by experience also. For often those who disagree with the true Church complain openly of their disagreement in matters of dogma and thus unwillingly bear witness to the necessity of a living Teaching Authority.

(*The mission of theologians and Catholic philosophers.– Attempts to modify dogmatic formulae.*)

Dogmatic formulae

1276 (102) It is evident from what We have already said, that such tentatives not only lead to what they call dogmatic relativism, but that they actually contain it. The contempt of doctrine commonly taught and of the terms in which it is expressed strongly favor it. Everyone is aware that the terminology employed in the schools and even that used by the Teaching Authority of the Church itself is capable of being perfected and polished; and we know also that the Church itself has not always used the same terms in the same way. It is also manifest that the Church cannot be bound to every system of philosophy that has existed for a short space of time. Nevertheless, the things that have been composed through common effort by Catholic teachers over the course of the centuries to bring about some understanding of dogma are certainly not based on any such weak foundation. These things are based on principles and notions deduced from a true knowledge of created things. In the process of deducing, this knowledge, like a star, gave enlightenment to the human mind through the Church (a). Hence it is not astonishing that some of these notions have not only been used by the Ecumenical Coun-

1276a *Nituntur enim principiis ac notionibus ex vera rerum creatarum cognitione deductis; in quibus quidem deducendis cognitionibus humanæ menti veritas divinitus revelata, quasi stella, per Ecclesiam illuxit.*

cils, but even sanctioned by them, so that it is wrong to depart from them.

1277 (102) Hence to neglect, or to reject, or to devalue so many and such great resources which have been conceived, expressed and perfected so often by the age-old work of men endowed with no common talent and holiness, working under the vigilant supervision of the holy magisterium and with the light and leadership of the Holy Ghost in order to state the truths of the faith ever more accurately, to do this so that these things may be replaced by conjectural notions and by some formless and unstable tenets of a new philosophy, tenets which, like the flowers of the field, are in existence today and die tomorrow; this is supreme imprudence and something that would make dogma itself a reed shaken by the wind. The contempt for terms and notions habitually used by scholastic theologians leads of itself to the weakening of what they call speculative theology, a discipline which these men consider devoid of true certitude because it is based on theological reasoning (a).

The proximate criterion of truth

1278 (2, 98-99, 101-102, 106, 109, 172) Unfortunately these advocates of novelty easily pass from despising scholastic theology to the neglect of and even contempt for the Teaching Authority of the Church itself, which gives such authoritative approval to scholastic theology. This Teaching Authority is represented by them as a hindrance to progress and an obstacle in the way of science. Some non-Catholics consider it as an unjust restraint preventing some more qualified theologians from reforming their subject. And although this sacred Office of Teacher in matters of faith and morals must be the proximate and universal criterion of truth for all theolo-

1277a *Quapropter neglegere, vel reicere, vel sua valore privare tot ac tanta, quæ pluries sæculari labore a viris non communis ingenii ac sanctitatis, invigilante sacro Magisterio, nec sine Sancti Spiritus lumine et ductu, ad accuratius in dies fidei veritates exprimendas mente concepta, expressa ac perpolita sunt, ut eorumdem in locum conjecturales notiones sufficiantur ac quædam fluxæ ac vagæ novæ philosophiæ dictiones, quae ut flos agri hodie sunt et cras decident, non modo summa est imprudentia, verum etiam ipsum dogma facit quasi arundinem vento agitatam. Despectus autem vocabulorum ac notionum quibus theologi scholastici uti solent, sponte ducit ad enervandam theologiam, ut ajunt speculativam, quam, cum ratione theologica innitatur, vera certitudine carere existimant.*

gians (a), since to it has been entrusted by Christ Our Lord the whole deposit of faith—Sacred Scripture and divine Tradition—to be preserved, guarded and interpreted, still the duty that is incumbent on the faithful to flee also those errors which more or less approach heresy, and accordingly "to keep also the constitutions and decrees by which such evil opinions are proscribed and forbidden by the Holy See" (b), is sometimes as little known as if it did not exist. What is expounded in the Encyclical Letters of the Roman Pontiffs concerning the nature and constitution of the Church, is deliberately and habitually neglected by some with the idea of giving force to a certain vague notion which they profess to have found in the ancient Fathers, especially the Greeks. The Popes, they assert, do not wish to pass judgment on what is a matter of dispute among theologians, so recourse must be had to the early sources, and the recent constitutions and decrees of the Teaching Church must be explained from the writings of the ancients.

1279 (109, 111) Although these things seem well said, still they are not free from error. It is true that Popes generally leave theologians free in those matters which are disputed in various ways by men of very high authority in this field; but history teaches that many matters that formerly were open to discussion, no longer now admit of discussion.

The authority of the Encyclicals

1280 (109, 111, 168, 173) Nor must it be thought that what is expounded in Encyclical Letters does not of itself demand consent, since in writing such Letters the Popes do not exercise the supreme power of their Teaching Authority. For these matters are taught with the ordinary teaching authority, of which it is true to say: "He who heareth you, heareth me" (a), and generally what is expounded

1278a *Utique, proh dolor, rerum novarum studiosi a scholasticæ theologiæ contemptu ad neglegendum, ac vel etiam ad despiciendum facile transeunt ipsum Magisterium Ecclesiæ, quod theologiam illam sua auctoritate tantopere comprobat. Hoc enim Magisterium ab ipsis tamquam progressionis sufflamen ac scientiæ obex exhibetur, ab acatholicis vero quibusdam jam veluti injustum frenum consideratur quo excultiores aliqui theologi a disciplina sua innovanda detineantur. Et quamquam hoc sacrum Magisterium, in rebus fidei et morum, cuilibet theologo proxima et universalis veritatis norma esse debet. . . .*

1278b C.I.C., can. 1324; cf. Conc. Vat. Const. *De Fide cath.*, cap. 4; above No. 351.

1280a Luke 10:16

and inculcated in Encyclical Letters already for other reasons appertains to Catholic doctrine. But if the Supreme Pontiffs in their official documents purposely pass judgment on a matter up to that time under dispute, it is obvious that that matter, according to the mind and will of the same Pontiffs, cannot be any longer considered a question open to discussion among theologians (b).

Return to the sources

It is also true that theologians must always return to the sources of divine revelation: for it belongs to them to point out how the doctrine of the living Teaching Authority is to be found either explicitly or implicitly in the Scriptures and in Tradition (a). Besides, each source of divinely revealed doctrine contains so many rich treasures of truth, that they can really never be exhausted. Hence it is that theology through the study of its sacred sources remains ever fresh; on the other hand, speculation which neglects a deeper search into the deposit of faith, proves steril, as we know from experience. But for this reason even positive theology cannot be on a par with merely historical science. For, together with the sources of positive theology God has given to His Church a living Teaching Authority to elucidate and explain what is contained in the deposit of faith only obscurely and implicitly. This deposit of faith our Divine Redeemer has given for authentic interpretation not to each of the faithful, not even to theologians, but only to the Teaching Authority of the Church. But if the Church does exercise this function of teaching, as she often has through the centuries, either in the ordinary or extraordinary way, it is clear how false is a procedure which would attempt to explain what is clear by means of what is obscure. Indeed the very opposite procedure must be used. Hence Our Predecessor of immortal memory, Pius IX, teaching that the most noble office of theology is to show how a doctrine

1281 (98, 101, 107, 108)

1280b *Neque putandum est, ea quæ in Encyclicis Litteris proponuntur, assensum per se non postulare, cum in iis Pontifices supremam sui Magisterii potestatem non exerceant. Magisterio enim ordinario hæc docentur, de quo illud etiam valet: "Qui vos audit, me audit"; ac plerumque quæ in Encyclicis Litteris proponuntur et inculcantur, jam aliunde ad doctrinam catholicam pertinent. Quodsi Summi Pontifices in actis suis de re hactenus controversa data opera sententiam ferunt, omnibus patet rem illam, secundum mentem ac voluntatem eorumdem Pontificum, quæstionem liberæ inter theologos disceptationis jam haberi non posse.*

1281a Pius IX, *Inter gravissimas*; above No. 156.

defined by the Church is contained in the sources of revelation, added these words, and with very good reason: "in that sense in which it has been defined by the Church" (b).

(*The analogy of faith and Tradition.—Reference to papal teachings* [c].—*Theology, errors regarding the Eucharist.*)

The Mystical Body

1282 (*38, 61*) Some say they are not bound by the doctrine, explained in Our Encyclical Letter of a few years ago, and based on the sources of revelation, which teaches that the Mystical Body of Christ and the Roman Catholic Church are one and the same thing (a). Some reduce to a meaningless formula the necessity of belonging to the true Church in order to gain eternal salvation.

(*Philosophical errors.—Exceptional value of the method and teaching of St. Thomas Aquinas.*)

The Magisterium and philosophy

1283 (*106, 110*) It would indeed be unnecessary to deplore these aberrations from the truth, if all, even in the field of philosophy, directed their attention with the proper reverence to the Teaching Authority of the Church, which by divine institution has the mission not only to guard and interpret the deposit of divinely revealed truth, but also to keep watch over the philosophical sciences themselves, in order that Catholic dogmas may suffer no harm because of erroneous opinions.

(*Errors concerning the biological sciences.*)

1284 (*99, 102, 215*) The Teaching Authority of the Church does not forbid that, in conformity with the present state of human sciences and sacred theology, research and discussions, on the part of men experienced in both fields, take place with regard to the doctrine of evolution, in as far as it inquires into the origin of the human body as coming from pre-existent and living matter—for the Catholic faith obliges us to hold that souls are immediately created by God. However this must be done in such a way that the reasons for both opinions, that is, those favorable and those unfavorable to evolution, be weighed and judged with the necessary seriousness, moderation and measure, and provided that all are prepared to submit to the judgment of the Church, to whom Christ has given the mission of interpreting authentically the Sacred Scriptures and of defending the dogmas of faith (a).

(*Errors concerning the historical sciences.—Exhortation to vigilance on the part of ecclesiastical authorities.*)

1281b *Ibid*
1281c *Providentissimus*, above No. 527.—*Spiritus Paraclitus*, above No. 786.—*Divino afflante*, above, No. 1113.
1282a Cf. Encycl. *Mystici Corporis Christi*: above Nos. 1002 ff

THE SACERDOTAL OFFICE

Apostolic Exhortation *Menti nostræ*, to the clergy of the Catholic world, September 25, 1950.

1285 (*156, 206*) There ever echoes in Our mind the voice of the Divine Redeemer saying to Peter: "Simon, son of John, lovest thou me more than these? . . . feed my lambs, feed my sheep" (a), and the voice of the Prince of the Apostles himself, exhorting the Bishops and priests of his own day with these words: "Feed the Lord's flock which is confided to you . . . becoming models of the flock" (b).

Considering these words with attention, We judge it to be a special part of Our supreme ministry to put forth every effort to see that the work of the venerable Pastors and priests in teaching the Christian people to avoid evil, to overcome difficulties, to cultivate holiness, is each day made more effective.

(*The Pope's solicitude for the priesthood.—The duties of the priests.—Perfection and charity.—Imitation of Christ.—Priestly virtues.—Sacrifice of the Mass.*)

The voice of the Church

1286 (*206*) In the same way the Divine Office is ever the "voice of the Church", which expresses the prayers and desires of all the faithful, who, associated with the prayers and in the faith of the priest, praise Jesus Christ, and through him render thanks to the Eternal Father, begging him for the necessary graces of each day and each hour. So it is that what Moses did in ancient times, when on the mountain top he raised his arms in prayer to God for his people and petitioned God's mercy for them as they struggled in the valley below, is daily renewed by the sacred ministers.

(*Liturgical prayer.—Private prayer.—Devotion to Our Lady.—Confession and spiritual exercises.*)

1284a cf. All. to the Pontifical Academy, November 30, 1941
1285a Cf. John 21:15, 17. 1285b 1 Peter 5:2, 3

Dispenser of the mysteries

1287 (206) On the mount of Calvary the side of the Divine Redeemer was pierced, and from it there flowed forth his sacred Blood, which, like an overflowing torrent, courses through the centuries to purify the souls of men, to expiate their sins, to bestow upon them the treasures of salvation.

To the execution of so sublime an office the priests are destined. In fact, they have the duty, not only of procuring the life and grace of Jesus Christ for the members of his Mystical Body and of communicating it to them, but also of watching over the increase of that same Mystical Body, for they should continually be giving new children to the Church, educating, instructing, and guiding them. Since they are the "dispensers of the Mysteries of God" (a), they ought to serve Jesus Christ in perfect charity and devote all their strength to the salvation of their brothers.

1288 (206) Since they are apostles of the light, they must enlighten the world with the Gospel teaching, and the Christian faith must be so vigorous within them that they will be able to share it with others, and, ever imitating the examples and precepts of the Divine Master, succeed in bringing every soul to him. They are apostles of grace and pardon, and so they should be entirely dedicated to procuring the salvation of men, to bringing them to the altar of God where they may be fed with the bread of heavenly life. They are apostles of charity; therefore they must promote the works and enterprises of charity, which, especially in our times, when the needs of the poor have greatly increased, are all the more urgent.

Moreover, the priest will take special care that the faithful rightly understand the doctrine of " the Communion of Saints"; he will endeavor to have them penetrate its meaning and experience it.

(*The modern apostolate.—The heresy of action.—The example of Christ.—Recruitment and formation of the clergy.—Problems of today.—Indigent clergy.—Final exhortation.*)

HOW A DEFINITION IS PREPARED

All. to the Consistory, October 30, 1950.

(*Announcement of the definition of the Dogma of the Assumption.*)

1287a 1 Cor 4:1

1289 (102, 107, 109) But before arriving at this decision, We thought it good, as you know, to confide the matter to learned men for investigation and consideration. On Our order they have gathered together all the petitions touching on the question which have come to the Apostolic See, they have examined them and carefully studied them, in order to make perfectly clear what the Sacred Magisterium and the whole Church holds to be of faith in this doctrine.

Likewise, by Our order the testimony of the common faith of the Church, the indications and traces of this common faith on the corporeal Assumption of the Most Blessed Virgin into heaven, have all been scrutinized with the greatest care, whether these are to be found in the common teaching of the Sacred Magisterium, or in Sacred Scripture and in the oldest liturgy of the Church, or in the writings of the Fathers and the theologians, or in the ensemble of other revealed truths.

And besides, We have addressed letters to all Our Bishops in which We asked them not only to tell Us their opinion on this matter, but to signify to Us at the same time what their clergy and people thought, and what they desired.

1290 (102, 107, 228) Then from all over the whole earth in almost unanimous and wonderful agreement there arose to Us the voices of Pastors and the Christian people, who professed the same faith, and begged for the same thing as something most earnestly desired by all, so that We thought We ought not to delay any longer; and therefore We have decided to proceed to the definition of the dogma.

For if the whole Catholic Church can neither deceive nor be deceived since her Divine Founder Himself, who is truth itself (a), said to his Apostles: "Behold I am with you all days even to the consummation of the world" (b), it follows necessarily that this truth, which the Bishops and their people believe most firmly, is divinely revealed and can be defined by Our supreme authority.

(*Spiritual benefits hoped for through the intercession of the Blessed Virgin.*)

THE SOURCES OF THE DOGMA

Bull, *Munificentissimus*, November 1, 1950.

(*The privileges of the Blessed Virgin.—The Immaculate Conception.—Petitions of the clergy and the faithful in favor of*

1290a Cf. John 11:6 1290b Matt. 28:20

the definition of the dogma of the Assumption.—The Pope recalls the consulting of the Bishops.)

1291 (89, 96, 99, 102, 108-109) And those whom "the Holy Spirit has established bishops, to govern the Church of God" (a) gave to both questions an almost unanimous affirmative response. This "singular agreement of the Catholic Bishops and faithful" (b) who hold that the corporeal Assumption of the Mother of God into Heaven can be defined as a dogma of faith, since it presents Us with the agreement of the teaching of the ordinary Magisterium of the Church with the faith of the Christian people—which the same Magisterium supports and directs—therefore manifests by itself in an entirely certain way, and exempt from all error, that this privilege is a truth revealed by God and is contained in the divine deposit which Christ committed to his Spouse for her faithful keeping and infallible declaration (c). The Magisterium of the Church, not, certainly, by human means, but by the protection of the Spirit of truth (d), and therefore, without any least error, carries out the mission confided to her of keeping the revealed truths in their purity and integrity age after age; therefore, she transmits them unalloyed, neither adding anything to them, nor subtracting anything from them. "For neither—as the Vatican Council teaches—was the Holy Spirit promised to Peter and his successors so that by his revelation they might proclaim a new doctrine, but he was promised so that with his assistance they might keep in a holy fashion the revelation delivered to the Apostles—or the deposit of faith—and might teach it faithfully" (e).

1292 (108-109) Therefore, from the ordinary Magisterium of the Church with common consent a certain and solid argument is drawn to prove that the corporeal Assumption into Heaven of the Blessed Virgin Mary—which, in what concerns the heavenly "glorification" itself of the virginal body of God's dear Mother, could not be known by any human mind by virtue of its merely natural powers—is a truth revealed by God and therefore to be firmly and faithfully believed by all the children of the Church. For, as the same Vatican Council asserts: "All those things are to be believed with

1291a Acts 20:28.
1291b Pius IX, Bull, *Ineffabilis Deus*. Cf. above No. 220.
1291c Cf. Vatican Council, *De fide catholica*, cap. 4., above Nos. 336 ff.
1291d Cf. John 14:26.
1291e Vatican Council, *De Ecclesia Christi*, IV, above Nos. 356 ff

a divine and catholic faith which are contained in the word of God written or handed down, and which are proposed to our faith as divinely revealed, by the Church, either in a solemn pronouncement or by her ordinary and universal teaching authority" (a).

(*Development in the course of the centuries in the knowledge of revelation.—Belief in the Assumption attested by the liturgy, witness of the Fathers of the Church, theologians, from the beginning.*)

The assistance of the Holy Spirit

1293 (32, 89) Since therefore, the universal Church, in which lives the Spirit of Truth who directs her infallibly in perfecting the knowledge of revealed truths, has manifested its faith in many ways in the course of the centuries, and since the Bishops of the whole world petition almost unanimously to have the truth of the corporeal Assumption of the Most Blessed Virgin Mary into Heaven defined as a dogma of the divinely revealed Catholic faith—which truth is supported by Sacred Scripture and is profoundly rooted in the souls of the faithful, is proved by the liturgy of the Church from very ancient times, is consonant with other revealed truths, is brilliantly defended and explained by the zeal, science, and wisdom of theologians—We believe the moment has come, fixed by the designs of God and his Providence, when We should solemnly declare this signal privilege of the Virgin Mary.

(*Definition of the dogma of the Assumption.*)

VISIBLE CATHOLICITY

All. to the Cardinals and Bishops, November 2, 1950.

(*The Pope thanks them for having come to surround him at the moment of the definition of the dogma of the Assumption.*)

1294 (131) But you have come here from very distant regions, even from the ends of the earth, which fact furnishes new and very striking proof of the nature of the Church of Christ, which gathers together and unites within it all the nations. Your presence and your assembling here is the crowning point of the spectacles which this Holy Year has afforded: no other Holy Year can be compared to it: for you have shown in a magnificent way how men of the Catholic Church from every race and every tongue are united in faith and charity.

1292a *De fide catholica*, III, above No. 341.

(Refutation of the calumnies launched against the Church.—Exhortation to prayer and penance to escape the scourge of war.—Marriage and the family.—The ambiguous term "social security".)

THE CHAIR OF PETER

All. to the teachers and pupils of the secondary schools, November 4, 1950.

(The Pope thanks them for the gifts they offer: a "cathedra" and a missionary booklet.—He recalls the allocution of January 17, 1940 [Above No. 966].)

1295 (142, 144, 168) A *Cathedra!* The Master's Chair: *Cathedra docentis!* Is not teaching—as We said then—the first duty of Our Apostolic See? You have offered Us a Chair, emphasizing the symbolic meaning of the figures—historical and allegorical personages—which the artist's chisel has sculptured there. On this pontifical throne, on the Chair of Peter, We take Our place solely as the Vicar of Christ. We are his representative on earth; We are the organ by means of which is heard the voice of him who alone is the Master of all (a), Christ, the Eternal Word of the Father, born of the Virgin Immaculate, the throne, the seat of Divine Wisdom. Is it not this, doubtless, that the entire Catholic world felt in the depths of its soul, what We Ourselves felt in the depths of Our own, more than the whole universe, in that solemn moment, solemn above all others, in which, by a supreme act of Our Magisterium, We proclaimed the glory of Mary Triumphant with her Son, glorious in heaven in her soul and in her body? This thought has made you engrave on the front of the *cathedra*, as a luminous comment on the Pope as Teacher: *Unus est Magister*, *"One is your master"* (b). Receive, therefore, the expression of Our gratitude which We address to you from the bottom of Our heart. *(Zeal for distant missions.)*

MIRROR OF THE SANCTITY OF THE CHURCH

Letter *Lætanti admodum*, November 12, 1950—to Cardinal Micara on the occasion of the Congress of Religious.

(Organization of the first international Congress of Religious.—The spirit and aim of the Congress.)

1295a *Ecce dedi verba mea in ore tuo*, "Behold, I have given My words in thy mouth"; Jer. 1:9. 1295b Cf. Matt. 23:8

Like a most loving Mother, the Church still recognizes publicly today, as she has never ceased to do at any time, the importance of the life of religious perfection, and with all her strength she encourages and promotes it, because she sees shining in it, as in a mirror, the image of that many-sided sanctity, a valid exhortation to the just to cultivate virtue, a gentle encouragement to the guilty to return to the ways of probity. 1296 (129)

(Good wishes for the success of the Congress.) (a)

THE RELIGIOUS STATE

All. to the first International Congress of Religious, December 8, 1950.

(The benefits of the Holy Year.—Common interests of religious institutes.—Nature of the religious life, of the religious state.)

First it will be helpful for Us to say a few words about the place of Religious Orders and Congregations in the Church. You know well that our Redeemer founded a Church which is by nature hierarchical. Now, between the Apostles and their successors, to whom must be added the assistants in their office, and the simple faithful, He placed a clear distinction, and it is from the union of these two elements that the Kingdom of God upon earth is made up. Wherefore, it is by divine law that the clergy are to be distinguished from the laity (a). Between these two grades of the hierarchy is to be found the state of the religious life, which, ecclesiastical in its origin, exists and draws its value from the fact that it is closely connected with the proper end of the Church, which is to lead men to the acquisition of sanctity (b). If every Christian, under the Church's guidance, ought to climb this sacred summit, the religious man for his part tends towards it by a way which is proper to himself and by means which are of a more excellent nature. 1297 (78, 129, 136, 209, 313)

Moreover, the religious state is not reserved for one or another of the two parts which by divine right exist in the Church, 1298 (137,

1296a Cf. **THE STATES OF PERFECTION.**
1297a Cf. C.I.C., Can. 107.
1297b *Quocirca divino ipso jure statutum est, ut clerici distinguantur a laicis. Inter duos hos gradus religiosæ vitæ status intericitur, qui, ecclesiastica origine defluens, ideo est atque ideo valet, quia arcte proprio Ecclesiæ fini cohæret, qui eo spectat, ut homines ad sanctitatem assequendam perducantur.*

(205, 209) since clerics, as well as laymen, can also be religious, and, on the other hand, both religious and those who are not religious, have access to the dignity of clerics. It is, therefore, an error in the appreciation of the foundations on which Christ built his Church to hold that the peculiar form of the secular clergy, inasmuch as it is secular, was established and sanctioned by the Divine Redeemer, and that the peculiar form of the regular clergy, good and legitimate as it is, since it derives from the secular, should be considered secondary and auxiliary. Consequently, if we have in mind the order established by Christ, neither of the two special types of clergy enjoys the prerogative of divine right, since this right does not give preference to one or the other, and does not exclude one or the other (a). As far as what is the difference between them, what are their mutual relationships, what share has been committed to them in working out the salvation of mankind,—all these things Christ left to be determined by changing times and circumstances, or, if We wish to express Our thought more definitely, he handed them over to the decision of the Church.

The priest, collaborator of the Bishop

1299 (205, 207) Without any hesitation, according to the precept of the divine law, the priest, be he secular or religious, ought so to exercise his office that he is the assistant of the Bishop and is subordinate to the Bishop. This is, in fact, what, in conformity with the customs of the Church, the prescriptions of the Code of Canon Law (a) with regard to religious men such as pastors and local Ordinaries, clearly define. Nor is it rare that in mission lands all the clergy, not excepting the Bishop, are regulars. Nor should it be imagined that this is an extraordinary or abnormal state of affairs, or that it is a merely temporary arrangement, and that as soon as it is possible, this sacred administration should be given to secular clergy.

1298a *Deerrat igitur in æstimandis fundamentis, quæ Christus constituendæ jecit Ecclesiæ, qui secum reputat peculiarem sæcularis cleri formam, utpote sæcularis, a divino Redemptore statutam sanctitamque esse, peculiarem autem regularis cleri formam, licet ipsa bona et rata habenda sit, quippe ex altera manet, secundariam et auxiliarem esse. Quocirca, ordine a Christo statuto ob oculos habito, neutra peculiaris gemini cleri forma divini juris prærogativam tenet, cum idem jus neque alteri alteram præponat neque alterutram emoveat.*

1299a C.I.C., can. 454, 5; 626-631

Exemption of religious

1300 (151-153, 157) Even the exemption of Religious Orders is not at variance with the divinely given constitution of the Church, nor does it in any way oppose the law in virtue of which the priest must obey the Bishop. For according to canon law, exempt religious are under the dependence of the Bishop of the diocese, inasmuch as the accomplishment of the Bishop's office and the good ordering of the care of souls require. But without speaking of this, in the discussions which have taken place in the last ten years on the subject of exemption, it has not, perhaps, been sufficiently recognized that exempt religious, in virtue even of the prescriptions of canon law, are always and everywhere under the jurisdiction of the Roman Pontiff as to their highest Superior, and must obey him even in virtue of their vow of obedience (a). Now the Sovereign Pontiff exercises his ordinary and immediate jurisdiction not only over the whole Church, but also over each diocese, and over each of the faithful. Therefore, it is evident that this fundamental law coming from God, according to which clerics and laymen must be under the control of the Bishop, is fully carried out, and, finally, the will and mandate of Christ must be executed by both orders of clergy with equal zeal (b).

(*The duty of tending to perfection.—True and false reasons for embracing the religious life.—Obedience and liberty.—External works and the interior life.*)

The place of contemplatives in the Church

1301 (36, 129, 209) This is true not only of individual religious, who ought to be religious at heart, not merely by reason of their habit, but it is true also of religious life as a whole, which ought to be, in the sight of God and men, solidly based and worthy of the highest

1300a C.I.C., can. 499, §1.

1300b *Quod etiamsi prætermittamus, in disceptationibus per postrema decennia super exemptione habitis haud satis fortasse animadversum est religiosos exemptos, etiam ex prescripto juris canonici semper et ubique Romani Pontificis potestati, utpote supremo suo Moderatori, subici, cui obœdire tenentur etiam vi voti obœdientiæ.—Jamvero Summus Pontifex, ut in universam Ecclesiam, ita in unamquamque diœcesim et in singulos christifideles ordinarium et immediatam jurisdictionem habet. Ergo constat primariæ a Deo latæ legi, qua clerici et laici Episcopi regimini subesse debent, etiam ad religiosos exemptos quod attinet satis superque obtemperatum esse ac denique Christi voluntati et statuto utriusque militiæ clerum pari respondere obsequio.*

esteem. What the Church urgently asks of you is that your external work be in harmony with your interior life, and that the two be established in constant balance. For do you not, clerics and lay alike, profess the state of evangelical perfection? If this is so, bring forth its fruits, that the Mystical Body of Christ which is the Church, may draw new strength from your vigor and zeal. It is because of this that the contemplative Religious Orders are in a certain sense necessary to the Church, for which they remain a perpetual adornment and a source of heavenly graces.

(*Charity and philanthropy.—Adaptation to our times.*)

The triple heritage of the Church

1302 (99, 224) But there is a patrimony of the Church which, from earliest times, has remained intact, which does not change with the passage of the years, and which remains ever adapted to an eminent degree to the needs and desires of the human race: for the most part, it is the Catholic faith, which recently We have defended against new dangers in the Encyclical Letter *Humani generis* (a). This faith, unspotted and unstained, keep most carefully, and be intimately convinced that it has within it whatever resources are needed for any century.

1303 (129, 224) Next, the goal of this state of perfection is part of this patrimony; that end towards which you are striving with all your strength, so that by its help and through its means you will become saints, and, directly or indirectly, you will make others saints by bringing the neighbor to a more abundant participation in divine grace and so procuring for him a pious life and a happy death. In this patrimony is, finally, contained this truth, so noble, so important, that there is only one way to perfection: self-renunciation for the love of Christ. This truth the changing times do not alter.

But there are many accessories where you can and you ought to conform to the mind of the men and the needs of your age.

(*Religious spirit and the apostolate.—Exhortation.*)

THE PERMANENT AND THE ACCIDENTAL

All. to the directors of Catholic Action and Marian Congresses, May 3, 1951.

(*Nature of Catholic Action.—Precisions on certain aspects.*)

1302a Above, No. 1275 ff.

1304 (218) On the other hand, it would be an error to see in Catholic Action—as some have recently stated—something essentially new, a change in the structure of the Church, a new apostolate of the laity parallel to the priest's apostolate and not subordinate to it. There has always been in the Church a collaboration of the laity in the apostolate of the hierarchy, in subordination to the Bishop and to him to whom the Bishop has confided the care of souls under his authority. Catholic Action has given to this collaboration simply a new form and accidental organization for its better and more effective exercise (a).

(*Catholic Action activity.—Its organization.—The Marian Congregations.*)

THE MISSIONARY CHURCH

Encycl. *Evangelii præcones*, June 21, 1951.

(*Twenty-fifth anniversary of the Encyclical "Rerum Ecclesiæ."—Progress and sufferings of the missions.—The work which remains to be accomplished.*)

1305 (135) The aim of the Missions, as everyone knows, is to make the light of Christian truth shine in all its brilliance on new nations, so that new Christians may be added to the fold. But the final end towards which they tend—and this must ever be before our eyes—is to establish the Church so firmly among these new nations that they may receive a Hierarchy chosen from the native clergy. (*The native clergy.—Catholic Action.—Social action.—Discipline of missionary institutes.—The Church respects diverse civilizations and cultures.—Cooperation with missionary works.*)

1306 (39, It is certain that your charity cannot be better employed than in this work, that is, in extending the Kingdom of Christ and

1304a *Sarebbe inoltre erroneo il vedere nell'Azione cattolica . . . qualche cosa di essenzialmente nuovo, un mutamento nella struttura della Chiesa, un nuovo apostolato dei laici, che sarebbe a lato di quello del sacerdote, e non a questo subordinato. Sempre vi è stata nella Chiesa una collaborazione dei laici all'apostolato gerarchico, in subordinazione al Vescovo e a coloro, cui il Vescovo ha affidato la responsabilità della cura delle anime sotto la sua autorità. L'Azione cattolica ha voluto dare a questa collaborazione soltanto una nuova forma e organizzazione accidentale per il suo migliore e più efficace esercizio.*
La data du 9 avril, donnée pour cette allocution par les A.A.S., semble être une erreur. Les D.R. sont d'accord avec les journaux du temps, pour indiquer celle du 3 mai

45, 67, 82) bringing salvation to souls deprived of the faith, for the Lord Himself "has given to everyone . . . (the salvation) of his neighbor" (a).

Consequently, We are pleased to repeat urgently and with renewed solicitude what We wrote in a letter to Our Beloved Son, Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation of the Propaganda, August 9, 1950: "Let all the faithful persevere in their good will to assist the missions; let them multiply their endeavors for them; let them raise earnest prayers to God for them; let them help the missionaries and furnish them the necessary assistance.

"For the Church is the Mystical Body of Christ, in which, 'if one member suffer, all the members suffer with it' (b). And since today a great number of members are in bitter suffering and covered with wounds, all the faithful must consider it a sacred duty to united themselves to them in intention and fact" (c).

(*Appeal to the generosity of the faithful.—Blessing.*)

THE TESTIMONY OF A COUNCIL

Encycl. *Sempiternus Rex*, September 8, 1951.

(*The 15th centenary of the Council of Chalcedon.—The presence of 600 Eastern Fathers.—The Pope's Legates.*)

1307 (147) The legates of the Roman Pontiff occupied the first places among the Bishops; they are the first named, they are the first to speak, they are the first to sign the Acts; by reason of the authority which is delegated to them, they approve or reject the votes of the others, as is manifest in the condemnation of Dioscorus, which they ratified in the following terms: "The most holy and most blessed Archbishop of great and ancient Rome, Leo, by us and by this present Holy Synod, together with the thrice blessed and worthy of all praise Peter the Apostle, unshakable rock of the Catholic Church, and foundation of orthodox faith, has despoiled him (Dioscorus) of his episcopal dignity and has excluded him from every priestly function" (a).

Moreover, that the Pontifical Legates not only exercised the authority of presiding officers, but that the right and honor of presiding was accorded to them by the Conciliar Fathers with no opposing voice, is abundantly clear from the synodal letter

1306a Eccl. 17:2 1306b 1 Cor 12:26. 1306c Cf. Above, No. 1274.
1307a Mansi, *Conc. ampl. col.*, VI, 1047 Act. III.

sent to Leo: "It is thou," they write, "who, as the head presides over the members, wast presiding in thy delegates, and showing thy benevolence" (b).

The first See

1308 (147) It is not Our purpose here to pass in review every one of the acts of the Synod, but simply to touch upon the principal ones, as far as this is useful to throw light upon the truth and to promote piety. Therefore, since it is a question of the dignity of the Apostolic See, We cannot pass over in silence Canon XXVIII of that Council, by which the second rank of honor after the Roman See was given to the See of Constantinople as the imperial city. Doubtless there is nothing here against the divine primacy of jurisdiction which was held as certain, but this canon, composed in the absence of the Pontifical Legates and against their will, and by that very fact in a clandestine and surreptitious manner, lacked all juridical value and was rejected and condemned by St. Leo in a great number of letters. Moreover, Marcianus and Pulcheria accepted this condemnation, and even Anatolius himself, who, excusing the evil committed, wrote to St. Leo: "As for what was recently decreed at the universal Synod at Chalcedon in favor of the See of Constantinople, Your Beatitude may take for certain that the fault was none of mine . . . , but it was the most reverend clergy of the Church of Constantinople who showed this zeal . . . ; and all the value and confirmation of what was done was reserved for the authority of Your Beatitude" (a).

Peter has spoken by Leo

1309 (142) But we must come to the heart of the matter, that is to say, to the solemn definition of the Catholic faith, by which the most pernicious error of Eutyches was repudiated and condemned. In the fourth session of this sacred Synod, when the imperial magistrates were demanding that a new Creed be drawn up, the Pontifical Legate, Paschasinus, interpreting the common desire, responded that there was no need to do so, since there were already enough Creeds and canons accepted by the Church, and on the present subject, there was, in the first place, the letter of Leo to Flavian: "Thirdly (that is, after the Nicene Creed and the Creed of Constantinople and the explanation of them given by

1307b Mansi, VI, 147.
1308a *Anatolius ad Leonem M.*, Ep. CXXXII, 4.

St. Cyril at the Council of Ephesus), there are the writings of that most blessed and apostolic man Leo, Pope of the Universal Church, condemning the heresy of Nestorius and Eutyches, and explaining what is the true faith. Likewise it is this same faith which the holy Synod holds and professes" (a).

It is fitting to recall here that the important letter of the same St. Leo to Flavian on the Incarnation of the Word was read at the third session of the Council; and scarcely had the voice of the reader grown silent, when all who were present cried with one heart and one voice: "This is the faith of the fathers, this is the faith of the Apostles. So we all believe, so all orthodox believers hold. Let him be anathema who does not believe. Peter has spoken through Leo" (b).

(*The dogma of Chalcedon.—Some modern deviations.—Appeal to the Orientals to return to unity.*)

THE FOOD OF THE MYSTICAL BODY

All. to the Eucharistic Congress at Assisi, September 9, 1951.

(*Catholic Italy is resuming the tradition of national Eucharistic congresses.—The Eucharist is the center of Christian life.*)

1310 (51) And as it nourishes each one of the members, so it nourishes the life of the whole Mystical Body in the vicissitudes of its painful pilgrimage; it purifies it, enriches it in every domain, effecting with the sanctification of the members the exaltation and final glory of the entire Body, destined to triumph over the world and over hell by the virtue of Him who redeemed it.

(*The triumph of Christ.—Fruits hoped for from the Congress.*)

THE PURPOSE OF AN ENCYCLICAL

Exhortation to Discalced Carmelite Professors, September 23, 1951.

(*Religious virtues.—Latin language and culture.*)

1311 (106, 111, 167) Finally, We praise your plan to regulate your philosophical and theological studies by taking for directives of the course the indications recently promulgated by Us in the Encyclical Letter "*Humani generis*" (a).

It is not without a painful surprise that We have learned that some have taken this document somewhat ill, as if We had

1309a Mansi, VII, 10. 1309b Mansi, VI, 971. — Act. II.
1311a Above, Nos. 1275 ff.

wished to inhibit the progress of science and coerce individual opinions which, in the schools of philosophy and theology, have admitted of free discussion up to now, without danger to the faith. These men are in error and are leading others into error. It was not Our plan to restrict this liberty. But what We certainly did wish, in virtue of Our Apostolic office, was to separate erroneous and exaggerated opinions from Catholic truth, such as it has been and ever will be, the common heritage of the Church, which must be kept safe and secure, because it transcends all ages and every form of human civilization and culture.

(*Final exhortation.*)

COLLABORATORS OF THE CHURCH

All. to the World Congress of the Lay Apostolate, October 14, 1951.

(*History of the lay apostolate movements.*)

1312 (78, 208, 217) As for the Church, she has a triple mission to perform with regard to all men: to raise fervent believers to the level of the exigencies of the present hour; to bring those who hesitate on the threshold into the warm and salutary intimacy of the home; to bring back those who have strayed away from religion and whom she cannot abandon to their unhappy lot. A beautiful mission for the Church, but made more difficult by the fact that if she has grown very much in total numbers, her clergy has not at the same time grown in proportion. Now the clergy must be reserved before all else for the exercise of the sacerdotal ministry, properly so-called; in this no one can replace them.

An assistance in the apostolate, furnished by laymen, is therefore an indispensable necessity.

(*Recent developments in the apostolate of the laity.*)

The "good odor of Jesus Christ"

1313 (210, 220-221) All the faithful without exception are members of the Mystical Body of Jesus Christ. It follows that the law of nature, and, even more imperative, the law of Christ, makes it an obligation for them to give the good example of a truly Christian life: "We are the good odor of Christ among those who are saved and among those who are lost" (a). All the faithful are also committed,

1313a 2 Cor. 2:15.

and today more than ever, to think in prayer and sacrifice, not only of their personal necessities, but even more of the great intentions of the kingdom of God in the world, according to the spirit of the *Pater Noster* which Jesus Christ Himself taught.

Can we also say that all are equally called to the apostolate in the strict acceptation of that term? God has not given to all either the possibility or the aptitudes for this. We cannot require the work of this apostolate to be assumed by the wife, the mother who is bringing up her children in a Christian fashion, and who, besides, has to take in work to help her husband provide for the needs of the family. The vocation of the apostle is not, therefore, given to all.

(*The domain of the lay apostolate.—Discipline and initiative.*)

In the structure of the Church

1314 (87, 137, 205, 218) It goes without saying that the apostolate of the laity is subordinate to the ecclesiastical hierarchy; the latter is of divine institution; the apostolate of the laity cannot, therefore, be independent of it. To think otherwise would be to undermine the foundations on which Christ Himself built his Church.

This premise once laid down, it would still be an error to think that within the framework of the diocese, the traditional structure of the Church, or her present form, place the apostolate of the laity essentially in a line parallel to the apostolate of the hierarchy, so that even the bishop cannot submit to the pastor the apostolate of the laity in the parish. He can; and he can make it a rule that the works of the lay apostolate destined for the parish itself shall be under the authority of the pastor. The bishop has made him pastor of the whole parish, and he is, as such, responsible for the salvation of his entire flock.

(*Understanding between priests and laity.—Apostolate in every domain of human life.—Union among peoples.*)

THE CHURCH IS ABOVE PARTY

R.M. Christmas, December 24, 1951.

(*The evils of the present time and the feast of Christmas.—The Church and peace.*)

1315 (14, 93) Now, those who, incorrectly, consider the Church to be some kind of earthly power, like a kind of world-wide empire,

are easily led to require of her, as of other powers, the renunciation of neutrality, the definite declaration in favor of one or other party. However, it can never be a question for the Church of renouncing political neutrality, for the simple reason that she cannot put herself at the service of interests which are purely political (a).

And let no one imagine that this is a mere play on words or juggling of ideas. It is enough to have an elementary notion of the foundation on which the Church rests as a society to understand Us; there is no need of further explanations.

The very essence of the Church

1316 (6, 18, 93, 115) The Divine Redeemer founded the Church in order to communicate to humanity by its means his truth and his grace to the very end of time. The Church is his "Mystical Body." She is entirely Christ's, and Christ is God's (a).

Men in politics, and sometimes even men in the Church, wishing to make the Spouse of Christ their ally or their instrument in their political combinations, whether national or international, would injure the very essence of the Church, would damage the life which is proper to her; in a word, they would bring her down to the same plane on which are debated the conflicts of temporal interests. And this is true and remains true even if the interests and ends in question are in themselves legitimate ones.

1317 (93, 133, 162) Anyone, therefore, who would wish to turn the Church from her neutrality, or bring pressure to bear on her in the question of peace, or minimize her right to determine freely if and when and how she wishes to intervene in various conflicts, would not facilitate her collaboration in the work of peace, because such a stand on the part of the Church, even in political matters, could never be purely political, but must always be viewed "*sub specie æternitatis*", in the light of the divine law, of its order, its values, its norms.

1318 (81- The case is not rare in which powers and institutions purely terrestrial leave their neutrality to take sides today in one camp,

1315a *Tuttavia non può per la Chiesa trattarsi di rinunziare ad una neutralità politica per la semplice ragione che essa non può mettersi al servizio di interessi puramente politici.*

1316a Cf. 1 Cor. 3:23.

83, 89, 93, 123) tomorrow, perhaps, in another. It is a game of combinations which can be explained by the incessant fluctuations of temporal interests. But the Church holds herself aloof from such changing combinations. If she judges, it is not, on her part, because she has abandoned a neutrality which she has observed up to this point, for God is never neutral in human affairs, face to face with human history, and neither can the Church be. If she speaks, it is in virtue of the divine mission willed by God. If she speaks, and renders judgment on the problems of the day, it is with the clear consciousness of anticipating, in the strength of the Holy Spirit, the sentence which at the end of time her Lord and Head, the Judge of the Universe, will confirm and sanction (a).

Such is the proper and superhuman function of the Church in political matters. What, then, is the meaning of that empty phrase about a neutrality which the Church must abandon?

Superior criteria

1319 (39, 79, 81, 83) Others, on the contrary, wish the neutrality of the Church in the interest of peace. But these again have not a correct idea of the position which the Church has in the great events of the world.

She cannot come down from that high supernatural sphere which knows no political neutrality—in the sense in which this idea is applied to earthly Powers—; this does not exclude, rather it increases her share in the anguish and suffering of her members, separated from one another in opposing camps, in the anxiety which she feels in seeing opinions and desires at variance within her own ranks. The Church cannot consent to judge things according to criteria which are exclusively political; she cannot bind the interests of religion to orientations determined by purely earthly objectives; she cannot expose herself to the danger of arousing doubts as to her purely religious character; she cannot forget, even for a moment, that her role of God's representative on earth does not permit her to remain neutral, even for a moment, between "good" and "evil" in human affairs.

1318a *Se parla, è in virtù della sua divina missione voluta da Dio. Se parla e giudica sui problemi del giorno, è con la chiara coscienza di anticipare, nella virtù dello Spiritu Santo, la sentenza che alla fine dei tempi il suo Signore e Capo, Giudice dell'universo, confermerà e sanzionerà.*

If this is asked of her, she must refuse it, and the faithful of both camps must, in virtue of their supernatural faith and hope, respect such an attitude on her part.

(*Nature of the peace mission of the Church.—The Church and the Nations.—The Christian order.—The problem of disarmament.—Order and liberty.—The Church of silence.*)

DISINTERESTEDNESS OF THE CHURCH

Apost. Letter, *Cupimus in primis*, January 18, 1952, to the Catholics of China.

(*The ancient glories of China.—The new riches which the Gospel brings her.*)

1320 (78-79, 82, 93, 100, 123-124, 131) Therefore, it is a cause of immense sorrow to Us when We see that among you the Catholic Church is held to be, and is described and attacked, as something inimical to your nation; her Bishops, other ministers, and religious men and women often, alas, expelled from their residences and impeded in the free exercise of their functions, as if this Church, wholly consecrated to the things of heaven, had any other task than inculcating and strengthening virtue in souls, enlightening minds in schools and colleges, alleviating human suffering in hospitals, uplifting and consoling children and old folk in homes, instead of seeking material advantages and earthly domination.

(*The greatness of the present persecutions.*)

Be strong

1321 (75, 77, 91, 228) But it is a question here of the cause of God and of the Holy Church; "be you therefore not affrighted by the adversaries" (a), but be strong with that strength of soul which relies not on human resources but on divine grace obtained in fervent prayer. And your difficulties, your sufferings, your anguish, offer them all to God as a fragrant holocaust so that He may at length deign in his goodness to grant the Church in China peace and tranquility, and may convince all men (it is, moreover, clearer than daylight) that the Church is not seeking earthly goods, but heavenly, and that, in accord with her mission, it is to the heavenly homeland that she directs and guides her children by the acquisition of virtue and the practice of good works.

1321a Phil. 1:29.

The supraterrestrial end of the Church

1322 (52, 57-58, 78, 84, 100, 131-133, 140, 142) There is no dearth of men—as all know and see clearly—who are attempting to seize earthly power, to extend it and increase it from one day to the next; but that is not what the Church desires, what she demands. She is striving to spread the light of the Gospel; with it she adorns the souls of men, she makes them better men and worthy of heaven, she endeavors to bring about the reign of fraternal harmony among citizens, to console and relieve the afflicted according to her means, to consolidate and reinforce the very foundations of human society by Christian virtues, more powerful than any weapons. Those who receive her (the Church) yield to none in their love of country; they obey public authority as a duty of conscience and according to the rules established by God; they pay what is due to each one, beginning with God. The Church calls to herself not one people, not one nation; it is all men of every race that she loves with the divine charity of Christ, which must unite them all with fraternal bonds. Therefore, no one can assert that she is at the service of any particular power; in the same way it would not be right to require of her that, breaking away from that unity with which her Divine Founder wished her to be marked, she should allow separate churches to be set up in each nation, churches unfortunately cut off from the Apostolic See where Peter, Vicar of Jesus Christ, lives in each of his successors to the end of time. A Christian community which would act in this way would wither like the branch cut from the vine (a), and could not produce fruits of salvation. (*The native hierarchy.*)

Sign of universality

1323 (131, 134) To require that all the missionaries who have left their own beloved countries and by their labors and in the sweat of their brow have toiled in the Lord's vineyard in your land should now be driven out as if they were enemies, this is not only a painful measure but one that is most harmful to the very growth of your Church. For the fact that the missionaries are not citizens of a single foreign nation, but that they have been chosen from many nations where the Christian religion is already flourishing and the zeal of the Christian apostolate is already vigorous, shows clearly that the Catholic Church has as one of its proper

1322a Cf. John 15:6

marks to be universal; and that these heralds of the Gospel seek nothing else than to adopt your land as a second home, to enlighten it with the light of Catholic teaching, to form it to Christian manners, to assist it by a supernatural charity, and to bring it, by a progressive increase of native clergy among you to a state of full maturity which will permit it to do without the help and collaboration of missionaries from abroad.

(*The unselfishness of the nuns.*)

The mandate and the assistance of Christ

1324 (88, 91, 134) As you know very well, the Catholic Church does these things under the mandate and on the order received from her Divine Founder; she acts thus, We say, without asking anything else but to enjoy among you the liberty which is due to her to accomplish her mission for the salvation and well-being of the people themselves. And if she is the target of calumnies and false accusations, let her pastors and faithful not be troubled; let them, rather, rely with confidence on the promises of Jesus Christ, which are expressed in these solemn words: "The gates of hell shall not prevail against her" (a), "and behold I am with you all days, even to the consummation of the world" (b).

THE CHURCH AND MORALITY

R.M. to Italian families, March 23, 1952.

(*The duty of parents.—Education of the conscience.—The "new moral".—The natural law and revelation, foundations of morality.*)

1325 (77, 102-103) Both of these, the law written in the heart or the natural law, and the truths and precepts of supernatural revelation, Jesus Our Redeemer remitted into the hands of the Church as the moral treasure of humanity, for her to preach to every creature, expound and transmit, intact and preserved from every contamination of error from one generation to the next.

Against this teaching, unchallenged for long centuries, there arise today difficulties and objections which must be explained.

Of dogmatic teaching, as also of Catholic moral doctrine, it is proposed to make some sort of radical revision to deduce a new order of values.

1324a Matt. 16:18.
1324b *Ibid.* 28:20.

The first step, or better, the first blow aimed at the edifice of the Christian moral norms, would be to detach it—or so it is pretended—from the strict and oppressive surveillance of the authority of the Church, so that, liberated from the sophistical subtleties of the casuistic method, morality would be brought back to its original form and to the determination of the individual conscience.

Where the "new morality" leads

1326 (103) Everyone can see to what dreadful consequences such an overthrow of the very foundations of education would lead.

Not to mention the manifest inexperience and immaturity of judgment of those who maintain such opinions, it will be useful to unmask the central vice of the "new moral". In remitting every ethical criterion to the individual conscience, jealously walled up within itself and made absolute arbiter of its determinations, this theory, far from making the way smooth before it, will turn it from the true way, which is Christ.

1327 (6, 88-89, 97, 99, 103, 119, 224) The Divine Redeemer has consigned his Revelation, of which moral obligations are an essential part, not to any mere men, but to his Church, to which He has given the mission of bringing men to embrace this sacred deposit with faith (a).

In the same way, the divine assistance, ordained to preserve Revelation from error and deformation, has been promised to the Church, and not to individuals. This again is a wise provision, because the Church, a living organism, can thus, with security and ease, either throw light upon or deepen these same moral truths, or, while she maintains them intact in their substance, apply them to the varying conditions of time and place (b). Take, for example, the social doctrine of the Church, which, springing up to answer new needs, is nothing more, at bottom, than the application of the perennial Christian moral to the present economic and social circumstances.

1327a *Il divin Redentore ha consegnato la sua Rivelazione, di cui fanno parte essenziale gli obblighi morali, non già ai singoli uomini, ma alla sua Chiesa, cui ha dato la missione di condurli ad abbracciare fedelmente quel sacro deposito.*

1327b *Sapiente provvidenza anche questa, poichè la Chiesa, organismo vivente, può così, con sicurezza ed agilità, sia illuminare ed approfondire le verità anche morali, sia applicarle, mantenendone intatta la sostanza, alle condizioni variabili dei luoghi e dei tempi*

Autonomy of conscience?

1328 (103, 124) How is it possible, therefore, to reconcile the prevenient disposition of the Savior, who confided to his Church the protection of the Christian moral heritage, with a sort of individualistic autonomy of conscience?

The conscience, withdrawn from its natural climate, could produce only poisonous fruit, which will be recognized simply by the comparison with certain characteristics of traditional conduct and Christian perfection whose excellence is proved by the incomparable works of the Saints.

The "new morality," the Church states, instead of favoring the law of human liberty and love, and of insisting on it as a just stimulus to the moral life, relies, on the contrary, almost exclusively and with excessive rigidity, on the firmness and intransigence of the Christian moral laws, emphasizing often the "Thou must's", "Thou must not's", which have too much of the savor of a vile pedantry.

Now, on the contrary, the Church wishes—and she emphasizes this expressly when it is a question of forming consciences—the Christian to be introduced to the infinite riches of faith and grace in a persuasive manner, so that he will be drawn to penetrate deeply into them.

Nonetheless, the Church cannot refrain from warning the faithful that these riches can only be acquired and preserved at the price of precise moral obligations (a).

(*The necessity of works.—Purity.—Limits of autonomy.—The divine order is universal.*)

THE CENTER OF FAITH

All. to Belgian professors and students, April 12, 1952.

(*The pilgrimage to Rome, witness to their attachment to the Church.*)

1329 (98, Oh! how right you are to put the treasure of your faith above every other good, and how beautiful and important is the work

1328a *Ora invece la Chiesa vuole . . . che il cristiano venga introdotto nelle infinite ricchezze della fede e della grazia, in modo persuasivo, così da sentirsi inclinato a penetrale profondamente.—La Chiesa però non può ritrarsi dall'ammonire i fedeli che queste ricchezze non possono essere acquistate e conservate se non a prezzo di precisi obblighi morali.*

161) of Professors of religion! For them it is a question not only of transmitting divine revelation as Holy Mother Church teaches it and interprets it, but even more of making it loved, preferred above every other science, and borne witness to in action. This is the whole drama of the Christian life which the famous line expresses so well: "Faith which does not act, is it sincere?" (a)

Now on the invitation of your Professors of religion, all of you who have come here have wished to make together a great act of faith, to renew at Rome the ardor and the pride of your faith.

No place could have been better chosen. You are here at the center of faith: when you are grouped about the Confession of Saint Peter in the basilica, raise your eyes to the tops of the pillars which support that incomparable dome of Michelangelo. There you will read in a succinct formula the explanation of your faith: *Hinc una fides mundo refulget*. From this place, from the tomb of Saint Peter, one single faith has shone out across the world. What pagan Rome with its political genius, with its armies, with its wealth, with its powerful government, was not able to effect, Christian Rome has realized and realizes more and more: she effects unity.

1330 *(132, 142)* Yes, truly, it is here that one must see this marvelous unity of faith. When We celebrate the Holy Sacrifice at the papal altar on the very tomb of the Prince of the Apostles, the cosmopolitan assembly of the faithful which surrounds Us has only one heart and one soul in the same faith; they pray with Us, offer with Us for the salvation of the entire world the bread and the wine which will become the body and blood of Jesus Christ; and when the Sacred Host is lifted up in Our hands from the depths of every heart there rises the same cry of faith: "My Lord and my God!" No longer is there any distinction of race or color, of social or cultural milieu: one faith realizes the most profound unity. The Divine Savior, according to the strong words of St. Paul, has destroyed all separations to establish peace (a).

This union, for which the whole of humanity longs in anguish, tormented by the fear of seeing erupt, on the contrary, a horrible fratricidal war, our faith effects in Christ.

(*Christ is our peace.—It is from the tomb of Peter that* "for nearly twenty centuries the great appeal for unity has emanated.")

1329a Racine, *Athalie*, I, 1, 71. 1330a Cf. Ephes. 2:14.

THE CHURCH OF CHARITY

All. to the members of the Society of St. Vincent de Paul, April 27, 1952.

(*Words of welcome.*)

1331 *(3, 19, 82, 127)* Within the ranks of the human family and of the Church, the battalions of charity are living sources of strength; living because fruitful and irresistible as the love which inspires them and as the Church which embraces them, and which can be called in its highest and deepest sense, the Church of Charity.

And in reality, could any unprejudiced observer of her past or of her present fail to recognize that character which distinguishes her, since she is herself the fruit of the Love which is the principle of the creation and of the Redemption, as it is the term of every created spirit in the eternal and blessed communication of Love itself? This is always a cause of wonder for anyone who studies the history of the Church, and for the believer it is a confirmation of her divine origin, this fact of the eagerness of Christian charity to furnish in every age men and works for the alleviation of every sort of misery.

(*The charitable institutions of the Church.—Recommendations to the members for their apostolate.*)

ROME AND JERUSALEM

All. to the Parish of St. Sabbas, Rome, January 11, 1953.

1332 *(26, 142, 151)* Although the solicitude of all the Churches (a) keeps Our attention fixed on the entire world and obliges Us to watch over every part of the flock of Christ, so that they will not lack nourishment or fall prey to the wolf, We cannot forget that Jesus, the Supreme Invisible Pastor, has willed to confide to Us in a particular way the City of Rome. And so Our special care is for it, and no one can be surprised that Our anxiety for it is very great.

(*Success of parish works.—Emulation among parishes of Rome.—To be an "efficient community."*)

1333 *(20-21)* At Jerusalem was gathered together in the Cenacle under the eyes of Mary the Christian community, the Church, initiated by the preaching of the Lord, made perfect on the gibbet of the

1332a 2 Cor. 14:28.

Cross, manifested in all its unity and universality on the day of Pentecost. It remains the model, the prototype of every Christian community, and even of the parish.

(*Bring souls to Jesus.—Problem of Catholic Action organization.*)

DIPLOMATIC TREATIES

Letter from the Secretariat of State to the Archbishop of Belgrade, February 16, 1953.

(*Convocation of the Yugoslav bishops by Marshal Tito to study the possibility of a* modus vivendi *for Church and State.*)

1334 (158) After the rupture of diplomatic relations between Yugoslavia and the Holy See, the safeguarding of the fundamental rights of the Church remained, in a particular way, the responsibility of the conscience, the zeal, and the loyalty of the bishops; to them belonged the duty not only of maintaining the integrity of faith and morals, but also of protecting the institutions of the Church, its discipline, its religious, educational, and social establishments.

As you are aware, any treaty between the Church and a national government is beyond the legitimate competence of the Ordinaries, and according to canon law, belongs solely to the power of the Apostolic See.

By reason of these ecclesiastical laws, the bishops of this country, if they have not received the previous consent and the indispensable faculties from the Apostolic See, can in no way undertake engagements, or approve, even verbally, the ideas or suggestions of the treaty in question. (*Practical dispositions.*)

THE FOLD OF CHRIST

All. to the Lenten preachers, Rome, March 27, 1953.

(*Pastoral cares.—Good wishes for success.*)

1335 (8, 26, 70-71, 73, 139, 144) You know well that Holy Scripture, when it speaks of the Church, uses—according to the circumstances—images chosen from the architectural, social, anthropomorphic fields. Thus, the Church is an edifice built upon a foundation "stone", so solid that the attack of man or demon cannot overthrow it (a); it is a kingdom whose keys are in the hands of him who received from Jesus the Eternal King the power of binding and loosing on earth and in heaven (b); it is a body whose members are the faithful

1335a Cf. Matt. 16:18.

1335b Cf. Matt. 16:18-19.

and whose action is under the government of the Head who is Jesus, represented by his Vicar on earth (c). (149, 150, 210, 228)

But there is one image upon which, as is well known, Jesus seems to insist in a special way, delighting in indicating the various elements, in explaining their significance, in proposing their practical application; the Church is a sheepfold which has one supreme invisible Shepherd, Christ Himself, who has willed, nevertheless, to be replaced on earth by a visible Shepherd, the Pope.

(*The text "Tu es Pastor ovium", "You are the Shepherd of the flock," is the object of the meditation of the Holy Father.*)

1336 (142, 205) Today, as a complement to what We then said (a), We address Ourselves particularly to you, beloved Priests, collaborators—each in his own territory—of the Bishop among the Roman people, that specially chosen portion of the universal flock of Christ. This is why We say to each one of you: "Tu es pastor ovium." The parish, which Jesus has confided to you, with Us as his intermediary, is also a sheepfold, and you are its shepherd.

(*The protection of the fold.—The sheep outside.—The lost sheep.—The faithful sheep.—The future harvest.*)

THE CHURCH DOES NOT GROW OLD

All. to the Parisian students of the Centre Richelieu, April 19, 1953.

(*The students have celebrated the Good Friday Liturgy at Assisi; they are celebrating Easter at Rome.*)

1337 (150, 227) We know that two of you received the Sacrament of Baptism during the Easter Vigil. How would it be possible not to evoke here, at Rome, the time when this profession of faith assumed in the eyes of the official paganism of the Roman Empire the aspect of a rupture with the ancient world and of an entrance into a new world, the young Christian Church? Did not the poet Prudentius describe, about the year 400, the long lines of catechumens passing before the deserted pagan temples on their way to the Lateran to receive the sacred sign of the new religion? (a) Today, it is in general the false gods who look young,

1335c Cf. Rom. 12:4-6; 1 Cor. 12:12-27; Ephes. 4:4.
1336a To the parishioners of St. Sabbas, above No. 1332.
1337a *Contra Symmachum*, I, 585 ff.

and the Church which seems old. But keep your certainty and do not let yourselves be deceived! Even if, not counting philosophical systems whose existence is as short-lived as flies, we grant that certain errors can have a long and profound influence on the human race,—nonetheless they all follow the law of history, which, after growth and apogee, brings decline and fall. The Church of Christ has received and always will receive from her Divine Founder the strength to withstand this law. Constantly she renews her youth and outlives all errors.

(*Be apostles.—Pray and receive Holy Communion.—No contradiction between science and faith.*)

The Church of all men

1338 (69, 84, 131, 133) . . . Practice the love of neighbor and refine your sense of social justice: but a social justice for every condition of society and for all classes. Let no one reproach the Church with lack of love for the worker. Some might rather be tempted to say that for some time now, in spite of the most pressing tasks which concern her, she has placed the question of labor too much in the foreground of her solicitude. But We cannot admit this reproach either. Hold fast to this: the Church is the Church of all men; she is there for all; she wishes to gather all men into one family as brothers and sisters in Christ.

Widen your horizon and your heart; extend them to every country and to all nations. Only the Catholic Church can dispose of such powers of reconciliation, of understanding, of unity, powers capable of acting on ultimate convictions, the most profound convictions, those which dominate life. It is the task of the children of the Church to set these forces to work.

(*Final exhortation.*)

RELIGIOUS SOCIETY

All. to the journalists of the foreign press at Rome, May 12, 1953.

(*The 9th Congress of their association.—They represent more than 30 nations.—Vatican State.*)

1339 (11, 16, 39, 77, 79, 94, 149, 158) The Holy See is the supreme authority of the Catholic Church, and therefore of a religious society whose end is located in the supernatural and in the next world. Certainly, the Church lives in this world. Her sons and daughters, about 400 million Catholics, belong, each in his or her own person, to a people and

a definite nation: it is always one of the essential tasks of the Holy See to safeguard—throughout the entire world—normal, and, if possible, friendly relations between Church and State, so that Catholics can live in peace and tranquility in their faith, and, at the same time, so that the Church can furnish the State the solid support which she constitutes in every area where she can freely deploy her forces.

The Church is not a political power

1340 (14, 16, 79-80, 93) Consequently, political events have their influence on the Church and on the Holy See as well, but only indirectly in the measure in which, often in a sudden and radical way, they alter the situation of the Church in a country. A political power, however, that is to say, power which pursues political ends by political means, the Church does not wish to be, and she is not. She is a religious and moral power, whose competence is as extensive as the religious and moral domain, and this domain in its turn embraces the free and responsible action of man considered in himself or as a member of society (a).

The law proper to the Church

1341 (93, 132) Before political powers the Church remains neutral, or, even better, since this term is too passive and too ambiguous, she remains impartial and independent. The Holy See never allows itself to be taken in tow by any power or group of powers, no matter how often the contrary is asserted. It can sometimes hap-

1340a Cf. in this same sense the Discourse to the Cardinals, December 24, 1946: "The Church, commanded by the Divine Savior to bring all men to eternal salvation, does not intend to intervene in or take sides in controversies of a purely earthly order.

"She is a Mother. Do not ask a Mother to pronounce against one or another of her sons. All alike must find in her and feel that she has for them that clairvoyant and generous affection, that profound and inalterable tenderness which give to her faithful children the strength to walk with sure steps in the royal way of truth and light, and which inspire the lost and the erring with the desire of putting themselves once more under her maternal guidance. Never, perhaps, has the Church of Christ, never have her faithful and her ministers of every rank and of all classes had so much need of that enlightened love, prompt in sacrifice, ignorant of earthly barriers and human prejudices, than in the distress of the present hour, beside which the painful trials of the past grow pale."

pen that the line of the Holy See coincides with the line taken by that of a political power. But in what concerns the point of departure and the end of the route, the Church and her Supreme Pastor follow only their own law, the mission which they have received from their Divine Founder and which consists in conquering for God all men without distinction, and of bringing them all to Him, whatever be their nationality.

1342 (79, 84, 91, 124, 138, 160) Assuredly, the mission of the Church gives her, as it gives to her supreme government, values, norms, common goals, which the opposition and struggle of the world will neither destroy nor compromise. It gives her reserves of spiritual and moral strength, fed by the strong sap of Christian faith, whose vigor and universality of function are recognized if not by all, at least by most men. These forces are always ready to intervene, in a disinterested and beneficent way, where the good of humanity requires such intervention. This is the atmosphere which characterizes this dwelling and this City.

Do not let yourself be led astray by the human aspect which you can meet in the Church. The fundamental law, which We have briefly exposed, determines the action in which the supreme government of the Church engages. A tradition which is constantly being put to the proof and which is endowed with a rich experience shows her the way and teaches her how to preserve before all men her impartiality and her independence, even in the midst of the most violent agitation of political events.

(*Two difficulties in the work of the journalist: prompt information, true information.—Service of country, service of international peace.—Blessing.*)

THE TESTIMONY OF SAINT BERNARD

Encycl. *Doctor Mellifluus*, May 24, 1953.

(*The 8th centenary of Saint Bernard.—His teaching and its message to our times.— The contemplative.—The man of action.— The defender of the integrity of the faith.*)

On the sovereign authority of the Pope

1343 (149) In this matter, since he knew well that the authority of the Roman Pontiff is worth more than the science of the doctors, he was careful to have this authority intervene, because he recognized that it was sovereign in debated matters and exempt from

all error. And he wrote to Our predecessor of happy memory, Eugenius III, who had in former times been his student, these words which bear the imprint of his charity and his deepest reverence, together with that liberty of soul which becomes the Saints: "Love knows no master, it recognizes its son even in pontifical splendor . . . I advise thee, therefore, not as a master, but as a mother; plainly, as one that loves you" (a). And then he summons him with these vehement words: "Who art thou? The high priest, the Sovereign Pontiff. Thou art the prince of Bishops, thou art the heir of the Apostles . . . Peter in thy power, by the anointing of Christ. Thou it is to whom the keys are committed, to whom the sheep are entrusted. There are indeed other porters at the heavenly gates, and other shepherds; but thou hast inherited a name the more glorious as it is different from theirs and excels them. For they each have their own flocks assigned, one to each; to thee all flocks are entrusted, as a single flock to one man. And not only of the sheep: thou alone art the Shepherd of the shepherds" (b). And again: "He would have to leave the earth, who would wish to find what is not in thy charge" (c).

On his infallibility

1344 (169) Frankly and clearly he recognized the infallible teaching of the Roman Pontiff when it is a question of faith and morals. For, noting the errors of Abelard who "when he speaks of the Trinity, smacks of Arius; when he speaks of grace, Pelagius, of the person of Christ, Nestorius" (a), "who establishes degrees in the Trinity, modes in the majesty, numbers in eternity" (b), in whom "human ingenuity takes over entirely, keeping nothing for faith" (c), not only does he dissect Abelard's subtleties, illusions, and errors, dissipating and refuting them, but he also writes on this matter to Our Predecessor of immortal memory, Innocent II, the following very grave words: "All dangers should be referred to your apostolic office . . . but especially those which touch upon the faith. For I believe that attacks on the faith should be repulsed there precisely where the faith cannot be at fault. And this is the prerogative of this See. . . . This is the moment, Most Holy Father, for you to acknowledge your primacy. . . . You will truly be the Vicar of Peter, whose place

1343a *De Consid., Prolog.*
1343b *Ibid.*, II, c. 8.
1343c *Ibid.*, III, c. 1.
1344a *Epist.* CXCII.
1344b *De error. Abælardi, Praef.*
1344c *Epist.* CLXXXVIII.

you hold, if by your admonition you strengthen hearts wavering in the faith, if by your authority you crush those corrupting the faith" (d). (*Strength and humility.—Love for Jesus and Mary.—Imitate Saint Bernard.*)

THE EXAMPLE OF THE APOSTLES

All. to the pilgrims of different Christian confessions, June 28, 1953.

(*Words of welcome.*)

1345 (88, 142, 228) No type of cruelty can destroy the Church, which received its life from Christ dying on Golgotha. "Persecution does not weaken the Church, it strengthens it" (a), wrote Leo, Our holy Predecessor, that illustrious successor of the Prince of the Apostles; and the centuries which have passed since Paul was beheaded outside the walls and Peter crucified not far from the spot where We are, are witnesses to this, and assure us that the barque of Peter will still cleave a sure path through the often stormy waves of this world's tempests: an invisible divine hand is at the helm.

Tomorrow the Church, and especially Rome, will commemorate these two great beacon lights: Saint Peter and Saint Paul, who have shed such eternal glory on our city.

It is Our prayer that the light of their teaching and their example may illumine the path of each one of you!

THE SOCIETY OF THE ELECT

R.M. to the 6th National Eucharistic Congress of Brazil, August 15, 1953.

(*Introduction.—Contemplation of the heavenly Jerusalem, where the Blessed Virgin reigns.*)

1346 (46, 51, 77, 131) An image, a preparation, a prelude to that divine and eternal vision is the spectacle which you offer today, united at the sacred Table or recollected in profound adoration before the Eucharistic throne; but above all, and in proportion, a much more grandiose spectacle, is the Holy Catholic Church, which, spread through the entire world, is nevertheless always one in faith and love of the Divine Eucharist. Let the altars be multiplied: it is ever one and the same divine Victim immolating

1344d *De error. Abælardi, Praef.*
1345a *Sermon* LXXXII, c. VI, *In natal. Ap. Petri et Pauli.*

Himself two or three thousand times a day all over the world; likewise, let the sacred Tables be multiplied: it is always and ever the same divine manna that all receive, and all of them, be they millions of souls, it unites in the one Mystical Body of Christ. That is why the genius of St. Augustine was able to say that the Sacred Eucharist is, in the last analysis, the society of the elect, because it symbolizes it, prepares it, and forms it (a).

The Eucharist, unifying principle of the Mystical Body

In fact, the Eucharist, this mystery of mysteries and "greatest of all miracles" of the infinite love of Christ—you have meditated on it during the days of your sixth National Congress—the Eucharist was instituted by Christ principally that it might become as it were the Heart of the Church: the center where converge and where are formed into one single body and one single soul all the faithful dispersed in every quarter of the globe, and the perennial source whence they draw the nutritive sap of the same divine life. It is He Himself who solemnly affirms with all the certitude of his infallible and omnipotent word: "My flesh is meat indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abideth in me and I in him" (a). And it was after the first communion, instituted and distributed by his divine hands, that He formulated his new commandment: "Love one another as I have loved you"—; and it was then that He formulated, as Eternal High Priest, the supreme desire of his love: "Holy Father, keep them in thy name whom thou hast given me, that they may be one, as we are." And not only those who are here present, but all those who, in the course of the centuries, will come to believe in me: that all may be one, as thou, Father, in me and I in thee, that they also may be one in us, . . . in the most perfect and constant unity (b). 1347 (51)

O mystery of the divine, the infinite mercy! O sign and efficacious seal of unity! O bond of charity, symbol of peace and concord! (a) One single and identical Victim to adore on every altar; one single divine food served from the Sacred Table in every place; and all, without distinction of origin or nationality, of condition or social class, all are equally invited to believe, to 1348 (51)

1346a *In Joann. Evang. Tract.* XXVI, Nos. 15-17.
1347a John 5:56-57. 1347b Cf. John 13:24; 17:11, 20-23.
1348a Cf. Augustine, *In Joann. Ev. tract.* XXVI, 13; Council of Trent, sess. XIII, 8.

adore, and to communicate, for all are equally participants in his body and blood, all are raised to the same sovereign nobility, *divinæ naturæ consortes*, "partakers of the divine nature" (b); so that all will feel themselves to be more than brothers, members of one single Mystical Body of Christ, loving one another affectively and effectively, as if it were Christ Himself (c).

The model of unity

1349 (38) And if there are obstacles to be overcome, interests in opposition to one another, antagonisms, passions which engender disunion, the love of Jesus in the Eucharist and the all-powerful grace which comes from it "for him who receives it not only materially, but spiritually and fruitfully," will be able, in the end, to surmount, to disentangle, and to vanquish difficulties and to cement peace and concord.

This is why Jesus, Eucharistic love, does not hesitate to propose to his own even in this world *in maligno positus*, "seated in wickedness," as ideal of the love of God and man which should unite them, the unity of the Most Blessed Trinity! He it is who, in instituting the Divine Eucharist, made of our earth on which weighs heavily the curse of sin, more than an image of heaven . . . a paradise in anticipation!

1350 (51) The first faithful understood this in an admirable way; whenever they celebrated the Holy Sacrifice they received the Eucharist; therefore, they loved and assisted one another mutually, to the point of putting their goods in common, as members of the same family, and even more as being "one heart and one mind", as the inspired writer says (a). That is why they used to pray in thanksgiving: "As the bread from many grains of wheat dispersed on the mountain tops, is now united and made one, so from the ends of the earth, O Lord, let your Church be gathered together into your Kingdom" (b). Again, that is why the most certain and most sure sign of Christian charity was the Eucharist, which they sent to the absent, and different communities exchanged It with each other (c). Finally, this is why the Apostle St. Paul found it so strange that

1348b St. John Chrysostom, *In Joann. Hom.*, XLVI, 3; St. Cyril of Jerusalem, *Catech.*, XXII, 3; Cf. 2 Peter 1:4.
1348c St. John Chrysostom, *In I Cor., Hom.*, XXIV, 2.
1350a Acts 4:32.
1350b *Didache* IV, 4.
1350c St. Justin, *Apol.*, I, 65; Eusebius, *Hist. Eccl.* I, 5, c. 24.

some of the faithful of Corinth had introduced social distinctions at the Lord's Table (d).

THE ENTRANCE TO THE GATE OF SALVATION

All. to the students of the Gregorianum, October 17, 1953.

(The fourth centenary of the University.—Historic aspect.—Scholastic method.—Speculative studies and positive sciences.)

1351 (61, 88, 98, 102) No one of these disciplines or sciences constitutes an entrance into the Church; with all the more reason would it be false to assert that there is only one single door to enter by. Even the most holy and the most eminent Doctor, the Church never has accepted, and does not now accept as the principal source of truth. Certainly, she considers Thomas and Augustine great Doctors, and she accords them the highest praise; but she recognizes infallibility only in the inspired authors of the Sacred Scriptures. By divine mandate the interpreter and guardian of the Sacred Scriptures, depository of Sacred Tradition living within her, the Church alone is the entrance to salvation, she alone, by herself, and under the protection and guidance of the Holy Spirit, is the source of truth (a).

(Divers schools of orthodox philosophy.—The institute of social sciences.—The faculties of Canon Law, Ecclesiastical History, and of Missiology.)

1352 (4, 96, 99-100, 102, 228) Above all, this principle should be kept in mind—which, in any case, is required by reverence for the truth: that the Church, although human faults can be found in her, is always the Church of Christ, and, as such, true and infallible in preserving and transmitting the sacred deposit of faith, that is, of truth and heavenly grace; and she is holy, in fact, the very same "Church of God, which He purchased with his blood" (a). God is always great and wonderful in his works, but He is especially to be considered so where his greatest charity is shown forth, where his most abundant redemption in our regard is made perfect, namely in the Catholic Church.

1350d 1 Cor. 11:17-21.
1351a *Ecclesia nempe Dei mandato Sacrarum Scripturarum interpres et custos, in se viventis Sacræ Traditionis depositaria, ipsa est ad salutem adipiscendam porta, ipsa, sub tutela ductuque Spiritus Sancti, sibi fons est veritatis.*
1352a Acts 20:28.

(Eulogy of Père Billot.—Grandeur of the work accomplished by the University.)

DEFENDERS OF THE CHURCH

All. to the members of the Italian Catholic Action, November 4, 1953.

(Directives have previously been given to the chaplains.)

1353 (125, 217, 228) Today We will confine Ourselves to insisting on the absolute necessity for you to close your ranks and to be—as it is your desire and your aspiration—a peaceful and valiant army, ready for every sign from the Church, for every sign from the Pope.

This eagerness and this zeal in the execution of the least desires of the Vicar of Christ has ever been one of the most splendid jewels in the beautiful golden crown of the young members of Italian Catholic Action: generously disposed for any sacrifice whatever, so that this luster will not be clouded, this glorious tradition never interrupted.

If Catholic youth were ever to hesitate or debate when the Church and the Pope gave directives or norms, it would not be worthy of its history and of its glory.

(The struggles of the Church in the course of her history.)

1354 (226-229) In such periods, those who relied upon appearances would have believed in a real danger to the existence or at least to the work of the Church among men; but, in fact, with the help of her Divine Founder and invisible Head, she has found, and will find until the end of time, that these are so many occasions of progress: an increased precision in her doctrine, a marvelous richness of sanctity within, and the extension of her apostolate to other lands, thanks to her missions. Beside the prevaricators God raised up Saints, to the heretics He opposed Doctors, the violence of autocratic Emperors was thwarted by the courage of the Pontiffs, and even the so-called Protestant reform was opposed by the great work of the Catholic restoration.

(Today's dangers: technical progress coinciding with moral decadence.—New hopes of the Church.)

THE MISSION OF THE CHURCH

All. to the 5th National Assembly of the Union of Italian Catholic Jurists, December 6, 1953.

(Sovereign nations and international communities.—Co-existence of Catholics and non-Catholics.—Toleration of error.—Criteria for the jurist.)

1355 (158) For what concerns the religious and moral sphere, he will also ask the judgment of the Church. In the name of the Church, in such decisive questions which touch upon the international life, he alone is competent, in the final analysis, to whom Christ confided the direction of the whole Church, the Roman Pontiff.

Mission of unification

1356 (12, 77-78, 131-132, 137-138) The institution of a Community of peoples, such as today has been partly realized, but which it is hoped to effect and strengthen to a higher and more perfect degree, is a movement from beneath to a higher level, that is to say, of a plurality of sovereign States towards the highest unity.

The Church of Christ has, in virtue of the mandate of her Divine Founder, a similar universal mission. She is to gather to herself and assemble into a religious unity men of every people and of all times. But here the method is in a certain sense reversed; it proceeds from above downwards. In the first case under consideration, the superior juridical unity of the community of peoples was, or is still, to be created. In the second, the juridical community with its universal end, its constitution, its powers and those who are invested with them, is already from the very beginning established by the will and institution of Christ Himself. The function of this universal community is, from the very beginning, to incorporate as far as possible all men and all nations (a), and so to gain them entirely to the truth and grace of Jesus Christ (b).

1357 (80, In the accomplishment of her mission the Church has always found herself, and finds herself still in large measure, faced with

1356a Cf. Matt. 28:19.

1356b *Ma qui la via è in un certo senso contraria; essa va dall'alto al basso. In quella prima testè ricordata, l'unità superiore giuridica della comunità dei popoli era o è ancora da creare. In questa, la comunità giuridica col suo fine universale, la sua costituzione, le sue potestà e coloro che ne sono rivestiti, è già fin dal principio stabilita per la volontà e la istituzione di Cristo stesso. L'ufficio di questa comunità universale fin dall'inizio è di incorporarsi possibilmente tutti gli uomini e tutte le genti, e con ciò di guadagnarli interamente alla verità e alla grazia di Gesù Cristo.*

83, 96, 100) the same problems that the "functioning" of a Community of Sovereign States must surmount; only she feels them even more acutely because she is bound to the object of her mission, determined by her Founder Himself, an object which penetrates into the depths of the human mind and heart. In this condition of things, conflicts are inevitable, and history shows that there have always been conflicts, and there are still, and, according to the Lord's word, there will be until the end of time. Because the Church, by the very fact of her mission, has found herself, and finds herself still, before men and peoples of marvelous culture, before others almost unbelievably lacking in culture, and others still of all possible intermediate degrees: diversity of race, of language, of philosophy, of religious confessions, of national aspirations and peculiarities; free peoples and slave, peoples who have never belonged to the Church, and people who have detached themselves from her communion. The Church must live among them and with them; she can never say, face to face with anyone, that she is "not interested". The commandment imposed upon her by her Divine Founder makes it impossible for her to follow the rule of "laisser faire, laisser passer". She has the duty to teach and to educate with all the inflexibility of the true and the good and, with this absolute obligation, she must remain and work among men and communities who have completely different manners of thinking (a).

1358 *(99, 224)* Let Us go back now to the two propositions We mentioned above: and in the first place to the one concerning unconditional negation of all that is false in religious matters and bad in moral matters. Regarding this point there never has been and there is not for the Church any hesitation, any compromise, either in theory or in practice. Her attitude has not changed in the course of history, and it cannot change whenever and wherever, under whatever varied forms, she is placed before the alternative: incense for idols or blood for Christ. The place where you now stand, Roma Aeterna, by its relics of a greatness that was and with the glorious memories of its martyrs, is the most eloquent

1357a *Il mandato impostole dal suo divino Fondatore le rende impossibile di seguire la norma del "lasciar correre, lasciar fare". Essa ha l'ufficio d'insegnare e di educare con tutta l'inflessibilità del vero e del buono e con questo obbligo assoluto deve stare e operare tra uomini e comunità che pensano in modi completamente diversi*

testimony to the response of the Church. The incense was not burned before the idols, and Christian blood bathed the soil now become sacred. But the temples of the gods in their majestic ruins are only lifeless relics; while around the tombs of the martyrs the faithful of every nation and every tongue fervently repeat the Creed of the Apostles.

Tolerance

1359 *(60)* As for the second proposition, that is to say, tolerance, in determined circumstances, even in cases in which it is possible that the next step is repression, the Church—if only out of consideration for those who with a good conscience (even erroneous, but incorrigible) are of a different opinion—has been led to act and has acted according to that toleration, after which under Constantine the Great and the other Christian Emperors, she became the Church of the State, but always for more noble and important motives; so she acts today and will act in the future if she finds herself faced with the same necessity. In particular cases the attitude of the Church is determined by her intention of safeguarding the *bonum commune*, the common good of the Church, and of the State in each one of the political communities, on the one hand, and, on the other, the *bonum commune* of the universal Church, of the kingdom of God upon earth. To appreciate the pros and the cons in the determination of the "*quæstio facti*", the Church observes no other norms than those which We have already indicated for the jurist and for the Catholic statesman, even in what concerns the ultimate and supreme instance. *(The Concordats.—The International Community and the assurance of peace.)*

SPOUSE AND VIRGIN

Encycl. *Sacra Virginitas*, March 25, 1954.

(Holy virginity and perfect chastity, the precious treasures of the Church.—Nature of Christian virginity.—Its advantages.—The virgins are the honor of the Church.)

1360 *(63, 128-129)* It pleases Us especially to consider what is the sweetest fruit of virginity: that virgins make manifest, and, as it were, public, the perfect virginity of their mother the Church herself and the sanctity of her close union with Christ. It is for this reason that the Bishop makes use of the following words, written with such wisdom, as he follows the rite of the Consecration of

Virgins, humbly praying to God: "that there may be more noble souls who, renouncing the pleasures of the flesh in marriage will desire its mystery, and, not imitating what is practiced in human nuptials, will love what these nuptials symbolize" (a).

1361 (63, 129) That virgins are the living image of that perfect integrity by which the Church is joined to her Divine Spouse, this is beyond doubt their greatest glory; moreover, they present an admirable sign of the flourishing holiness and the spiritual fruitfulness in which this society, founded by Jesus Christ, excels, and this sign is for that society a very great and intense joy. In this sense Cyprian writes most happily: "This is the flower blossoming in the Church, the adornment and ornament of spiritual grace, the joy of her nature, a perfect and incorruptible work of praise and honor, the image of God corresponding to the sanctity of the Lord, the most illustrious portion of the flock of Christ. The glorious fecundity of the Church our Mother rejoices in them and flowers forth abundantly in them; the more the number of virgins increases, so too does her joy grow greater" (a).

PREACHING, THE ACT OF THE CHURCH

Letter from the Secretariat of State to Bishop Duperray of Montpellier, April 13, 1954.

(*The 67th Congress of the "Union of Workers."—Theme: the ministry of the Word of God.*)

1362 (96, 101-102, 198) In the Church, it is well known, the office of preaching belongs properly to the bishop, and no priest can take this function upon himself: he must have received the lawful mission to preach, and only the bishop can give it to him. This traditional teaching, which, perhaps, it is not useless to recall to the clergy both secular and regular, is not simply disciplinary in its significance. For it is by this essential referral to the bishop that preaching becomes in truth an act of the Church, the act by which the Spouse of Christ continues to dispense, by the voice of her priests, the inexhaustible riches of the Gospel teaching.

Therefore, with what a spirit of respect and detachment should the preacher, witness to and messenger of truth, put himself at the service of the Church to manifest the splendor of this

1360a Pont. Rom., *De benedictione et consecratione virginum.*
1361a St. Cyprian, *De habitu virginum*, III.

teaching before the eyes of men! With what supernatural assurance should he not announce a doctrine which is exempt from the frailty and the mutability of human opinion because it rests on the rock of divine Revelation of which the Church is the infallible interpreter.

(*Preaching must first of all be concerned with truth in its purity and integrity.—Exhortation.*)

RESTORE ALL THINGS IN CHRIST

All. for the canonization of Blessed Pius X, May 29, 1954.

(*An hour of triumph for the Church.—The program of the Pontificate: "To restore all things in Christ."*)

1363 (61) But what is the road which opens for us the way to Jesus Christ? he asked himself, as he looked lovingly at the bewildered and hesitating souls of his time. The answer, valid yesterday, as it is today and for all time to come, is *the Church!* It was, therefore, his first care, pursued incessantly until his death, to make the Church ever more concretely ready and open to the journeying of men to Jesus Christ.

Legislative work

(*In harmony with the practical good sense of Pius X, its ultimate motive must be sought elsewhere.*)

1364 (4) The profound source of the legislative work of Pius X is to be sought above all in his personal sanctity, in his intimate persuasion that the reality of God, perceived by him in an incessant communion of life, is the origin and foundation of all order, of all justice, of all law in the world. There where God is, there is order, justice, and law; and, vice versa, all just order protected by law manifests the presence of God. But what institution on earth should manifest more eminently than the Church, the Mystical Body of Christ Himself, this fruitful relation between God and law? God blessed abundantly the work of the holy Pontiff, so that the Code of Canon Law will remain forever the great monument of his Pontificate, and he himself may be considered the Saint sent by Providence to our times (a).

1364a *Iddio benedisse largamente l'opera del beato Pontefice, cosicchè il Codice di diritto canonico resterà nei secoli il grande monumento del suo Pontificato, ed egli stesso potrà considerarsi, come il Santo provvidenziale del tempo presente.*

The second enterprise of the Saint: "the interior unity of the Church in its inner structure: faith"

(Struggle against modernism.)

1365 (46, 170) Solicitous only to keep intact the heritage of God for the flock confided to him, the great Pontiff knew no weakness in facing anyone, however high the dignity or authority of the person, no hesitations before seductive, though false doctrines, inside the Church or out, nor any fear in drawing personal offenses upon himself and of being, unjustly, misinterpreted in the purity of his intentions. He had the clear consciousness that he was struggling for the cause of God and of souls. There was verified in him to the letter the words of the Lord to the Apostle Peter: "I have prayed for thee that thy faith fail not, and thou . . . confirm thy brethren" (a). The promise and the command of Christ gave rise once again, in the undying firmness of one of his Vicars, to the indomitable courage of the athlete. It is just that the Church, in decreeing to him in this hour the supreme glory in the very spot where for centuries has shone the undimmed glory of Peter, and uniting one and the other in a single apotheosis, should sing to Pius X her gratitude and at the same time invoke his intercession that she may be spared new conflicts of this nature.

But what was then properly at stake, namely the preservation of the intimate union of faith and science, is so great a good for the whole of humanity, that this second great work of the holy Pontiff is also of such importance that it goes far beyond the limits of the Catholic world.

(The priestly sanctity of Pius X.—Communion for children.)

The Eucharist

1366 (8, 51, 83) In the profound vision which he had of the Church as a society, Pius X in the Eucharist recognized the power to nourish its inner life and to raise it high above all other human associations. The Eucharist alone, in which God gives Himself to man, can establish a life in society worthy of its members, cemented by love before being bound together by authority, rich in works and tending to the perfecting of each man, a "life hidden in God with Christ" (a).

1365a Luke 22:32.

1366a Cf. Col. 3:3.

Providential example for the world of today, in which terrestrial society, having become constantly more a kind of enigma to itself, is looking anxiously for a solution to give itself back a soul! Let it look at the model of the Church assembled about its altars. Here, in the Eucharistic mystery, man discovers and recognizes legitimately his past, his present, and his future, as a unity in Christ (b).

(The Eucharist, principle and end of the sacerdotal apostolate.—Prayer to St. Pius X.)

THE RESPONSIBILITY OF THE MAGISTERIUM

All. to the Cardinals and Bishops, May 31, 1954.

(The canonization of St. Pius X.—The Holy Father wishes to share his pastoral anxieties with the bishops, and to speak to them of their triple function: teaching, the priesthood, government.)

1367 (85, 97-98, 165, 197-198) Christ our Lord entrusted the truth which He had brought from heaven to the Apostles, and through them to their successors. He sent his Apostles, as He had been sent by the Father (a), to teach all nations everything they had heard from Him (b). The Apostles are, therefore, by divine right the true doctors and teachers in the Church. Besides the lawful successors of the Apostles, namely the Roman Pontiff for the universal Church and Bishops for the faithful entrusted to their care (c), there are no other teachers divinely constituted in the Church of Christ. But both the Bishops and, first of all, the Supreme Teacher and Vicar of Christ on earth, may associate others with themselves in their work of teacher, and use their advice; they delegate to them the faculty to teach, either by special grant, or by conferring an office to which the faculty is attached (d). Those who are so called teach not in their own name, nor by reason of their theological knowledge, but by reason of the mandate which they have received from the lawful Teaching Authority. Their faculty always remains subject to that Authority, nor is it ever exercised in its own right or independently. Bishops, for their part, by conferring this faculty are not deprived of the right to teach; they retain the very grave obligation of

1366b Cf. Council of Trent.
1367a John 20:21.
1367b Cf. Matt. 28:19 f.
1367c Cf. C.I.C. can. 1326.
1367d Cf. C.I.C. can. 1328.

supervising the doctrine, which others propose, in order to help them, and of seeing to its integrity and security (e). Therefore, the legitimate Teaching Authority of the Church is guilty of no injury or no offense to any of those to whom it has given a canonical mission, if it desires to ascertain what they, to whom it has entrusted the mission of teaching, are proposing and defending in their lectures, in books, notes, and reviews intended for the use of their students, as well as in books and other publications intended for the general public.

1368 (156, 165) In order to accomplish this, We do not contemplate extending the prescriptions of canon law on previous censorship of books to include all these kinds of teaching; for there are many ways and means at hand for investigating and acquiring accurate information on what professors are teaching. And this care and prudence of the legitimate Teaching Authority does not at all imply distrust or suspicion—(nor does the profession of faith which the Church requires of professors and many others [a]);—on the contrary, the fact that the office of teacher has been bestowed implies confidence, high regard, and honor shown the person to whom the office has been entrusted. Indeed the Holy See, whenever it inquires and wishes to be informed about what is being taught in various seminaries, colleges, universities, and institutions of higher learning, in those fields which pertain to its jurisdiction, is led by no other motive than the consciousness of Christ's mandate and the obligation by which she is bound before God to safeguard and preserve without corruption or adulteration sound doctrine. Moreover the exercise of this vigilance aims also at protecting and upholding your right and office of feeding with the genuine teaching of Christ and with his truth the flock entrusted to your pastoral care.

The task of professors

1369 (79, 98) Not without serious reason, Venerable Brothers, have We wished to recall these things in your presence. For unfortunately it has happened that certain teachers care little for conformity with the living Teaching Authority of the Church, pay little heed to her commonly received doctrine clearly proposed in

1367e *Episcopi vero, tali facultate data, numquam jure docendi privantur, neque eximuntur gravissimo officio providendi et invigilandi integritati atque securitati doctrinæ, quam alii in auxilium assumpti proponunt.* 1388a Cf. C.I.C., can. 1406, Nos. 7 f.

various ways; and at the same time they follow their own bent too much, and regard too highly the intellectual temper of more recent writers, and the standards of other branches of learning, which they declare and hold to be the only ones which conform to sound ideas and standards of scholarship. Of course the Church is very keen for and fosters the study of human branches of learning and their progress; she honors with special favor and regard learned men who spend their lives in the cultivation of learning. However, matters of religion and morals, because they completely transcend truths of the senses and the plane of the material, pertain solely to the office and authority of the Church (a). In Our encyclical letter, *Humani generis* (b), We described the attitude of mind, the spirit, of those whom We have referred to above; We also recalled to mind that some of the aberrations from the truth which We repudiated in that Encyclical had their direct origin in a neglect of conformity with the living Teaching Authority of the Church.

1370 (101) Time and again St. Pius X, in writings whose importance is known to all of you, urgently stressed the need for this union with the mind and teaching of the Church. His successor in the Supreme Pontificate, Benedict XV, did the same; in his first Encyclical (a), after solemnly repeating Pius' condemnation of Modernism, he thus describes the attitude of mind of followers of that doctrine: "He who is influenced by its principles disdainfully spurns whatever appears old, and eagerly pursues the new: in his manner of speaking of divine things, in performance of divine worship, in Catholic usages, even in private devotion." And if there are any present-day teachers making every effort to produce and develop new ideas, but not to repeat "that which has been handed down," and if this is their whole aim, they should reflect calmly on those words which Benedict XV, in the Encyclical just referred to, proposes for their consideration: "We wish this maxim of our elders held in reverence: *Nihil innovetur nisi quod traditum est*, 'Let nothing new be introduced but only what has been handed down' (b); it must be held as an inviolable law in

1369a *Attamen res de religione et moribus, veritates sensibilium ordinem omnino transcendentes, ad Ecclesiæ officium auctoritatemque unice pertinent.* 1369b Above, Nos. 1272 ff.
1370a *Ad Beatissimi Apostolorum Principis;* above Nos. 757-767.
1370b Cf. St. Etienne Ier, *Epist. ad Cyprianum, ex hujus epist.* LXXIV *ad Pompei,* Denz. No. 46.

matters of faith, and should also control those points which allow of change, though in these latter for the most part the rule holds: *Non nova sed noviter,* 'Not new things but in a new way.'"

"Lay Theology"

1371 (87, 98, 118, 222) As for the laity, it is clear that they can be invited by legitimate teachers and accepted as helpers in the defense of the faith. It is enough to call to mind the thousands of men and women engaged in catechetical work, and other types of lay apostolate, all of which are highly praiseworthy and can be strenuously promoted. But all these lay apostles must be, and remain, under the authority, leadership, and watchfulness of those who by divine institution are set up as teachers of Christ's Church. In matters involving the salvation of souls, there is no teaching authority in the Church not subject to this authority and vigilance (a).

1372 (216, 218) Recently what is called "lay theology" has sprung up and spread to various places, and a new class of "lay theologian" has emerged, which claims to be *sui juris*; there are professors of this theology occupying established chairs, courses are given, notes published, seminars held. These professors distinguish their teaching authority from, and in a certain way set it up against, the public Teaching Authority of the Church; at times, in order to justify their position, they appeal to the charismatic gifts of teaching and of interpreting prophecy, which are mentioned more than once in the New Testament, especially in the Pauline Epistles (a); they appeal to history, which from the beginning of the Christian religion down to today presents so many names of laymen who for the good of souls have taught the truth of Christ orally and in writing, though not called to this by the Bishops and without having asked or received the sacred teaching authority, led on by their own inward impulse and apostolic zeal. Nevertheless it is necessary to maintain to the contrary that there never has been, there is not now, and there never will be in the Church a legitimate teaching authority of the laity withdrawn by God from the authority, guidance, and watchfulness of the sacred Teaching Authority; in fact, the very denial of submission offers a convincing proof and criterion that laymen

1371a *Nullum est enim in Ecclesia, in rebus ad salutem animarum spectantibus, magisterium quod huic potestati ac vigilantiæ subductum sit.*

1372a Cf. Rom. 12:6f.; 1 Cor. 12:28-30.

who thus speak and act are not guided by the Spirit of God and of Christ (b). Furthermore, everyone can see how great a danger of confusion and error there is in this "lay theology"; a danger also lest others begin to be taught by men clearly unfitted for the task, or even by deceitful and fraudulent men, whom St. Paul described: "The time will come when men . . . , always itching to hear something fresh, will provide themselves with a continuous succession of new teachers, as the whim takes them, turning a deaf ear to the truth, bestowing their attention on fables instead" (c).

Far be it from Us by this admonition to turn away from a deeper study and dissemination of sacred doctrine those men, of whatsoever class or group, who are inspired to it by such a noble zeal. (*Exhortation to the bishops.*)

THE NEEDS OF THE CHURCH

All. on the occasion of the recognition of the relics of St. Gregory VII, July 11, 1954.

(*The figure of St. Gregory, defender of justice and of the Church.*)

1373 (91) What appeared sovereignly necessary at that time, and what Gregory VII tenaciously willed, was to reestablish the Church in the independence, in the unity, and in the sanctity with which her Divine Founder had endowed her.

It was necessary for the Church to be free. And this is why Gregory VII accepted the conflicts which were necessary to make her free, a strong healthy body, loosed from the chains and from the hindrances imposed upon her by earthly powers, especially in the liberty of choosing her Pastors. This is the meaning of the Investiture struggle, one of the most bitter and most important which the Church has had to wage for her independence, and which strengthened in the Pontiffs of the second millenium, which was then opening, the consciousness of its supreme value and the duty of defending it with all their powers.

1372b *Verumtamen hæc contra retinenda sunt: numquam nempe fuit neque est neque umquam erit in Ecclesia legitimum laicorum magisterium, quod a Deo auctoritati, ductui, vigilantiæ sacri Magisterii fuerit subtractum; immo ipsa subjectionis negatio evincens exhibet argumentum et judicium: laicos ita loquentes et agentes non duci Spiritu Dei et Christi.*

1372c Cf. 2 Tim. 4:3 f.

1374 (8) It was necessary, further, for the Church to be united, with that organic and living unity proper to a body and to its perfect development. And this is why Gregory VII became the indefatigable promoter of frequent and intimate relations with the Bishops and, through them, with the whole of Christendom. The collection of his letters, in which are to be found the names of all the nations, whether ancient or recently founded, which were known at that time, are a marvelous testimony to his solicitude for the unity of the Church and his intense desire to heal the schism, then of recent date, between Eastern and Western Christendom.

1375 (83, 126) Most important of all, it was necessary for the Church to be holy. In fact, what other end could her organism serve, whose origin and inner constitution reveal the ineffable prodigies of the wisdom, the holiness, and the charity of God? This is the reason for the ardent zeal of Gregory VII for the renewal of sacerdotal virtue and the moral renovation of peoples in Christian manners. It is thus that from a holy Church, united and free, he expected an efficacious, beneficent influence on the "earthly city." No Pope, perhaps, has understood better than he and pursued with such ardor the task of the Church in the world and for the world.

(*Hope for the future triumph of the Church.*)

THE PASTOR

Letter from the Secretariat of State, September 15, 1954, to Cardinal Lercaro, Archbishop of Bologna.

(*"The Parish", theme of the 5th Week on pastoral problems.—Recent transformations in society.—Role of the parish institution.*)

1376 (205) Collaborator and participant in the power in virtue of which the Bishop wields the spiritual government of the Christian people within the limits of his diocese, the pastor derives from the episcopal dignity and authority, constituted by Christ for the government of his Church, the continuing importance of his pastoral function, and he propagates its teaching, dispenses its spiritual graces, executes its directives. And just as he is the first to submit in a filial way and in all loyalty to the Bishop and to the Supreme Head of the Church, the Pope, so he is the first to inculcate in the flock under his care the sense of ecclesiastical unity, to require from it an affectionate discipline, to stimulate

in it the spirit of prayer, the ardor of charity, the vigor of good works.

(*New methods of pastoral action.*)

THE THREE "AUTONOMIES"

Encycl. *Ad Sinarum gentem,* October 7, 1954, to the hierarchy and faithful of China.

(*Catholicism in China.—The patriotism of the Catholics.*)

The autonomy of government

(*The disinterested devotion of the missionaries.*)

1377 (2, 12, 44, 57, 95, 135, 137, 145, 147, 154, 172, 177, 181-183) In the second place: even when the increase of native clergy among you no longer requires the assistance of foreign Missionaries, the Catholic Church can never be, in your Nation any more than in any other, an "autonomous regime," as they say. Even then, as you know well, it is absolutely necessary that the Christian community in your land, if it wishes to be part of the society divinely established by Our Redeemer, be subject in all things to the Soverign Pontiff, the Vicar of Jesus Christ on earth, and that it be most closely united to him in all that pertains to faith and morals. In these words—and it is important to note this—We include the whole life and work of the Church; and by that very fact, her constitution, her government, and her discipline; which all, beyond a doubt, depend upon the will of Jesus Christ, the Church's Founder. It is certainly by this divine will that the faithful are divided into two classes: the clergy and the laity; and by the same will is established the double sacred power, i.e., of order and of jurisdiction. Moreover, and this is also of divine origin, access is had to the power of orders, which constitutes the Ecclesiastical Hierarchy composed of Bishops, by the reception of the sacrament of Holy Orders; as for the power of jurisdiction, which is conferred directly by the same divine right upon the Supreme Pontiff, it comes to the Bishops by the same right, but only from the Successor of Peter, to whom, indeed, not only the faithful, but also all the Bishops are held to be constantly subject and united in the homage of obedience and the bond of unity.

1378 (92, 138) Finally, and by that same divine will, it is forbidden for either the people or the civil power to infringe upon the rights and constitution of the Ecclesiastical Hierarchy (a).

(*Economic autonomy.*)

1378a Cf. Conc. Trid., *Sess. XXIII, De Ordine,* Can. 2-7; Conc. Vat. *Sess.* IV; C.I.C., Can. 108 et 109.

Autonomy of preaching

1379 (101) Finally, there are some among you who, as We have said, not only wish to see your Church subject to no authority in government and economy, but also are attempting to claim for her "autonomy", as they call it, in the teaching of Christian doctrine and in sacred preaching.

We certainly do not deny that methods of teaching and preaching ought to differ according to place, and that the methods ought to conform, as far as possible, to the peculiar nature of the Chinese people, to their particular traditions and ancient culture; even more, if it is a question of the manner which should be used, greater fruit will doubtless be realized among you. But—and this would be the most absurd of all—by what right could men, according to their own judgment, interpret the Gospel, divinely revealed by Jesus Christ, in different ways to different nations?

1380 (97, 99, 101, 165, 171, 197-198, 206, 223) To the Bishops, who are the successors of the Apostles, and also to priests, who assist them according to their proper office, has been given the charge of proclaiming and teaching the same Gospel which Christ Himself and his Apostles first announced and taught, and which this Apostolic See and all the Bishops united to it, have ever, in the course of centuries, kept and transmitted unspotted in its integrity. Sacred Pastors, therefore, are not inventors and authors, but only the authorized custodians and divinely appointed heralds (a). Therefore, We Ourselves and the Bishops united with Us can and ought to reiterate the words of Jesus Christ: "My doctrine is not mine but his that sent me" (b). And to every one of the Bishops of no matter what period can be attributed this exhortation of the Apostle Paul: "O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, oppositions of knowledge falsely

1380a *Sacrorum Antistitibus, qui Apostolorum successores sunt, itemque sacerdotibus, qui iisdem adjutricem pro suo cujusque officio navant operam, munus demandatum est Evangelium illud annuntiandi ac docendi, quod Christus ipse ejusque Apostoli annuntiavere ac docuere primi, et quod hæc Apostolica Sedes omnesque Episcopi, eidem adhærentes, per sæculorum decursum illibatum inviolatumque servarunt ac tradiderunt. Sacri igitur Pastores hujus Evangelii non inventores auctoresve sunt, sed solummodo custodes ex auctoritate, ac præcones divinitus constituti.*

1380b John 7:16.

so-called" (c); and likewise these words of the same Apostle: "Keep the good thing committed to thy trust by the Holy Ghost who dwelleth in us" (d). We are not, therefore, teachers of a doctrine drawn from human minds, but, conscious of our charge, we ought to embrace and follow that which Christ Our Lord taught and whose teaching, by a solemn commandment, He committed to his Apostles and their successors (e).

1381 (99, 197) That is why those who are Bishops and priests of the true Church of Christ should often observe and meditate upon what the Apostle Paul asserted about his own preaching of the Gospel: "I make known to you, brethren, that the Gospel which was preached by me, is not according to man, for neither did I receive it of man, nor did I learn it, but by the revelation of Jesus Christ" (a).

1382 (99) And, moreover, since We are very certain that this doctrine, which, relying upon the assistance of the Holy Spirit, We must safeguard in all its integrity, is divinely revealed, We repeat the words of the Apostle of the Nations: "But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema" (a).

Catholicity and supra-nationality of the Church

1383 (112) You will easily understand then, Venerable Brothers and beloved sons, that no one can pretend to glory in the name *Catholic*, who professes or teaches, in one manner or another, otherwise than as We have here briefly explained, as they do who adhere to the pernicious principles of the "three autonomies," or to other principles of the same order.

1384 (57, 131) Those who are promoting this movement seek with the greatest astuteness and skill either to deceive the simple and timid, or to turn them aside from the right path; to do so they falsely assert that they alone truly love their country who adhere to the Church which they have imagined, namely the one which enjoys these "autonomies." But in fact, to come to the point, they are striving by every means in their power to establish among you a "national" Church, as they call it; and this Church, if it should come into being, would no longer be Catholic, since it would be

1380c 1 Tim. 6:20.
1380d 2 Tim. 1:14.
1380e Cf. Matt. 28:19-20.
1381a Gal. 1:11-12.
1382a Gal. 1:8.

the negation of that universality, or "catholicity", which makes the true society founded by Jesus Christ above all Nations, and able to embrace all and each one (a).

1385 (131) We are pleased to repeat here the words which, on this same subject, We wrote in that Apostolic Letter We have mentioned: the Catholic Church "does not call to herself one single people, or one single nation, but all men of whatever origin, of whatever race she loves with that heavenly charity of Christ, which must unite them each and all among themselves as brothers.

1386 (58, 131, 142) "Wherefore, no one can claim that she is at the service of any particular power; in the same way it would be wrong to require of her that, breaking the unity with which her Divine Founder willed her to be marked, she allow herself to be organized in every nation into separated Churches, which, to their own misfortune, would be detached from the Apostolic See where Peter, the Vicar of Jesus Christ, lives in his successors to the end of time. A Christian community which would act thus would wither as the branch cut off from the vine (a), and could not produce the fruits of salvation" (b).

THE METHOD OF THEOLOGY

R.M. to the International Congress on Mariology, October 24, 1954.

(*Usefulness of the Congress.—Theological foundations of Mariology.*)

1387 (98, 101-102, 109, 197) The work of research, inasmuch as it concerns Mariology, will proceed all the more safely and with greater fruit the more constantly there is present to the eyes of all "that immediate and universal rule of truth" established "for all theologians in matters of faith and morals" (a), namely the sacred Magisterium of the Church. For this—as We have already explained in Our Encyclical Letter *Humani generis*—God gave to his Church "to illuminate and to develop what was still obscure or, as it were, implicitly contained in the deposit of faith." The Divine Redeemer entrusted solely to the Magisterium of the Church the task of illustrating and interpreting authentically this deposit; on theologians is incumbent the grave duty, on the mandate and under the guidance of the Church, of investigating more profoundly, of scrutinizing and explaining this same deposit, the nature of the individual truths, the connection between them, according to the rules of sacred teaching (b).

1384a *At revera, ut ad summam deveniamus, eo denique pro viribus spectant ut Ecclesia "nationalis", ut ajunt, apud vos constituatur; quæ quidem Ecclesia, si fieret, jam catholica non esset, cum universitatem, seu "catholicitatem" illam negaret, qua fit ut vera societas, a Jesus Christo condita, supra omnes Nationes sit, easque singulas universas amplectatur.*

1386a John 15:6. 1386b Cf. Above, Nos. 1320-1324.

1387a Enc. *Humani generis*, above No. 1281.

The two sources

1388 (102) In the execution of this duty, it is necessary to take into account the double source of Catholic teaching, namely, Sacred Scripture and "Tradition". Certainly, Sacred Scripture narrates many wonderful things of the Blessed Virgin, as well in the books of the Old as in the New Testament; what is more, her most excellent gifts and prerogatives, namely her virginal motherhood, her spotless sanctity, are expressly stated, and the picture and very lineaments of the Virgin are described in vivid colors. But it would be grievously to depart from the truth to feel that the dignity and nobility of the Most Blessed Virgin could be fully defined and rightly explained from the Sacred Scriptures alone, or to think that the Sacred Scriptures themselves could be interpreted completely without taking sufficiently into account Catholic "Tradition" and the sacred Magisterium. Let theologians everywhere and at all times remember what We have said elsewhere: "What is called positive theology cannot be compared to a purely historical science" (a).

The Magisterium

1389 (32, 88-89, 96, 100-101, 104) Nor is it lawful to investigate and explain the documents of "Tradition" and at the same time neglect or minimize the sacred Magisterium and the life and worship of the Church as they have manifested themselves in the course of the centuries. For sometimes the documents of antiquity, seen simply in themselves, give little light; but if they are joined with and compared to the liturgical life of the Church, with the faith, devotion, and piety of the Christian people—which the same Magisterium sup-

1387b All. to the Cardinals and Bishops, May 31, 1954; above, No. 1369. 1388a *Humani generis*, Ibid.

ports and directs—they furnish splendid testimonies to Catholic truth. In fact, the Church, in all the ages of her life, is ruled and guided by the Holy Spirit, not only in defining and teaching the faith, but also in her worship and in the exercise of the piety and devotion of the faithful, and by the same Spirit "is infallibly directed to the knowledge of revealed truth" (a). Therefore, those who devote themselves to the study of Mariology, in studying and weighing the evidence and documents whether of past ages or the present, must ever have present to their minds this perpetual and ever-efficacious guidance of the Holy Spirit, in order to evaluate and rightly propound the force and importance of words and facts (b). (*Errors to be avoided.*)

1390 (33) Even if it is true that the Blessed Virgin is also a member of the Church, even as we are, nonetheless is it true that she is a quite particular (unique) member of the Mystical Body of Christ. (*Encouragement and good wishes for success.*)

PRIESTHOOD AND GOVERNMENT

All. to the Cardinals and Bishops, November 2, 1954.
(*Continuation of the discourse of May* 31 (a).
—The Holy Father will now speak of the priesthood and the function of government.—Errors to be corrected.—St. Pius X, Model of Priests.)

The priesthood of the faithful

1391 (114, 212) On the other hand, it should not be denied or called in question that the faithful have a kind of "priesthood", and one may not depreciate or minimize it. For the Prince of the Apostles, in his first Letter, addressing the faithful, uses these words: "You, however, are a chosen race, a royal priesthood, a holy nation, a purchased people" (b); and just before this, he asserts that the

1389a Const. Apost. *Munificentissimus*, above, No. 1291.
1389b *Revera Ecclesia, omnibus vitæ suæ sæculis, non solum in fide docenda et definienda, sed etiam in suo cultu atque in christifidelium pietatis ac devotionis exercitiis a Spiritu Sancto regitur et custoditur, e ab eodem Spiritu "ad revelatarum veritatum cognitionem infallibiliter dirigitur". Quapropter etiam mariologica disciplinæ cultores, cum sive superioris sive præsentis ætatis testimonia et documenta pervestigant atque perpendunt, perpetuum illum semperque efficacem Spiritu Sancti ductum ante oculos omnino habeant oportet, ut dictorum factorumque vim et momentum recte expendant atque proponant.* 1391a Above, No. 1367.

faithful possess "a holy priesthood, to offer spiritual sacrifices, acceptable to God through Jesus Christ" (c). But whatever is the full meaning of this honorable title and claim, it must be firmly held that the "priesthood" common to all the faithful, high and reserved as it is, differs not only in degree, but in essence also, from priesthood fully and properly so called, which lies in the power of offering the sacrifice of Christ Himself, since he (the priest) bears the person of Christ, the supreme High Priest (d).

The office of Pastor

1392 (200, 202) "Being made a pattern to the flock" (a): the words of St. Peter especially refer to Bishops, as having, and exercising, the office of shepherd. The special and personal note of the Pontificate of Pius X was indeed this aspect and habit of "Shepherd". To put it briefly, after he reached the highest office in the apostolic ministry, it was clear to all that there had been raised to the Chair of the Prince of the Apostles a priest who had grown up in the care of souls, who had been from the beginning of his priesthood, and who continued to be, a shepherd of souls, until he was set to feed the whole flock of Christ. The unvarying principle which he kept in his action, the aim of life which he set himself, was "salvation of souls." If he desired to "renew all in Christ," it was a desire for the sake of the salvation of souls. To this end and function he, in some way, subordinated all his actions. He was the good shepherd in the midst of his flock, anxious about its needs, troubled by the dangers threatening it, entirely devoted to the leading and guiding of the flock of Christ in the way of Christ.

Competence of the Bishops

1393 (81) But it is not Our present purpose, Venerable Brothers, while We are addressing you, shepherds of your flocks, to sketch again

1391b 1 Peter 2:9. 1391c *Ibid.* 2:5.
1391d *At quæcumque est hujus honorifici tituli et rei vera plenaque significatio, firmiter tenendum est, commune hoc omnium christifidelium, altum utique et arcanum, "sacerdotium" non gradu tantum, sed etiam essentia differe a sacerdotio proprie vereque dicto, quod positum est in potestate perpetrandi, cum persona Summi Sacerdotis Christi geratur, ipsius Christi sacrificium*—Cf. in the same discourse: *Sacerdotis munus proprium et præcipuum semper fuit et est "sacrificare", ita ut, ubi nulla sit proprie vereque dicenda potestas sacrificandi, nec inveniatur proprie vereque appellandum sacerdotium.* 1392a 1 Peter 5:3.

a noble image and perfect pattern from the saintly Pontiff and shepherd. We wish rather—as We did with the teaching power and priesthood of Bishops—to mention some points which, especially in our times, demand the interest, voice, and activity of a dedicated shepherd.

And first, there are some noticeable attitudes and tendencies of mind which presume to check and set limits to the power of Bishops (the Roman Pontiff not excepted), as being strictly the shepherds of the flock entrusted to them. They fix their authority, office, and watchfulness within certain bounds, which concern strictly religious matters, the statement of the truths of the faith, the regulation of devotional practices, administration of the Sacraments of the Church, and the carrying out of liturgical ceremonies. They wish to restrain the Church from all undertakings and business which concern life as it is really conducted—"the realities of life," as they say. In short, this way of thinking in the official statements of some lay Catholics, even those in high positions, is sometimes shown when they say: "We are perfectly willing to see, to listen to, and to approach Bishops and priests in their churches, and regarding matters within their authority; but in places of official and public business, where matters of this life are dealt with and decided, we have no wish to see them or to listen to what they say. For there, it is we laymen, and not the clergy—no matter of what rank or qualification—who are the legitimate judges."

The whole natural law

1394 (79, 81, 110, 151, 195) We must take an open and firm stand against errors of this kind. The power of the Church is not bound by the limits of "matters strictly religious," as they say, but the whole matter of the natural law, its foundation, its interpretation, its application, so far as their moral aspects extend, are within the Church's power. For the keeping of the natural law, by God's appointment, has reference to the road by which man has to approach his supernatural end. But, on this road, the Church is man's guide and guardian in what concerns his supreme end (a). The Apostles observed this in times past, and afterwards, from the earliest centuries, the Church has kept to this manner of acting, and keeps to it today, not indeed like some private guide or adviser, but by virtue of the Lord's command and authority. Therefore, when it is a question of instructions and propositions which the properly constituted shepherds (i.e., the Roman Pontiff for the whole Church and the Bishops for the faithful entrusted to them) publish on matters within the natural law, the faithful must not invoke that saying (which is wont to be employed with respect to opinions of individuals): "the strength of the authority is no more than the strength of the arguments."

Hence, even though to someone certain declarations of the Church may not seem proved by the arguments put forward, his obligation to obey still remains (b).

1394a *Contra ergo hujusmodi errores aperte firmiterque tenendum est: Ecclesiæ potestas nequaquam "rerum stricte religiosarum", uti loqui solent, finibus continentur, sed tota quoque legis naturalis materia, institutio, interpretatio, applicatio, quatenus moralis earum ratio attenditur, in ejus sunt potestate. Observatio enim legis naturæ ex Dei ordinatione spectat ad viam, qua homo ad finem suum supra naturam tendere debet. Jam vero Ecclesia est hac in via, ad finem quod attinet supra naturam, hominum dux et custos.*

1394b *Quare, cum igitur de præscriptis et sententiis, quas legitimi Pastores (scilicet Romanus Pontifex pro universa Ecclesia, Episcopi vero pro fidelibus suis commissis) in rebus legis naturæ edunt, fideles non debent provocare ad effatum, (quod in sententiis privatorum abhiberi solet): "tantum valet auctoritatis, quantum valent rationes". Hinc, etsi cui argumentis allatis ordinatio quædam Ecclesiæ non evinci videtur, tamen, permanet obligatio obœdientiæ.* 1395a Cf. above No. 749. 1395b *Ibid.*

This was the mind, and these are the words of St. Pius X in his encyclical *Singulari Quadam* of September 24, 1912 (a): "Whatever a Christian man may do, even in affairs of this world, he may not ignore the supernatural, nay, he must direct all to the highest good as to his last end, in accordance with the dictates of Christian wisdom; but all his actions, in so far as they are morally good or evil, that is, agree with, or are in opposition to, divine and natural law, are subject to the judgment and authority of the Church." And he immediately transfers this principle to the social sphere: "The social question and the controversies underlying that question . . . are not merely of an economic nature, and consequently such as can be settled while the Church's authority is ignored. On the contrary, it is most certain that it (the social question) is primarily a moral and religious one, and on that account must be settled chiefly in accordance with the moral law and judgment based on religion" (b). 1395 (80-81)

In social matters

1396 (81) Many and serious are the problems in the social field. Whether they be merely social or socio-political, they pertain to the moral order, are of concern to conscience and the salvation of men; thus they cannot be declared outside the authority and care of the Church. Indeed, there are problems outside the social field, not strictly "religious", or political problems, of concern either to individual nations, or to all nations, which belong to the moral order, weigh on the conscience, and can, and very often do, hinder the attainment of man's last end. Such are: the purpose and limits of temporal authority; the relations between the individual and society; the so-called "totalitarian state," whatever be the principle it is based on; the "complete laicization of the state" and of public life; the complete laicization of the schools; war, its morality, liceity or non-liceity when waged as it is today, and whether a conscientious person may give or withhold his cooperation in it; the moral relationships which bind and rule the various nations.

1397 (80) Common sense, and truth as well, are contradicted by whoever asserts that these and like problems are outside the field of morals, and hence are, or at least can be, beyond the influence of that authority established by God to see to a just order and to direct the consciences and actions of men along the path to their true and final destiny. This she is certainly to do not only "in secret," within the walls of the Church and sacristy, but also in the open, crying "from the rooftops" (to use the Lord's words) (a), in the front line, in the midst of the struggle that rages between truth and error, virtue and vice, between the "world" and the Kingdom of God, between the prince of this world and Christ its Savior (b).

1397a Matt. 10:27.

1397b *Veritati rerum, quin etiam ipsi rectæ rationi contradicit qui asserit hæc, quæ memoravimus, aliaque permulta ejusdem generis extra potestatem Auctoritatis a Deo statutæ, ut provideat justo ordini, ut ducat et dirigat conscientias et actiones hominum recta via ad eorum finem ultimum; non sane "in abscondito" solum, intra parietes templi et sacrarii, sed etiam, et multo magis, palam, nuntians "super tecta" (ut verbis Domini utamur), in ipsa acie, in media pugna sæviente inter veritatem et errorem, inter virtutem et vitium, inter "mundum" et regnum Dei, inter principem hujus mundi Salvatorem Christum.*

Ecclesiastical discipline

1398 (49-121, 123, 181, 183, 200-201, 208, 216) We must add a few remarks on ecclesiastical discipline. Clergy and laity must realize that the Church is fitted and authorized, as also are the Bishops for the faithful entrusted to them, in accordance with Canon Law, to promote ecclesiastical discipline and see to its observance, i.e., to establish an external norm of action and conduct for matters which concern public order and which do not have their immediate origin in natural or divine law. Clerics and laity may not exempt themselves from this discipline; rather all should be concerned to obey it, so that by the loyal observance of the Church's discipline the action of the shepherd may be easier and more efficacious, and the union between him and his flock stronger; that within the flock harmony and cooperation may reign, and each be an example and support to his fellow.

Adulthood

1399 (46) Yet, those points We have just mentioned in connection with the jurisdiction of Bishops, who are shepherds of the souls committed to their care in all those matters which have to do with religion, moral law, and ecclesiastical discipline, are subjected to criticism, often not above a whisper, and do not receive the firm assent they deserve. Hence, some proud, modern spirits provoke serious and dangerous confusion, traces of which are more or less clear in various regions. The awareness, daily more strongly insisted on, of having reached maturity produces in them an agitated and febrile spirit. Not a few moderns, men and women, think that the leadership and vigilance of the Church is not to be suffered by one who is grown up; they not only say it, but they hold it as a firm conviction. They are unwilling to be, like children, "under guardians and stewards" (a). They wish to be treated as adults who are in full possession of their rights, and can decide for themselves what they must, or must not, do in any given situation.

Let the Church—they do not hesitate to say—propose her doctrine, pass her laws as norms of our actions. Still, when there is question of practical application to each individual's life, the Church must not interfere; she should let each one of the faithful follow his own conscience and judgment. They declare this is all the more necessary because the Church and her ministers

1399a Gal. 4:2.

are unaware of certain sets of circumstances either personal or extrinsic to individuals; in them each person has been placed, and must take his own counsel and decide what he must do. Such people, moreover, are unwilling in their final personal decisions to have any intermediary or intercessor placed between themselves and God, no matter what his rank or title.

Two years ago, in Our allocutions of March 23 (b) and April 18, 1952, We spoke about these reprehensible theories and We examined their arguments.

1400 (78, 120, 124, 126) Concerning the importance given to the attainment of a person's majority, this assertion is correct: it is just and right that adults should not be ruled as children. The Apostle speaking of himself says: "When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away the things of a child" (a). That is not a true art of education which follows any other principle or procedure, nor is he a true shepherd of souls who pursues any other purpose than to elevate the faithful entrusted to his care "to perfect manhood, to the mature measure of the fullness of Christ" (b). But to be an adult and to have put off the things of childhood is one thing, and quite another to be an adult and not to be subject to the guidance and government of legitimate authority. For government is not a kind of nursery for children, but the effective direction of adults toward the end proposed to the state (c).

Duties of Bishops

1401 (86, 204, 208, 213) Since We are speaking to you, Venerable Brothers, and not to the faithful, when these ideas begin to appear and to take root in your flocks, remind the faithful: 1) that God placed shepherds of souls in the Church not to put a burden on the flock, but to help and protect it; 2) that the true liberty of the faithful is safeguarded by the guidance and vigilance of pastors; that they are protected from the slavery of vice and error, they are strengthened against the temptations which come from bad example and from the customs of evil men among whom they

1399b Cf. above, Nos. 1325-1328.
1400a 1 Cor. 13:11. 1400b Ephes. 4:13.
1400c *Sed aliud omnino est adultum esse et evacuasse quæ sunt parvuli; et aliud, esse adultum et ideo non obnoxium legitimæ auctoritatis ductui et gubernationi. Gubernatio enim non est quasi quædam tutela infantium, sed ductus efficax adultorum in finem civitatis.*

must live; 3) that therefore they act contrary to the prudence and charity which they owe themselves if they spurn this protection of God and his most certain help.

If among clergy and priests you find some infected with this false zeal and attitude, set before them the grave warnings which Our Predecessor, Benedict XV, uttered: "There is one thing which should not be passed over in silence: We want to warn all priests, who are Our dearly beloved sons, how absolutely necessary it is, not only for their own salvation, but for the fruitfulness of their sacred ministry, that each be most devoted and obedient to his own Bishop. As We deplored in passing, not all dispensers of the sacred mysteries are free from that proud and arrogant spirit which is characteristic of our times; and it frequently happens that shepherds of the Church are grieved and opposed, where they might rightly expect comfort and help" (a).

The office of shepherd

1402 (115, 202, 204) Thus far We have spoken of pastoral care, about the persons for whose benefit it is exercised. It is not right to end Our discourse without turning Our attention to the pastors themselves. To Us and to you shepherds the holy words of the Eternal Shepherd are pertinent: "I am the good shepherd. I came that they may have life, and have it more abundantly" (a). To Peter the Lord said: "If you love me, feed my lambs, feed my sheep" (b). With these good shepherds He contrasts the hireling, who seeks himself and his own interests and is not ready to give his life for his flock (c). He contrasts them with the Scribes and Pharisees, who, greedy for power and domination and seeking their own glory, were seated on the chair of Moses, amassing heavy and oppressive burdens and imposing them on the shoulders of men (d). Of his own yoke the Lord said: "Take my yoke upon you! For my yoke is easy and my burden light" (e).

Union among Bishops

1403 (193, 201) Frequent and mutual communication among Bishops is very helpful for the fruitful and effective exercise of the pastoral office. Thus one perfects the other in assaying the lessons

1401a Encycl. *Ad Beatissimi Apostolorum Principis*, above, Nos. 757-767.
1402a John 10:11 and 10.
1402b John 21:15, 17.
1402c Cf. John 10:12-13.
1402d Cf. Matt. 23:1, 4.
1402e Matt. 11:29-30.

of past experience; government is made more uniform, the wonder of the faithful is avoided, for often they do not understand why in one diocese a certain policy is followed, while in another which is perhaps adjacent, a different or even a quite contrary policy is followed. To realize these purposes, general assemblies, which are now held almost everywhere, are very helpful, and also the more solemnly convened Provincial and Plenary Councils, for which the Code of Canon Law provides, and which are governed by definite laws (a).

Union with the Holy See

1404 (150, 152, 155, 173, 177, 190, 226)

In addition to this union and intercourse among brothers in the episcopacy there should be added close union and frequent communication with this Apostolic See. The custom of consulting the Holy See, not only in doctrinal matters, but also in affairs of government and discipline, has flourished from the earliest days of Christianity. Many proofs and examples are to be found in ancient historical records. When asked for their decision, the Roman Pontiffs did not answer as private theologians, but in virtue of their authority and conscious of the power which they received from Christ to rule over the whole flock and each of its parts. The same is deduced from the instances in which the Roman Pontiffs, unasked, settled disputes that had arisen or commanded that "doubts" be brought to them to be resolved.

This union, therefore, and harmonious communication with the Holy See arise not from a kind of desire to centralize and unify everything, but by divine right and by reason of an essential element of the constitution of the Church of Christ (a). The result of this is not detrimental but advantageous to the Bishops, to whom is entrusted the governing of individual flocks. For from communication with the Apostolic See they gain light and assurance "in doubts," advice and strength in difficulties, assistance in labors, comfort and solace in distress. On the other hand, from the "reports" of the Bishops to the Apostolic See, the latter attains a wider knowledge of the state of the whole flock, learns more quickly and more accurately what dangers are threatening and what remedies can be applied to cure the evils.

(*Prayer for the Bishops.*)

1403a *Ad officium pastorale fructuosum et efficax gerendum multum confert frequens ac mutua inter Episcopos communicatio. Ita in assequenda experientia inque usu rerum elium alium perficit; redditur major regiminis similitudo, vitatur christifidelium admiratio, qui sæpe non intellegunt cur in alia diœcesi res hoc modo se habeant, in alia autem, quæ fortasse proxima et adjacet, dissimili modo, quin etiam interdum prorsus contrario. Ad hæc autem consequenda plurimum possunt communes Cœtus, qui fere ubique iam in usu sunt, et augustiore celebranda ritu Concilia provincialia et plenaria quæ in Codice juris canonici constituta certisque legibus circumscripta sunt.*

1404a *Hæc ergo coniunctio et congruens rei communicatio cum Sancta Sede non oritur ex quodam studio omnia in unum cogendi et conformandi, sed ex jure divino et ex proprio ipsius constitutionis Ecclesiæ Christi elemento.*

CHRIST THE SUPPORT OF THE CHURCH

R.M. to the world for the Solemnity of Easter, April 10, 1955.

(*The Resurrection, pledge of Christ's assistance to his Church, remains a "tangible reality."*)

1405 (12, 46, 88, 90, 142)

Christ is risen! This historical truth shines out undimmed by even the shadow of a doubt, and its splendor remains, confirmed by the living testimony of the Church, which would not have been able to resist the weight of the centuries if Christ had not risen.

Christ is in the midst of us! The reality of the living action of Jesus in the Church shines with irresistible light. You yourselves are its witnesses. This Church, which could not be the fruit of human design—which even repudiates disordered instincts and for that reason is hated by the world (a)—remains firm because there lives in her One who renews the freshness of her life and youth. It is the God made man and risen from the dead who is hidden within her ceaselessly to renew humanity from within, communicating to those who believe in Him his truth, his grace, and his peace.

For the Christian, illuminated by the truth of the Resurrection, faith is life, life full and essential in communion with Christ in the Church.

WORK OF RAPPROCHEMENT

Letter, *Sie haben, erwiidigen Bruder,* June 27, 1955, to the Bishop of Augsburg.

1405a Cf. John 15:18-19.

(The tenth centenary of the victory of Lechfeld over the invading Hungarians, before the conversion of the latter.—Opportuneness of this commemoration.)

1406 (84, 131) The Catholic Church is not identified with any Western culture. She is not identified with any one culture; but she is ready to make an alliance with each culture; she willingly recognizes in each one anything which is not at variance with the work of the Creator, anything which can be reconciled with the dignity of men, and with their rights and duties, but she implants within it the riches of the truth and grace of Jesus Christ, so that the different cultures, however widely they may seem to be separated from one another, come nigh to one another and become like sisters. The history of the mission and the diffusion of Christianity and of the Church from the time of the migration of the nations to our own day is a convincing proof of the blessing which the Catholic Church has imparted to civilization.

(Characteristics of Western civilization.—Peace of Augsburg, 1555, and the rupture of religious unity.—The Communist peril.)

FROM THE DAYS OF THE APOSTLES

All. to the Belgian metallurgists, July 20, 1955.
(The world of work.)

1407 (102, 115, 142, 161, 171, 228) There are among you, no doubt, many who for the first time are coming into contact with the center of the Catholic world. But as you look at so many monuments, both ancient and modern, surely you are thinking of all that they represent for your faith: it is here that the holy Apostles Peter and Paul shed their blood to prove the truth of the message they were preaching; it is here that since their time so many dauntless martyrs gave the same witness to Jesus Christ. On the ruins of pagan civilization there rise today Christian basilicas which bear witness to the fact that in the course of centuries the same belief has been maintained intact, faithfully kept by the successors of Peter, heirs, as he was, of the divine power. This is what Rome shows you: the indefectible permanence through the ages of the Church founded by Christ, depository of revealed truth and the promises of salvation.

(Role of the world of the worker in civilization.)

1408 (139, 171, 223) You know better now, dear sons, that the teaching of the Catholic Church goes back to the time of the Apostles. Millions and millions of Christians have come here before you to kneel at the tomb of Peter and to recognize in him the unshakable rock on which Christ founded his work. Like them, you will confess with enthusiasm that Christ, whose voice is coming to you now faithfully transmitted by Roman tradition, has the promises of eternal life, the promises which neither deceive nor pass away.

(Responsibility of the world of the workers.—Wishes and blessing.)

THE CHURCH A HISTORIC FACT

All. to the 10th International Congress of the Historic Sciences, September 7, 1955.

(Welcome.—The Church is a historic fact.—The errors of historicism.)

1409 (3, 12, 20, 142) Let us speak now of the Church herself as a historic fact. At the same time that she affirms fully her divine origin and her supernatural character, the Church realizes that she has entered into humanity as a fact of history. Her Divine Founder Jesus Christ is an historic personality. His life, his death, and his resurrection are historic facts. It happens sometimes that the very ones who deny the divinity of Christ admit his resurrection, because it is, to their way of thinking, too well attested by history; anyone wishing to deny it would have to erase all ancient history, for no fact in it rests on firmer foundations than the resurrection of Christ. The mission and the development of the Church are facts of history. Here, at Rome, it is only fitting to mention St. Peter and St. Paul: Paul belongs, even from a merely historical point of view, among the most remarkable figures of history. As for the Apostle Peter and his position in Christ's Church, although the overwhelming proof of Peter's residence at Rome and his death there, has not an essential importance for the Catholic faith, We have nonetheless had the excavations beneath the basilica carried out and they are very well known. The method of these excavations has the approval of historical critics; their result—the discovery of the tomb of Peter beneath the cupola, immediately below the present papal altar—has been admitted by the great majority of them, and even the most severe sceptics have been impressed by what the excavations have re-

vealed. Besides, We have reason to believe that further research and study will allow us to reach new and precious conclusions.

The origins of Christianity and of the Catholic Church are historic facts, proved in, and delimited by, time and space. Of this fact the Church is very conscious.

The end of the Church

1410 (77-79, 84, 123, 224) She knows also that her mission, although by its nature and its proper end it belongs to the religious and moral spheres and is situated in the other world and in eternity, at the same time penetrates into the very heart of human history. Always and everywhere, while she adapts herself constantly to the circumstances of time and place, she intends, according to Christ's law, to fashion persons, the individual, and, as far as possible, all individuals, and in so doing she touches upon the very foundations of life in society. The end of the Church is man, naturally good, penetrated, ennobled, and strengthened by truth and the grace of Christ.

1411 (78, 80, 83) The Church wishes to fashion men "founded in their inviolable integrity as images of God; men proud of their personal dignity and of their sane liberty; men properly jealous of their equality with their fellows in all that touches the deepest roots of human dignity; men solidly attached to their land and their tradition" (a),—this is the Church's intention as We formulated it in Our allocution of February 20, 1946 on the occasion of the creation of the new Cardinals. We added: in the present century as in the past, when problems of the family, of society, of the State, of the social order, have acquired a constantly growing importance and even a capital importance, the Church has put all her resources to work for the solution of these questions, and, We believe, with some success. However, the Church is persuaded that she cannot work more effectively for this solution than in continuing to form men in the way which We have described.

The Church a living reality

1412 (3, 6, 84, 224, 226) To attain her end, the Church does not act simply as an ideological system. Doubtless she is so defined when the expression *Catholicism* is used, but this is neither habitual nor entirely adequate for her. She is much more than an ideological system, she is a reality as visible nature is, as the people or the State are. She is an organism which is very much alive, with an end, a principle of life which is peculiar to her. Immutable in her constitution and structure which her Divine Founder Himself gave to her, she has accepted and accepts today the elements which she needs or which she considers useful to her development and to her action: men and human institutions, philosophical and cultural inspiration, political forces and ideas, or social institutions, principles, and activities. So the Church, spreading through the whole world, in the course of centuries has undergone certain changes, but in her essence she has always remained identical with herself, because the multitude of elements which she has received was from the very beginning made subordinate to the same fundamental faith. The Church could be very liberal; she could also show herself to be inflexibly severe. If we consider her entire history we see that she has been both of these things, and that with a sure intuition of what was suitable to different peoples and to the whole human race. So she has rejected all movements which were too naturalistic, contaminated in some way by the breath of moral license; she has also rejected gnostic tendencies, falsely spiritualistic and puritan. The history of Canon Law down to the Code now in force furnishes a good number of significant proofs of this. Take, for example, ecclesiastical legislation on marriage, and the recent pontifical statements on the questions of conjugal society and of the family in all their aspects. You will here find an example, one among many, of the way in which the Church is thinking and working.

1411a Above, Nos. 1177 ff.

Interventions in public life

1413 (94) In virtue of an analogous principle she has intervened regularly in the domain of public life to guarantee the just balance between duty and obligation on one side, law and liberty on the other. Political authority has never had an advocate more deserving of confidence than the Catholic Church, for the Church bases the authority of the State on the will of the Creator, on the commandment of God. Certainly, because she attributes a religious value to public authority, the Church has opposed its arbitrary exercise by the State, as she has opposed tyranny in all its forms. Our Predecessor Leo XIII, in his encyclical *Immortale Dei* of November 1, 1885, wrote: "*Revera*

quæ res in civitate plurium ad communem salutem possunt: quæ sunt contra licentiam principum populo male consulentium utiliter institutæ: quæ summam rempublicam vetant in municipalem, vel domesticam rem importunius invadere: quæ valent ad decus, ad personam hominis, ad æquabilitatem juris in singulis civibus conservandam, earum rerum omnium Ecclesiam catholicam vel inventricem, vel auspicem, vel custodem semper fuisse superiorum ætatum monumenta testantur" (a).

When Leo XIII wrote these words seventy years ago with eyes turned to the past, he could not have suspected to what a test the immediate future would subject them. Today We believe that We can say that the Church, in these seventy years, has remained faithful to her past, and even that the affirmations of Leo XIII have been surpassed in the decades since he wrote them.

The Church and the State: distinction of powers and collaboration,

1414 (79, 91) So We come to treat two problems which merit Our special attention: the relations of Church and State, the relations of Church and culture.

In the pre-Christian period public authority, the State, was competent in the secular as well as in the religious sphere. The Catholic Church realizes that her Divine Founder has given her the domain of religion, the religious and moral direction of men in its entire extent, independent of the power of the State. Since that time there has come into being a history of the relations of Church and State, and this history has a lively interest for scholars.

according to Leo XIII

1415 (15, 91, 93-94) Leo XIII formulated, so to speak, the proper character of this relationship, of which he gave a luminous exposition in his encyclicals *Diuturnum illud* (1881), *Immortale Dei* (1885), and *Sapientiæ christianæ* (1890): the two powers, the Church as well as the State, are sovereign. Their nature, like the end which each pursues, determines the limits within which they govern *jure proprio*. Like the State, the Church also possesses a sovereign right to all that she needs to attain her end, even to material means. *Quidquid igitur est in rebus humanis quoquo modo sacrum, quidquid ad salutem animarum cultumve Dei pertinet, sive tale illud sit natura sua, sive rursus tale intelligatur propter causam ad quam refertur, id est omne in potestate arbitrioque Ecclesiæ* (a). The State and the Church are independent powers, but they cannot, for all that, ignore one another, still less oppose one another; it is much more in keeping with their nature and with the divine will that they collaborate in mutual understanding, since their action affects the same subject, namely, the Catholic citizen. Certainly, cases of conflict still remain possible: when the laws of the State infringe on divine rights, the Church has the moral obligation to oppose them.

1413a "All that can serve the general good of the State; all that can usefully contribute to protect the people against the license of leaders unmindful of the people's good; all that can impede the unjust encroachments of the State on the commonwealth or the family; all that concerns honor, the human person, all that can safeguard the equal rights of all the citizens, in all things the Catholic Church has either taken the initiative, or has taken them under her aegis or protection, as the monuments of past ages testify" Cf. above Nos. 466, ff.

1416 (94) It would be possible to say that with the exception of a few centuries—for the whole of the first millenium as for the last four centuries—, the formula of Leo XIII reflects the consciousness of the Church; moreover, even during the intermediate period there were representatives of the teaching of the Church, perhaps even a majority of them, who shared the same opinion.

according to Boniface VIII

1417 (93-94) When Our Predecessor Boniface VIII said on April 30, 1303, to the envoys of the German King Albert of Hapsburg, "... *sicut luna nullum lumen habet, nisi quod recipit a sole, sic nec aliqua terrena potestas aliquid habet, nisi quod recipit ab ecclesiastica potestate ... omnes potestates ... sunt a Christo et a nobis tamquam a Vicario Jesu Christi*" (a),—we are here dealing with perhaps the most accentuated form of the so-called medieval idea

1415a "Therefore, whatever in human affairs is in any way sacred, whatever touches on the salvation of souls or the worship of God, whether by reason of its nature or by reason of its end, all of this is within the power and the competence of the Church" (*Ibid*).

1417a "... Just as the moon has no other light than what she receives from the sun, so no earthly power has any other light than what it receives from the ecclesiastical power ... all power ... comes from Christ and from Us as Vicar of Jesus Christ" (*Mon. Germ. hist.*, L. L., sect. IV, t. 4, p. I, p. 139).

of the relationship of the spiritual and temporal power; from this idea men like Boniface drew the logical consequences. But even for them it was, normally, only a question of the transmission of authority as such, not of the designation of the man to exercise the authority, as Boniface himself declared in the Consistory of June 24, 1302 (b). This medieval idea was conditioned by the period. Those who know the sources will probably admit that it would doubtless be even more astonishing if it had not appeared.

for the good of unity

1418 (56, 59-60, 91) They will concede also perhaps that in taking on struggles like the Investiture struggles, the Church was defending ideals of a high spiritual and moral character, and that, from the times of the Apostles to our own, her efforts to remain independent of the civil power have always had in view safeguarding the liberty of religious convictions. Let it not be objected that the Church herself contemns the personal conviction of those who do not think as she does. The Church held and still holds that the voluntary abandonment of the true faith is a sin. When, beginning with about the year 1200, this defection brought with it penal consequences on the part of the spiritual as well as the temporal powers, it was to avoid rending the religious and ecclesiastical unity of the West. To non-Catholics the Church applies the principle taken up in the Code of Canon Law: "*Ad amplexandam fidem catholicam nemo invitus cogatur*" (a), and she holds that their convictions constitute a motive, though not the principle, for tolerance. We have already treated this subject in Our allocution of December 6, 1953, to the Catholic jurists of Italy (b).

(*Collaboration, the normal situation.—The opposite situation, today more frequent.—Concordats*) (c).

The Church and culture

1419 (83- The Catholic Church has exercised a powerful, and even a decisive, influence on the cultural development of the last two

1417b Cf. C. E. Bulæus, *Hist. Univ. Parisiensis*, t. IV, Paris, 1688, pp. 31-33.

1418a "No one is to be forced against his will to embrace the Catholic faith" (Can. 1351). 1418b Above Nos. 1357 ff.

1418c For the parts of this document which are here omitted see CHURCH AND STATE.

thousand years. But she is convinced that the source of this influence lies in the spiritual element which is her characteristic, her religious and moral life, to such an extent that if the latter were to grow weak her potential for culture—for example, the influence which she exerts for the benefit of order and the peace of society—would also suffer. (84)

(*Errors of historians who consider Christianity to be a recent and Western phenomenon.*)

1420 (77, 131) What is significant for Us is that the Church is conscious of having received her mission and her work for every age that is to come and for all men, and consequently she is not bound to any specific culture. (*Citation from St. Augustine* [a].—*Medieval culture is not to be identified with Catholic culture.*)

1421 (131, 133) Even the religious unity proper to the Middle Ages is not specific to it; it was already a typical note of Christian antiquity in the Roman Empire of the East and of the West, from Constantine the Great to Charlemagne.

The Catholic Church does not identify herself with any culture; her essence forbids her to do so. She is ready, nevertheless, to maintain relationships with all cultures. She allows to continue in all of them whatever is not opposed to nature. But into each of them she introduces the truth and grace of Jesus Christ and thus confers upon them a profound resemblance; even more, it is by this fact that she contributes more efficaciously to bringing peace to the world.

(*Modern science and technology.—The Vatican archives put at the disposition of historians.*)

ONE SINGLE PRAISE

Encycl. *Musicæ sacræ*, December 25, 1955.

(*History of sacred music.—Its aim and its requirements.—Its characteristics.*)

1422 (19) If all these norms are observed, it will come about that the second characteristic of sacred music is achieved; namely, it will be *a type of true art;* and if, in the Catholic churches of the whole world the Gregorian chant is sung in all its purity and integrity, it will have also, like the sacred Roman liturgy itself, that other

1420a *Transient quæ fecit ipse Deus; quanto citius quod condidit Romulus* (*Serm. CV, Audivimus*, No. 10.)

note of *universality*, so that, wherever they find themselves, the faithful will hear music which is familiar to them, and, as it were, from home, and they will experience with real consolation the admirable unity of the Church. Here, certainly, is one of the principal reasons why the Church very much desires that with the Latin words of the sacred liturgy the singing of the Gregorian chants of those same words be very closely connected.

(*Sacred music and liturgy.—In the dioceses and the missions. —Practical directives.*)

AN END WHICH IS STRICTLY RELIGIOUS

All. to the International Union of Institutes of Archeology and History, March 9, 1956.

(*The 10th anniversary of the union.—Its work.—The Vatican, high ground of history.—The Church and civilization.*)

1423 (40, 61, 78, 79, 83, 102, 115) And so We come back to the Church. Her Divine Founder Jesus Christ has given her no mandate, has fixed no end of a cultural order. The end which Christ assigns to her is of a strictly religious nature: it is, even, the synthesis of everything comprised in the idea of religion, the unique, absolutely true religion: the Church must lead men to God so that they can give themselves to Him without reserve and thus find in Him perfect interior peace. This is why Christ has entrusted his Church with all truth and all grace.

The Church can never lose sight of this strictly religious, supernatural end. The meaning of all her activity, down to the last canon of her Code, can be nothing else than to move towards it, directly or indirectly.

(*The crisis of the Renaissance.—Culture and Religion.*)

1424 (6, 9, 82, 84, 144) That the Church by her very presence and by her religious action has influenced the culture of the human race is ineluctable. In fact, even if one considers that the application of principles and ideals to reality always and everywhere suffers by reason of human weakness, the cultural action of the Church has been recognized as extensive and fruitful, and that under a double aspect.

First, the Church herself is a living and visible organism, and the works which she accomplishes to fulfill her proper mission—thus, for example, the glorification of God, above all by the offering of the Holy Sacrifice; the education of peoples in

Christian civilization; her charitable and social enterprises—show themselves at the same time, and, so to say, spontaneously, as cultural values of a noble, and often of the first, order.

(*The art of Fra Angelico.— The work of Christian scholars.*)

1425 (84) And so the Church, from the very earliest times, has permeated the human race with definite principles which, little by little, in silence and without attracting attention, but in a manner all the more lasting for that reason, have influenced cultural life and modified it profoundly from within.

(*Some examples: divine paternity, dignity of the human person, esteem for manual labor, condemnation of slavery, etc.—The Christian State.—Christian civilization.*)

THE STRENGTH OF THE CHURCH

R.M. to the world, April 1, 1956.

(*The triumph of Easter.—The victory of Christ over the world.*)

1426 (88, 90, 100, 102, 139, 217) Founded on the living rock of faith, the sole depository of its integrity, the Church raises its saving banner in the midst of the people, so that the true and active workers may labor under her direction for a common salvation.

The Church fears nothing from the world and in the world, because at every moment she is living the mystery of Easter, encouraged by the salutation, as well as by the promise, of the risen Redeemer: "Pax vobis!" (a). Peace be to you! Through his omnipotent assistance, the Church, who in the past did not fear tyrants or the obstacles opposed to her beneficent projects, even in the field of civil conquests, feels within herself now the same courage and strength to affront the thorny problems which vex humanity, such as that of establishing among peoples co-existence in truth, in justice, and in love.

(*Errors of the pessimists.—True peace.—Condemnation of the abuses of technology, especially in the use of nuclear energy.*)

THE UNITY OF THE HUMAN FAMILY

R.M. to the Italian Eucharistic Congress, May 6, 1956.

(*Invitation to sing a canticle of veneration, gratitude, and*

1426a Luke 24:36.

love to the Blessed Sacrament.—The Program of the Congress: the Eucharist is the sacrament of unity and the bond of charity.)

1427 (46, 51, 77) Faith in the Eucharist, his abiding presence, the mystical renewal of the sacrifice of Golgotha, physical and spiritual communion with the one Redeemer Christ, recalls men to and stimulates fraternal union, but, even more, they realize this union in the Mystical Body, whose actual members are so numerous and to which all men are invited to unite themselves. Faith and Eucharistic communion are truly the link given by God to men to re-establish the primitive unity of the human family destroyed by the first sin.

(*Remedy for the divisions in the world of today.—Prayer to the Eucharistic Jesus.*)

THE SUFFERING MEMBERS OF THE MYSTICAL BODY

All. to the personnel of the Roman hospitals, May 20, 1956.

(*The Church is the inspirer of charitable works.—The problem of assistance.—Professional duties.*)

1428 (29) Why did the Church found hospitals, protecting and supporting them by every means? Why does the Church still ask today not to remain a stranger to any one of these places where men are suffering? It is because, as the Mystical Body of Jesus, she sees in the sick her suffering members.

(*The spirit in which the sick should be tended.—The reward promised.*)

ECCLESIASTICAL LAW

All. to law students from Vienna, June 3, 1956.

(*Words of welcome.*)

1429 (77, 123) Ecclesiastical law is not an end in itself. It is always a means ordered to an end which lies beyond it. Like all that exists in the Church, it is in the service of the "salus animarum," and hence of the ministry to souls. It must assist in the opening of the way into men's hearts, and the removing of obstructions, before the truth and grace of Jesus Christ.

1430 (8, 12, 138) Nonetheless, Canon Law must not be considered, with regard to the nature and the inner structure of the Church, an adjunct, or a purely human work. Certainly there are many canons which are only protective measures, destined to safeguard the realm of faith from subversion, and the life of grace and the sacraments from profanation. But there exist, side by side with these, juridical norms which are inherent in the very structure of the Church itself, and that because their substance comes immediately from the Divine Founder of the Church: the forms of the articulation of the Mystical Body of Christ, like the rules of the constitutional law of the Church, or the definitions touching on the power of the Pope and Bishops. Christ founded his Church not in the nature of some unformed spiritual movement, but as a solidly organized society.

Spiritual life and juridical structure go together

1431 (122-124) Of course, it is not permitted to Canon Law to invade the domain of the spiritual and supernatural values in the service of which it is placed. It has certainly been reproached with so doing, and on this score, people have even spoken of an excessive "legalism" in the Church. Again, the Church has been reproached with the inflexibility with which she has remained firmly attached to the indissolubility of a Christian marriage validly contracted and consummated. But here is not a case of juridical insensibility and hardness of heart as if the tragedy of these cases were not understood, but quite simply the fidelity of the Church to maintain the rights of marriage as instituted by her Divine Founder, and which, on her side, she has the right to judge.

1432 (122) We do not need to tell you jurists that the few rare laws of the time of the Apostles would not suffice today for a world Church which counts more than 400 million believers. Moreover, each time that the Church has broadened her geographic scope, or vivified religious life and put forth new shoots, at the same time, she has continued almost spontaneously the task of her juridical development in order to direct and protect the current of religious life.

1433 (17, 122) Therefore, in the creation of the *Codex Iuris Canonicis*, which is today the law of the Church, We can contemplate the action of Providence; the new code of Canon Law in any case corresponded to the widespread expansion and the inner development of the Church in the 19th century, and to progress which had not heretofore reached such proportions. This being so, the Church has not fallen into an excess of "legalism." You will find in the world of believers today a religious fervor, a spiritual strength, and a sacramental life such as have never existed before to a greater, or even a comparable, degree.

Spiritual life and juridical structure go hand in hand in the Church. A symbol of this is the holy Pope Pius X. He was the creator of a new Code of Ecclesiastical Law, and the one who opened the well-spring and sluices of the sacramental life.

THE STANDARD UNFURLED ABOVE THE NATIONS

R.M. to the 77th "Katholikentag" of Cologne, September 2, 1956.

(*Greetings to the Catholics present.—Gratitude for the activity of diverse Catholic movements and for the promoters of the Katholikentag of 1858.—Joy at the restoration of Cologne cathedral.—The motto of the Congress:* "Signum levatum in nationes," "*A standard set up unto the nations*" [Isa. 11:12].—*The Holy Father limits himself to three points:*)

The treasure of Christ

1434 (9, 99, 102) First: the idealogical unrest of the last century has wreaked havoc on the non-Catholic religious world. It has also been unleashed against the rock on which Christ built his Church, and it has attempted to penetrate with its destructive activity into the Church itself. The Church has had to fight bitter conflicts within, and this has put her on the defensive. But she has never allowed the least taint to reach the treasure of truth and grace given her by Christ, from belief in the triune God and the divinity of Christ, to belief in the resurrection and in life eternal. She has even passed over to the counter-attack and in this period of religious coldness and desolation she has poured out on the faithful floods of Eucharistic grace more abundant than ever before in her history.

1435 (24, 60, 88, 106, 124) We believe that we owe this free profession of faith first to the Church's Lord; it is only his will and his might which have led the Church unharmed through all the storms. We believe we owe it also to those who, without perhaps being aware of it themselves, stand very near to the doors of the Church, and also to all those—and their number is constantly on the increase—whose anguish before the unchained forces of nature, whose fear of existence, of the future, of themselves, impel and induce them to seek some solid support. The Church offers it to them; she is herself this support. He who confides in her loses nothing of the authentic values which he possesses. Whatever is to be found in other confessions, even in non-Christian ones, of truth and goodness, is to be found, is at home, has its deepest meaning and its fulfillment in the Catholic Church. She affords this support without constraining man to insert himself in a totalitarian system, and with total respect for his nature endowed with spirit and liberty, and for the dignity and supernatural vocation of his person. As for the freedom of human knowledge and research, she knows only one limit: that which God Himself has set through his revelation and his explicit command.

Edification of the social order

1436 (73, 83-84, 128) Second: from a Church which says of herself that she is a standard raised above the nations, an account will be demanded of her contribution to the social order.

The Catholic Church can without presumption recall all the considerable services which she has rendered in the course of her history to the organization and improvement of social life, and historical research has long since proved it. Moreover, the Church has in no sense remained blind to the profound social disorder brought by the era of technology and capitalism. That she alone is capable of solving the social problem, she has never pretended. But she can, all the same, point out, with head held high, the values which she has offered and which she continues to offer for its solution. One such value is her social doctrine, whose whole orientation is based, down to the smallest details, on the natural law and the law of Christ.

(*Effectiveness of the social doctrine of the Church.*)

The present persecutions

1437 (227-228) Thirdly: About the fact that the Catholic Church for many decades, and especially in the last ten years, has been subjected to the most bitter, and in any case to the most dangerous persecution she has ever had to undergo, about this fact a demonstration like your own cannot pass over in silence: the Church is set up as a standard among the nations, not to be passed by unregarded. For Jesus Christ has confided to his Church a task and a mission to carry out to the end of time, and has put her also under a sign of persecution. Persecution of the Church is always, for the Mystical Body of Christ, to have part in his wounds, and that, between a system which has atheism and godlessness as its foundation and the Catholic Church a most bitter conflict arose, is a fact of which the Church has a right to be proud.

1438 (60, 228) This does not mean that she does not suffer profoundly with all those who have endured and still are undergoing persecution for their faith. The Church can even tremble for the future which awaits her in the wide regions where persecution now rages, for the foe has access to the coercive measures of the totalitarian states and refined methods for indoctrinating men's minds, especially the younger generation and the children, and here are means which are unknown to any persecutor of the past. Finally, the Church warns the faithful in the lands where she is free, to realize the danger which this adversary represents, and she puts them on their guard once more against the illusion of a false coexistence, as if between Catholic belief and Catholic viewpoint and such a system there could ever be a compromise, an inner agreement.

1439 (59, 91) There is a "coexistence in the truth." We have previously had the occasion to speak of it, and to what We then said We will now add this: The Catholic Church obliges no one to belong to her. But she claims for herself the liberty to be able to live in the State according to her constitution and her laws, to assist her faithful and openly to proclaim the Gospel of Jesus Christ. This is for her the indisputable foundation for all honorable coexistence. In the meantime she pursues the conflict—not in the field of politics and economics, as she is falsely accused of doing, but with her own weapons: the constancy of the faithful, prayer, truth, love. She offers the trial of persecution for the salvation of the persecutor himself, as also for the country and the people where she is being persecuted.

The Church—standard raised above the nations—these words are a challenge to you all, beloved sons and daughters, for the Church is judged according to what you are—in religion and in morals.

(Give God the first place.—Christ is also Lord of the World.)

FIDELITY AND ADAPTATION

All. to the 6th National (Italian) Week of New Pastoral Methods, September 14, 1956.

(History of the movement.—I. Our Lord's preaching, model of the priest's.—The Holy Father's theme: 1) the mission of the Church in preaching the Word of God; 2) the carrying out of this mission in the course of time; 3) the carrying out of this mission at the present moment.)

II: PREACHING OF THE CHURCH

1. *The mission of the Church in Preaching the Word of God.*

1440 (75, 96, 100) In speaking of the Church, Fundamental Theology and Dogmatic Theology offer lengthy accounts and a wealth of argumentation about its teaching authority, pointing up its nature, origin, direct and indirect objects, prerogatives, and various types of activity. There is no point in taking up these matters with you, who are theologians, and therefore already well-acquainted with them. So We would like to set out along another path, and continue the first part of Our talk by showing how the mission of the Church in preaching the Word of God is a carrying on of the preaching of Christ, in its content (*"Veritas Christi"*), its aims, and in the demands made by Christ in the matter of human conduct.

What Our Lord announced . . .

1441 (86, 87, 89, 96, 100, 119) We would like to single out one point in the classical text on the power and duty of the Church to teach: "Go and make disciples of all nations, . . . teaching them to observe all that I have commanded you" (a); the Apostles (and, in them, the Church) have to announce what our Lord announced, and teach men to observe all that He has commanded them to believe and do.

The Acts of the Apostles tell Us that before ascending into heaven Our Lord gave the Apostles one more instruction on the mission which awaited them and on the equipment He had given them for carrying it out. "You shall be witnesses for me . . . even to the very ends of the earth" (b). The Apostles were to be witnesses of Him, of his doctrine, of his life, of his Passion, of his resurrection. In order to be fitted to give this testimony, they would be baptized in the Holy Spirit: "You shall be baptized with the Holy Spirit" (c); they would receive the strength of the Holy Spirit, which would come upon them (d).

These few short indications point up a slightly different aspect of the mission of the Church in preaching the Word of God, which is more profound than the one usually presented in

1441a Matt. 28:20. 1441b Acts 1:8.
1441c Acts 1:5. 1441d Acts 1:8.

Fundamental Theology; the latter is usually more theoretical, with less stress on the living reality involved.

The full sense of what We want to say now is to be found on the lips of the Savior Himself in his farewell discourse; at that time the Redeemer used a friendly conversation to reveal His thoughts on the mission He was entrusting to the Apostles and, through them, to the Church.

The promise of the Paraclete to the Apostles

1442 (88-89, 96, 100, 137) Our Lord had come to the end of His life on earth. He still had much to say to those who were to carry on his mission, but at this time they were not yet ready to bear it (a). So He would beg the Father to send another , to remain with them forever, the Spirit of truth, Whom the world cannot receive, because it neither sees nor knows Him (b).

This helper, this Holy Spirit, would teach the Apostles everything and recall to them all that He had said, all the "*veritas Christi*" (c). This would prepare them to go on announcing the word of Christ in the spirit of Christ. They would be receiving all that they had to teach from the strength and authority of the Father, the Son, and the Holy Spirit.

Beloved sons, here you have a key for the understanding and appreciation of the preaching of the Church—a preaching of the doctrine of Christ through the Church's teachers, the Pope and the Bishops who are in communion with him. It is the one and triune God who communicates truth, light, and life through the teaching authority of the Church (d).

1443 (96) These thoughts do not do away with a need for the systematic exposition and the clear definitions which scientific Theology offers Us in this question of the origin and properties of the teaching authority of the Church. On the contrary, they will help it to avoid certain false interpretations and arbitrary inferences which have been proposed by some even quite recently.

1442a John 16:12.
1442b John 14:16-17.
1442c John 14:26.
1442d *E in tal guisa voi avete, dilettissimi figli, una chiave per la comprensione e l'apprezzamento della predicazione della Chiesa; predicazione della dottrina di Cristo mediante i maestri della Chiesa, il Papa e i Vescovi in comunione con lui. È il Dio uno e trino, che attraverso il magistero ecclesiastico comunica verità, luce e vita.*

But at the same time, they are a real help toward setting a higher value on the preaching of the Church and giving it greater attention, and toward a readier acceptance of it, while they bring a better understanding of what radiates out from it: truth, light, and life from the depths of God.

2. The execution of this mission in the course of time

1444 (89, 97) We certainly do not intend to give a summary of the history of the Church under this heading. Our only desire is to take up this question:

Has the preaching of the Church, which is based on the truths which the Lord has commanded it to teach, and which is sustained by the Spirit of God in each succeeding age, been applied to modern man and his time? To answer this question, you have to take a look at the past.

1445 (112, 224) All that the Psalmist says of the Spirit of the Creator and that the Church applies to the Holy Spirit in her prayer can be seen in action in her own preaching in the course of the centuries: *Emitte Spiritum tuum et creabuntur, et renovabis faciem terræ,* "Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth" (a). The Church, which has spread the truth of Christ in the world through the power of the Holy Spirit, has renewed the face of the earth, not once, but time and again.

You can see it in the early ages of Christianity in the midst of a pagan world and of the worship of false gods; in the time of the downfall of the Roman Empire and of its civilization; in the times of the invasions of new races and peoples; in the Middle Ages, with their flowering of Christianity; in the time of the new paganism; in the time of the unfortunate split in the faith in the West; in the age of Enlightenment—and so forth.

Always and everywhere the preaching of the Church has had the same aim and the same result: to make a man a Christian, to infuse into man the truth, the life, and the riches of the grace of the Lord. In this sense, the preaching of the Church has shown its adaptibility and has actually adapted itself to all men all times, all types of civilization (b).

1445a Mass of Pentecost.
1445b *Dappertutto e sempre lo scopo e l'esito della predicazione della Chiesa sono stati: fare dell'uomo il cristiano, infondere nel*

1446 (90, 227-228) The struggles and persecutions that have surrounded the preaching of the Church in its progress through the course of the centuries are common knowledge; the same is true of the succession of victory and defeat, rise and fall, heroic professions at the cost of life and goods, and, in some cases, downfall, betrayal, abandonment. History gives clear evidence of one thing: "The gates of hell shall not prevail" (a). But there is some evidence on the other side, too; the gates of hell have had partial successes.

Surely, when you think of the riches of truth and of grace with which the Lord has endowed the Church for the fulfillment of its teaching office, you would expect that its journey through the ages would be nothing but a continuously salutary and peaceful victory.

But events have developed in a very different way, just as the Redeemer Himself had predicted to the Apostles: "No servant is greater than his master. If they have persecuted me, they will persecute you also." "If the world hates you, know that it has hated me before you" (b).

So there have been efforts and struggles, persecution and oppression, a *Via Crucis* instead of a solemn entry with jubilant Hosannas, but along the way the Church has conquered the minds and hearts of countless men through the truth and force of the Holy Spirit.

3. *The carrying out of this mission at the present moment*

1447 (88, 106, 215, 224) All that We have said of the past is true of the present as well. A "Center for Pastoral Orientation" with the aim of "pastoral adaptation" is good and in many cases absolutely necessary. The "priest entrusted with the care of souls" can and must know what modern science, art, and technology have to say about man's goal and his religious and moral life; he must have a clear idea of what is acceptable, what is unacceptable, and what is indifferent, from a moral and religious point of view.

Now We must say the same thing of the present as We did of the past: there is as much of a need (and today an even greater one) of keeping our pastoral activity up to date on its contact

l'uomo la verità, la vita e la ricchezza della grazia del Signore. In questo senso la predicazione della Chiesa si è dimostrata adattabile e adattata a tutti gli uomini, i tempi e le civiltà.

1446a Matt. 16:18. 1446b John 15:18-20.

with the preaching of the Church (the *vivum Magisterium ecclesiasticum*), as there is for keeping it in touch with modern sciences.

We can go a step further and say that right now there is a greater need of an "orientation" of modern sciences toward the teaching authority of the Church (whenever they are dealing with the religious and moral fields) than there is for an orientation of the teaching authority of the Church toward modern sciences. (This involves no desire on Our part to disturb the autonomy of these sciences whenever they are not dealing with the religious-moral field either directly or indirectly, and as long as the direction of human life toward a supernatural final end does not suffer in any way.)

We are interested now in making people more aware of the necessity of contact with the Church's teaching authority, and in strengthening their personal conviction of the importance of adopting and maintaining this contact in order to make their activity well-adapted to current times and people.

The Church has within it the arms given it by Christ: the truth of Christ and the Holy Spirit. With this equipment, it has its hand on the pulse of the times, and the faithful must have theirs on the pulse of the Church if they are to be properly orientated and able to give a proper diagnosis and prognosis of the present time in its relationship to eternity (a).

The "new theology"

1448 (224) The Encyclical "*Humani generis*" of August 12, 1950, "*De nonnullis falsis opinionibus, quæ catholicæ doctrinæ fundamenta*

1447a *Ora dobbiamo anche per il presente ripetere quanto abbiamo detto per il passato: vi è una simile (e oggi anche maggiore) necessità di un "aggiornamento pastorale"—vogliamo dire: adattamento—alla predicazione della Chiesa* (il vivum Magisterium ecclesiasticum), *come altresì un "aggiornamento pastorale" alle scienze moderne; anzi dobbiamo dire che vi è al momento presente una più grande necessità dell' "orientamento" delle stesse scienze moderne* (in quanto esse toccano i campi religiosi e morali) *al magisterio della Chiesa, come, d'altra parte, di un orientamento del magistero della Chiesa alle scienze moderne (senza pregiudizio dell'autonomia delle scienze medesime, in quanto esse non toccano, nè direttamente nè indirettamente, il campo religioso-morale, e in quanto non ne venga a soffrire l'ordinamento della vita umana al fine ultimo soprannaturale). Ora a Noi importa di rendere più consapevole e di rafforzare il personale convincimento della necessità di prendere e mantenere*

subruere minantur" (a), is to a great extent a refutation of a false "Orientation" and "Modernization" of theology, philosophy, and exegesis in line with certain modern currents and scientific tendencies which lack a sufficent basis. It speaks of an unjustified tendency toward erroneous systems of philosophy and of the concessions that some seem to be ready to make (evolutionism, idealism, immanentism, pragmatism, existentialism, historicism) in the field of theology and exegesis.

The "new theology" claimed to be fitting in with modern developments and to be making it easier and more natural for a Catholic scientist to be a Catholic. As a matter of fact, it began to introduce arbitrary corrections, suppressions, changes, and reconstructions of all that had gone before, to tone down the rigidity and immutability of metaphysical principles, to make precise dogmatic definitions more flexible, to revise the content and meaning and inner structure of the supernatural, to spiritualize and modernize the theology of the Eucharist, to adopt a new approach to the doctrine of the Redemption, the nature and effects of sin, and not a few other points, so as to bring them into line with modern thought and feelings. The same kind of movement could be observed in the field of exegesis. Many wanted to accept the ideas and conclusions of profane sciences, often without any serious examination or evaluation.

The "new morality"

1449 (*81, 103*) There are some other current examples that We would like to mention now, to give you an even clearer view of just how necessary it is at the present time for any "Orientation" or "Modernization" to be in contact with the living Magisterium of the Church.

Any "modern Orientation" will have to adopt a vigilant and critical attitude toward the "new morality" as well as the "new theology." We have explained the mind of the Church on this subject in two talks on March 23 (a) and April 18, 1952.

questo contatto col magistero della Chiesa per renderlo così adattato al tempo e all'uomo contemporaneo. La Chiesa ha in sè l'armamento che Cristo le ha dato: la verità di Cristo e lo Spirito Santo. Essa così armata ha la sua mano al polso del tempo, e i fedeli debbono avere la loro al polso della Chiesa, per essere rettamente orientati e poter trovare e dare una retta diagnosi e prognosi sul tempo rispetto alla eternità.

1448a Above, Nos. 1275 ff.

1449a Above, Nos. 1325-1328.

The Holy See has recently taken a stand on a related matter in the Instruction of the Supreme Sacred Congregation of the Holy Office on February 2 of this year (b), on "Situation Ethics," a system which appeals to many who do not have a clear idea of its dangerous nature. The "Center for Orientation" is faced with a serious obligation in this matter, if it is really interested in providing up-to-date information that has a scientific basis.

The Holy See has spoken and taken a stand on questions of law and the natural order, on social problems, on secularism in its various applications—to education and the school problem the life of the state, international relations and international law —and because it has spoken, modern pastoral orientation will do well to keep these teachings in mind (c).

The role of the theologians

1450 (*97-98*) There is another point that We cannot pass over in silence. Special circumstances in the ecclesiastical history of the last few years prompted Us to make mention in Our two allocutions to the Sacred College and to the Hierarchy on May 31 and November 2, 1954 (a), of the "*jure divino*" basis for the teaching authority of the Pope and of Bishops. We went on to discuss the teaching of Theologians, who do not carry on their work through divine right, but through delegation of the Church, and hence remain subject to the vigilance and authority of the legitimate Teaching Authority. When Theologians take an active interest in "Orientation" and bring forth scientific theological arguments, you may be faced with the problem of whether the word of Theologians or that of the Teaching Authority of the Church carries greater weight and offers a greater guarantee of truth.

The Enyclical "*Humani generis*" has already provided an answer: "*Quod quidem depositum (fidei) ... necipsis theologis divinus Redemptor concredidit authentice interpretandum, sed*

1449b AAS, 48, 1956, pp. 144-45.

1449c *La competenza e i pronunziamenti della Chiesa in questioni riguardanti la legge e l'ordine naturale, i problemi sociali, il laicismo nei suoi più svariati campi, como l'educazione e la scuola, la vita dello Stato, i rapporti e il diritto internazionali; le questioni del diritto bellico e della guerra moderna; su tutto ciò la S. Sede ha parlato, e l'Orientamento pastorale moderno farà bene a tener presenti anche questi insegnamenti.*

1450a Above, Nos. 1367 ff. and 1391 ff.

soli Ecclesiæ Magisterio. . . . Quare Decessor Noster imm. mem. Pius IX, docens nobilissimum theologiæ munus illud esse, quod ostendat quomodo ab Ecclesia definita doctrina contineatur in fontibus, non absque gravi causa illa addidit verba: eo ipso sensu, quo ab Ecclesia definita est" (b). So the decisive factor in knowing the truth is not the "*Opinio theologorum*" but the "*sensus Ecclesiæ.*" To reverse the matter would be making Theologians practically the "*magistri Magisterii,*" which is obviously an error (c).

1451 (106) This does not imply, of course, that Theologians and other learned men should relax their efforts to put on a scientific basis a whole series of questions which acutely affect our lives. The Holy See certainly loves, praises, and promotes the learned studies and lofty speculation of Theologians who are penetrating more deeply into revealed truths and who are ever ready to ponder, explain, and support the declarations of the ecclesiastical Teaching Authority with scientific seriousness, in the light of reason as illumined by faith (a), which means, as Pius IX affirmed, in "*sensu Ecclesiæ.*"

Marriage and virginity

1452 (98, 209, 224-225) The recent Encyclical, *De Sacra Virginitate,* of March 25, 1954, has shown you, among other things, the Church's attitude toward the endless debates carried on by modern men and especially by the young about the importance or even—as some will have it—the indispensable necessity of marriage for the human person (who, otherwise, in their opinion, remains a kind

1450b "This deposit of faith our Divine Redeemer has given for authentic interpretation . . . not even to theologians, but only to the Teaching Authority of the Church . . . Hence Our Predecessor of immortal memory, Pius IX, teaching that the most noble office of theology is to show how a doctrine defined by the Church is contained in the sources of revelation, added these words, and with very good reason: 'in that sense in which it has been defined by the Church.' "

1450c *Se essi come Teologi sono attivamente interessati nell' "Orientamento" e adducono argomenti teologici scientifici, avrebbe potuto presentarsi il quesito, se la parola dei Teologi o quella del Magistero della Chiesa offre maggiore peso a garanzia di verità . . . Decisiva dunque per la conoscenza della verità è non già la* "opinio theologorum", *ma il* "sensus Ecclesiæ". *Altrimenti sarebbe un fare i Teologi quasi* "magistri Magisterii": *il che e un evidente errore.*

1451a *Conc. Vatic. Sess. III, cap. 4.*

of spiritual monster), and its attitude concerning the supposed superiority of Christian marriage and the marriage-act over virginity—which is not a sacrament that produces effects *ex opere operato.*

Art

1453 (106, 224-225) And We do not want to omit mention of a passage of the Encyclical on "*Musica sacra*" of December 25, 1955, where there is express mention of the Church's attitude toward the hotly debated and often erroneously solved problem of the independence of art from all that is not art. You know yourselves how often this question is discussed even in Catholic groups without any clear knowledge of true, basic principles.

The spirit of Christ

1454 (224-225) Now We have come to the end of Our exhortation, and We hope that it may be for your Center like the "leaven, which a woman took and buried in three measures of flour, until all of it was leavened" (a).

You will really become a leaven of salvation for the whole modern world to the extent that you are able to attain, under the guidance of Holy Mother the Church, the inexhaustible vigor of the eternal Word, who became man to make men sharers in his divine nature. May every Pastor of souls approach the world in that same way, with intelligence, knowledge, and love, so that he may not be dragged down by the world to its own level, but may see his human words bringing it the liberating truth of God, the transcendent perfection of the Redeemer, Jesus.

May our Lord grant you an abundant increase of the "spirit of Christ" and of the "spirit of the Church" of Christ, that you may carry out this duty of yours fruitfully.

THE LITURGY AND THE CHURCH

All. to the Congress of Pastoral Liturgy, September 22, 1956.

(*The Pope recalls the preceding pontifical teaching on the liturgy.—The Holy Father will discuss some important points on: The Liturgy and the Church; The Liturgy and the Lord.*)

1455 (27- As We have said in Our encyclical *Mediator Dei,* the liturgy constitutes a vital function of the entire Church, and not simply

1454a Matt. 13:33.

(28, 85-86, 99, 115, 117, 136, 212)

of a group or a limited movement. *Sacra Liturgia integrum constituit publicum Mystici Jesu Christi corporis, capitis nempe membrorumque ejus* (a). The Mystical Body of the Lord lives on the truth of Christ and on the graces which circulate through the members, animate them, and unite them with each other and with their Head. Such is the idea which St. Paul expresses when he says in his first Epistle to the Corinthians, *Omnia vestra sunt, vos autem Christi, Christi autem Dei* (b). Everything, therefore, is directed to God, to his service and to his glory. The Church, full of the gifts and the life of God, gives herself in a spontaneous and intimate movement to the adoration and praise of the infinite God, and, in the liturgy, renders to Him as a society the worship she owes Him.

To this unique liturgy each one of the members, those invested with hierarchical power as well as the mass of the faithful, brings all that he has received from God, all the resources of his mind, of his heart, and of his work. The Hierarchy first, which controls the *despositum fidei* and the *depositum gratiæ*.

How the hierarchy communicates this twofold deposit by means of the liturgy

1456 (117, 212, 215)

If the Hierarchy communicates the truth and grace of Christ by means of the liturgy, on their side the faithful have the task of receiving them, of assenting to them with their whole hearts, and of transforming them into living values. All that is offered to them, the graces of the Sacrifice of the Altar, of the sacraments and the sacramentals, they accept, not in a passive manner, simply allowing them to flow into them, but they collaborate with their whole will and all their strength, and above all by participating in the liturgical offices or at least by following their enactment with fervor. They have contributed and continue to contribute in large measure by a constant effort to increase the external splendor of worship, by constructing churches and chapels, by adorning them, by enhancing the beauty of the liturgical ceremonies with all the resources of sacred art.

1455a "The Sacred Liturgy constitutes the integral public cult of the Mystical Body of Jesus Christ, that is to say, of the Head and his members" (Above No. 1222.)
1455b "All things are yours, and you are Christ's, and Christ is God's"; 1 Cor. 3:23.

Collaboration of the faithful with the hierarchy in the liturgy

1457 (8, 44, 48, 117, 136, 210)

The contribution of the hierarchy and of the faithful to the liturgy is not something which is added to it like two separate quantities; these contributions represent the collaboration of the members of the one organism which acts like a single living being. Pastors and flock, the Church teaching and the Church taught, form only one single and unique body of Christ. So there is no reason to entertain distrust, rivalry, overt or hidden opposition, either of thought or of manner of speaking and acting. Among the members of the same body, there should reign before all else concord, harmony, collaboration. It is in this unity that the Church prays, offers, sanctifies herself, and there is every right to affirm that the liturgy is the work of *the entire Church*.

1458 (117)

But we must add: the liturgy is not, for all that, *the whole Church;* it does not exhaust the field of her activities. Already, side by side with the public *cultus*, the *cultus* of the community, there is a place for private worship, which the individual renders to God in the secret of his heart or expresses by interior acts, and which has as many variants as there are Christians, although all proceed from the same faith and the same grace of Christ. This form of worship the Church not only tolerates, but she grants it full recognition and recommends it, without, however, taking away from the liturgical *cultus* its pre-eminence.

Beyond the liturgy

1459 (80, 96, 119, 176, 199, 201)

But when We say that the liturgy does not exhaust the Church's field of activities, We are thinking above all of the tasks of teaching and the pastoral ministry, of the *Pascite qui in vobis est gregem Dei* (a). We have recalled the role of the *Magisterium*, which is the depository of the truth of Christ, as far as this is exercised in the liturgy; the influence of the power of government on the liturgy is also evident, since it is the function of the Popes to recognize existing rites, to introduce new ones, and to regulate the order of worship; and the office of bishops, to watch carefully over the observance of the canonical rules concerning divine worship (b). But the functions of teaching and governing extend much farther. To realize this it is sufficient to

1459a "Feed the flock of Christ which is among you"; 1 Peter 5:2.
1459b Above, Nos. 1219 ff.

see what Canon Law says of the Pope, of the Roman Congregations, of the Bishops, the Councils, of the Magisterium, and of ecclesiastical discipline. We reach the same conclusion from observing the life of the Church, and in Our two Allocutions of May 31 and November 2, 1954 on the triple function of the Bishop, We have insisted expressly on the extent of his duties, which are not confined to teaching and government, but comprise as well all human activity in the measure in which religious and moral interests are at stake (c).

(*Hearers are urged to avoid exaggerations in the opposite sense.—The liturgy and the Lord.—The Church's faculty of adaptation.—Grave reasons for maintaining Latin.—Diverse needs of the faithful.*)

BOLDNESS OF THE CHURCH

All. to the Automobile Club of Rome, March 3, 1957.

(*Social services rendered by the Club.—As such, the members must serve the State well.—The fact that they belong to the Church makes it a duty for them to tend towards eternal life.*)

1460 (77) The constant concern of the Church is to create here and now in her children the dispositions which they ought to have when they will be admitted to see the Lord face to face and to live eternally with him. Think sometimes of how extraordinary that is, and of how the greatest human ambitions are far from rivalling the boldness of the Church who proposes such a goal to you. And do you never feel a proper pride in belonging to this courageous phalanx which, through the centuries, has faced up to the most violent assaults of paganism, ancient and modern, to keep this ideal intact, to keep it free from all contamination and every perversion and to hand on from one age to the next the message of Christ?

(*Be faithful children of God and of the Church in spite of the evil rampant in the world.*)

1461 (48) The Church is at work through the teaching of her pastors, through the sacraments, through her instruction and all the good works she inspires in effecting a closer union among her children and with Christ; she encourages them to pursue an arduous and long-term enterprise, a constant struggle against error and evil, a tenacious effort so that there will appear even on this earth a

1459c Cf. above, Nos. 1367 ff. and 1391 ff.

ray of that divine charity, of its power for redemption, and its victory over evil. (*Exhortation to live a Christian life.*)

CATHOLICITY

All. to the recently ordained priests of the Spanish College at Rome, March 21, 1957.

(*The grace of sacerdotal ordination.—The learning and virtue expected from a priest with Roman training.*)

1462 (5-6, 132-133) In the second place, We would say that the 'Roman' characteristic is breadth of view, liberality, universality; as if "Romanness" were a synonym for catholicity.

The whole Church of Christ is a living body, in every member of which it is easy to see the pulsations of that all-encompassing breadth which is one of her essential notes. But here, at Rome, that is to say, at the heart of this great organism, why would it not be possible to say that this tendency is manifest in greater strength; that here we feel it, here we touch this living reality, this catholicity which has room for all, which makes all men brothers, without distinction of origin or race; this reality which blends all together in the common union of an ineffable fraternity?

1463 (131-133) Your people, beloved sons, although situated at the farthest edge of ancient Europe, are aware of the fact that in today's world the trumpets are already blowing which will bring down the crumbling walls of petty particularisms, to open up a vast field to universality. You yourselves, coming from Rome, with your 'Roman' priesthood, can bring to them in large measure that generous catholicity which, without depriving them of their own magnificent characteristics and their rich customs, will help to incorporate them more and more resolutely into these movements of mutual cooperation, in which many today see the future and the salvation of the world, which serves above all to make them live ever more intensely the meaning of *catholic*, which, at need, can go beyond itself the better to reach others, without prejudices against anyone, and with the firm will not to recoil even before sacrifice, if this is necessary, for a more universal good.

The center of the Church

1464 (142, 161, 175) Lastly, it seems evident that the 'Roman' quality ought to mean, too, a profound and deeply rooted conviction that at Rome is to be found the center of the Church, that there is the Vicar of Christ, whose mission is to guide the whole flock.

1465 (208) We are not ignorant of Our own limits and Our own weakness; nonetheless We believe that We can say that We are continually striving to accomplish Our pastoral duty, making Our voice heard *"fortiter et suaviter"* (a), *"opportune et importune"* (b), Our heart always desirous of the greatest possible good for all our children. May We always be able to say with the same certainty that Our voice has been heard and welcomed, understood and accepted, followed and properly valued! All priests, but especially Roman priests, should consider it their special function never to lose that living contact with the center, to be the faithful interpreters of any word coming from Rome, imparting it to the souls confided to their care with the same understanding and the same love with which it was spoken.

(*The approaching Eucharistic Congresses.—Good wishes for Spain.*)

THE CHURCH SUFFERING

Decree of beatification of Venerable Mother Eugènie Smet, foundress of the Helpers of the Holy Souls, April 21, 1957.

(*The divine adoption.—Purgatory the place of purification for those who still have satisfaction to make.*)

1466 (7, 18, 77) According to the teaching of the Angelic Doctor the pain suffered by these souls is extremely great: the least of the sufferings of Purgatory exceeds the greatest suffering of this life, he says (a).

But while divine justice punishes of necessity, the merciful goodness of God also brings help to his beloved children. For all the elect, whether still living in this world, or confined in Purgatory, or already blessed in the heavenly fatherland, make up the Mystical Body of Christ the divine judge; they are his living members; therefore, and this is of faith, by the "Communion of Saints" the souls suffering in Purgatory can be helped by the suffrages of those living in the world; and these same souls, for such is the Church's thought, can intercede before God for those still "in via" and for their necessities.

(*Works which can benefit the souls in Purgatory.—Institutes founded to succor them.—The life of the Beata.—Decree of Beatification.*)

1465a "mightily and sweetly"; Cf. Wisdom 8:1.
1465b "in season and out of season"; 2 Tim. 4:2.
1466a IV *Sent.*, d. XXI, q. I, a. I, 3.

SOLICITUDE OF ALL THE CHURCHES

Encycl., *Fidei donum*, April 21, 1957.

(Gratitude to God for the gift of faith.—Grandeur of the missionary apostolate.—The African missions.—Collaboration of all.)

1467 (24, 144, 180, 185) It is not without reason, Venerable Brothers, that We turn to you when an hour of such gravity for the greater extension of the Church draws near. "For if in our mortal body when one member suffers all the others suffer with it (a), and those that are healthy come to the assistance of those that are weak: so in the Church, individual members live not for themselves alone, but they also help the others, and all perform a helpful function with regard to the others, for their mutual consolation, as also for the more perfect building up of the whole Body" (b). Now, are not the Bishops in very truth "considered to be the most eminent members of the universal Church, so that they are joined with a special bond to the Divine Head of the whole Body, and are by rights called the first of the Lord's members?" (c). Of them more than of all the others it must be said that Christ, the Head of the Mystical Body, "... needs his members: ... and first because the Sovereign Pontiff holds the place of Jesus Christ, and if he is not to be crushed by his pastoral charge, he must call many others to their share in his solicitude" (d).

1468 (134, 152, 190, 195) Therefore, most closely united to Christ and to his Vicar on earth, you, Venerable Brothers, moved by the breath of the most ardent charity, desire to share in that solicitude for all the Churches which weighs upon Our shoulders (a). You, whom the charity of Christ presses (b), will feel deeply with Us the urgency of that most grave obligation to spread the Gospel and found the Church throughout the entire world; and you will never cease to propagate widely among your clergy and faithful a spirit of prayer and zeal for mutual assistance, according to the measure of the charity of Christ. "Extend," says St. Augustine, "your charity to the whole world, if you wish to love Christ, for the members of Christ are everywhere in the world" (c).

1467a Cf. 1 Cor. 12:26.
1467b Encyclical, *Mystici Corporis;* above, No. 1016.
1467c *Ibid.*, No. 1042.
1467d *Ibid.*, No. 1044.
1468a Cf. 2 Cor. 11:28.
1468b *Ibid.* 5:4.
1468c *In Epist. Joan. ad Parthos*, X, 8.

The missionary charge

1469 (77, 86, 131, 134, 141, 150, 186-187, 194, 195)

Doubtless it was to the Apostle Peter alone and to his Successors, namely the Roman Pontiffs, that Jesus Christ entrusted the entire flock: *Pasce agnos meos, pasce oves meas,* "Feed my lambs, feed my sheep" (a). But if each Bishop is pastor only over the portion of the flock entrusted to him, nevertheless the fact that he is by divine institution and command a legitimate successor of the Apostles makes him, together with the other Bishops, responsible for the apostolic mission of the Church, according to those words which Christ said to his Apostles: *Sicut misit me Pater, et ego mitto vos,* "As the Father has sent me, I also send you" (b). This mission, which must embrace all nations and all times (c), did not come to an end with the death of the Apostles; it lasts to this day in the persons of the Bishops who are in communion with the Vicar of Jesus Christ. For on them, who are called by the special name of "sent" ("missi"), namely, the Lord's Apostles, the fullness of the apostolic dignity rests, a dignity "which is pre-eminent in the Church" as St. Thomas Aquinas bears witness (d). Therefore, it is from their hearts that this Apostolic fire, brought by Jesus Christ to this earth, ought to spread to the hearts of Our sons and kindle there new zeal for the missionary work of the Church throughout the world.

Catholicity the essential note of the Church

1470 (53, 131, 133-134)

Moreover, this perspective on the universal needs of the Church will show in its true light the catholic nature of the living Church. "The spirit of missionary endeavor"—so We once said—"and the catholic spirit are one and the same thing. To be catholic is an essential note of the Church, so that a Christian would hardly be attached to the Church and devoted to her, unless he were likewise attached to and devoted to the universality of the faithful, and, for that reason very anxious that the Church should take root and flourish in every nation" (a). Nothing is so foreign to the Church of Jesus Christ as division; nothing is such an impediment to her life as for her members to live in isolation, or to be turned in upon themselves, or, finally,

1469a John 21:16-18. 1469b *Ibid.* 20:21.
1469c Cf. Matt. 28:19-20.
1469d *Expos. in Epist. ad Rom.*, I, 1.
1470a R.M. of Nov. 24, 1946.

to be uniquely occupied with the private interests of their own communities. "Mother of all nations and of all peoples, not less than of all individuals," the Church, *Sancta Mater Ecclesia,* "is foreign to no land; she lives, or at least by her nature she should live, in every people" (b).

1471 (46, 48, 133-134, 217)

Again—and it is necessary to assert this—nothing that touches the Church Our Mother is foreign to individual Christians, nor should it be: in the same way that their faith is the faith of the universal Church, and their supernatural life is proper to the whole Church, so the anxieties, the difficulties of the Church will be their anxieties, their difficulties; in the same way the perspectives and designs of the Church, which are universal, will be the normal perspectives and desires of the Christian life. Then spontaneously it will happen that the exhortations of the Roman Pontiffs for the great apostolic tasks to be carried out in the whole world will resound clearly and truly in the Catholic soul, as appeals to be freely accepted before all others, and carried out most eagerly and earnestly.

(*A triple duty: prayer for the missions, charity for the missions, recruitment of missionaries.—Exhortation.*)

THE PRAYERS OF HER CHILDREN

Message to the pilgrims of Bari, May 7, 1957.

(*Translation of the relics, the cult of St. Nicholas.—The work of St. Nicholas.—His struggle against heresies.*)

1472 (67, 83, 99, 220)

Not dissimilar, though on another plane, is the great work of construction and restoration to health on which the Church of God is now engaged more urgently than ever before.

It is the combat against hostile forces, it is the pacific struggle of truth against error, of virtue and the good against malice and iniquity.

If it is a legitimate thing for the poor and the needy to make pilgrimages to the tombs of the Saints with their personal needs of body and soul, and to rekindle faith and virtue at the inextinguishable flame which emanates from these tombs, it is the supreme duty of all to approach these centers of grace and benediction mindful of Holy Church, militant and suffering, Our Mother, who derives from the prayers of her children, from

1470b R.M., Christmas, 1945; cf. above, No. 1165.

their personal and collective labor, from their immolation, worthwhile contributions to ensure her salutary conquests and her victories.

(*The intercession of St. Nicholas.*)

THE TEACHING OFFICE

R. M. to the Catholic press of the United States, May 17, 1957.

(*The influence of the press.—Catholic journalists must above all be penetrated with the fundamental principles of Christian philosophy and theology.*)

1473 (*40, 87, 97-98, 144, 206, 222*) Secondly, they must reflect in their writings the unity, the uniqueness of the Church in her faith and in her moral teaching. It is to the Apostles, and, by them, to their successors, that Christ Our Lord confided the truth which He came on earth to communicate to men. The function of teaching in his Church, as everyone knows, belongs to the Bishop of Rome, his vicar on earth, for the whole body of the faithful, and to the many Bishops for the groups of members of the Church confided by this Vicar to their pastoral care. In the accomplishment of their grave duty of teaching, the Bishops will have recourse to the assistance of priests and also of laymen, whose authority for teaching, however, is not the result of a personal superiority of knowledge, but of the mission which has been entrusted to them by the Bishops. The press, like all the faithful, will give them loyal submission.

1474 (*76, 109-110, 203*) But in what concerns questions on which the divinely appointed teachers have not given a judgment—and the field is vast and varied, with the exception of matters of faith and morals—, free discussion is entirely legitimate, and each one can support and defend his own opinion. But such an opinion should be presented with the necessary moderation; and no one will condemn another simply because he is not in agreement with his own opinion; still less will he question his loyalty.

This desirable bond of unity, assured and sealed by justice and charity, will be impossible to break if—and this is the third requirement imposed on your members—if all are always conscious of the unique and sublime end which each and every one of you must strive to attain: the extension of the kingdom of truth and salvation of Christ among men.

(*The ultimate goal of the Catholic press is to assist men to work out their salvation.*)

THE MEANING OF UNIVERSALITY

All. to the 1st National Italian Congress of Diocesan Delegates for Emigration, July 23, 1957.

(*Solicitude of the Holy See for the emigrants.—Principles of apostolic action in their regard.—Virtues required in the missionary.—Practical directives.*)

1475 (*52, 67, 131*) To the community of the faithful of the place is offered the occasion of showing what unity and catholicity are in the common Mother the Church: that they are still today living and operative "notes". A courteous tolerance for the emigrants will not be enough, therefore, nor a feeling of somewhat sterile compassion and sympathy; there must be an active love, like that which distinguished the fervent Christian communities of the first centuries. To many Catholics, priests and laymen, Providence offers today the opportunity of renewing in their parishes the ancient and perpetual glory of the Christian name, and of manifesting to the surrounding world, divided by so many different nationalities, how profound is the sense of universality in the Church. She asks no member of the Mystical Body what his passport is before she resolves to engraft him into the life of the community and make him a sharer in her spiritual treasures and her affection.

(*Grandeur of the mission of the delegates of the Emigration Committees.*)

THE BASIC CELL

All. to the pilgrims of the parish of St. Medin of Barcelona, August 20, 1957.

(*Congratulations on the great number of pilgrims, all coming from the same parish.*)

1476 (*205*) Above all We wish to express to you the pleasure with which We see you carrying out what We have stated on other occasions about all the good We hope to see resulting from a well-directed and well-organized parish life, so that this "basic cell" of ecclesiastical life may develop all its fecundity and all its efficacy for the good of souls (a). A parish is not simply a church, a priest, a territory, and a specific portion of the Lord's flock, all expressed in figures more or less eloquent. A parish is a cell of the body, which, in this case, is the Mystical Body of Christ; it is a living

1476a Cf. Letter to the Social Week of Canada, July 18, 1953.

being, with its own breath, with its organs and vital activities, with its natural development, and also with its problems, its necessities, its joys, and its special sorrows.

(*Love the parish.—Work to make it a model.*)

THE SACERDOTAL FUNCTION

All. to the members of the "Jeunes Séminaristes" Movement, September 5, 1957.

(*The tenth anniversary of the Movement.*)

1477 (89, 165, 167, 170, 174-175) When you come to Rome it is a real pilgrimage to the sources of the priesthood that you are making. In the third century, in fact, did not St. Cyprian, Bishop of Carthage, speak to Pope St. Cornelius of "that chair of Peter and that principal church, whence the unity of the priesthood has its origin": *ad Petri Cathedram atque ad ecclesiam principalem unde unitas sacerdotalis exorta est?* (a) This formula, which enshrines one of the most precious affirmations of pontifical primacy which history possesses, you will have read in gigantic letters above the tomb of St. Peter: *Hinc sacerdotii unitas exoritur.*

From this place, from this humble tomb of a witness to Christ, torrents of grace have spread through the world. From this place, from this Chair of Peter, his successors exercise with the infallible assistance of the Holy Spirit their role of teacher and guide; they keep the deposit of Tradition, they comment on Holy Scripture, they govern and sanctify the whole Catholic Church by the exercise of their powers of order and jurisdiction.

1478 (139, 141, 175) The ancient capital of the Roman Empire whose imposing ruins you have visited was chosen ground in which the grain of mustard seed of the Gospel was planted. Peter himself was, in the image of his Master, the foundation of the Church, for he carried in himself a unique strength. This rough fisherman of Galilee is the only man to whom God confided the keys of the Kingdom, the only one to whom was guaranteed the final victory over evil, the only one to receive the charge of leading all humanity to the total truth and to eternal life, in the very name and in the place of Jesus Christ Himself.

1479 (113- It is in the priesthood of Christ that you are hoping to participate, in order to render to God the greatest honor and to render

1477a St. Cyprian, *Ep.* LIX, 14.

to men your brothers the greatest service that can be imagined. 115) What is it that men need most, today as always? What indeed, if not to know and love God, the true God, as He has, historically, revealed Himself to be. Now, you know that to give God to men and men to God is a task so noble that it is impossible to approach it without a special grace. However, Our Lord willed to give this honor not only to some of his contemporaries, but to all those who, responding to his will to save all men and to bring them all to the knowledge of the truth (a), would be accepted by the Church for this mission.

1480 (128, 205) The Catholic priesthood is, deservedly, one of the purest glories of the Church and one of the most striking marks of her sanctity. And so in the course of the centuries she has always surrounded it with increasingly attentive care. In spite of the weakness of human nature, she has maintained a very high ideal of life, and has spared no pains to make of her priests men of God and men of the Church, really capable of taking charge of a part of Christ's flock and of rendering an account of it to God on the day of judgment. (*Work accomplished in France by the movement.*)

THINKING WITH THE CHURCH

All. to the General Congregation of the Society of Jesus, September 10, 1957.

(*Wishes for the success of the work of the General Congregation.—The Society, founded to serve the Church and the Pope.*)

1481 (181) Moreover, your Founder wanted you to be bound by a special vow, besides the three vows customary to Religious, of obedience to the Sovereign Pontiff (a), and in the well-known "*Rules for Thinking with the Church*" added to the *Spiritual Exercises*, he makes this special recommendation to you: "Suspending one's own judgment, the soul must ever be held prompt and ready to obey the true Spouse of Christ and our Holy Mother, the orthodox, catholic and hierarchical Church"; and the ancient version, which was used by your Father Ignatius himself, adds: "the Roman Church" (b).

1479a Cf. 1 Tim., 2:4.

1481a *Formula of the institute of the Society of Jesus*, in the Apost. Let. of Julius III, *Exposcit debitum*, (July 21, 1550), and *Rules for Thinking with the Church.*

1481b *Rules for thinking with the Church, No.* 1.

1482 (181) Among the distinguished deeds of your forebears, in which you rightly take pride and which you strive to emulate, this stands out above the rest: that your Society, adhering as closely as possible to the Chair of Peter, has ever striven to keep intact, to teach, to defend, to promote the teaching proposed by this Pontifical See, to which "because of its primordial importance, the whole Church must rally, that is to say, the faithful of the entire world" (a); nor has your Society ever tolerated any novelty which was dangerous or insufficiently tried (b).

Obedience

1483 (172) Nor is it any less a matter of praise that in matters pertaining to ecclesiastical discipline you are distinguished by that perfect obedience of execution, of will, and of judgment towards the Holy See, which is such a mark of "the . . . authentic guidance of the Holy Spirit" (a).

Let no one take from you the glory of that rectitude in doctrine and fidelity in obedience due to the Vicar of Christ; among your ranks let there be no room for that "free examination" more fitting to the heterodox mentality than to the pride of the Christian, and according to which no one hesitates to summon before the tribunal of his own judgment even those things which have their origin in the Apostolic See.

(*Practice of obedience.—Duties of superiors.—Austerity and prayer.—Monarchical government of the Society.*)

FIGURE OF THE CHURCH MILITANT

All. to Family Associations, September 16, 1957.

(*Congress of "international family days."—Subject treated: fatherless families.—Widows.*)

1484 (63-65) Given that the sacrament of marriage, symbol of the redemptive love of Christ for his Church, applies to the spouses the reality of this love, transfigures them, makes the husband like Christ who delivers Himself to save the human race, and the wife like the ransomed Church who accepts her participation in the sacrifice of Christ, then, widowhood becomes in a certain

1482a St. Irenæus, Adv. Hær., L. III, c. 3.
1482b *Coll. Decret.* Decret. 102, *Epit. Instituti,* n. 319.
1483a Julius III, *loc. cit.*

sense the crown of this mutual consecration; it is a figure of the present life of the Church militant, deprived of the vision of her heavenly Spouse, with whom, nonetheless she remains forever united, journeying towards Him in faith and hope, living by means of love which sustains her in her trials, and waiting impatiently for the final accomplishment of those first promises.

(*Trials of widows.—Work for widows.—Grandeur of the state of widowhood*) (a).

A SUPERIOR SOLIDARITY

All. to the Catholic Union of French Trainmen, September 18, 1957.

(*Keep the faith.—Union of social and religious duties.—Legitimate pride in their professional body.*)

1485 (39, 45-48, 82, 128, 228, 231) You should be proud also of the glories and conquests of your Mother, Holy Church, always fruitful in saints, in apostles, in missionaries, always charitable to the poor, the sick, the afflicted, always constant and firm in her teaching, forever one down through the centuries and across the world.

You should also feel your responsibility to her, as you feel your obligation to your association to show yourselves worthy of its traditions. There exists among the Christians of the entire world a solidarity far superior to all earthly bonds, for it is founded on the community of the supernatural life. Each one bears and nourishes all the others as members of the one body. He carries his share of the burdens; he is solicitous for the common good; at need he sacrifices himself for the others. His faith never remains inert but is constantly flowering into charity. And so you act in the exercise of your professional and Christian life. In fact, there is no division in the activities of the Christian: it is one and the same faith and love of God which lead him to fulfill his social duties as a worker and his religious duties as a believer.

MEMBERSHIP IN THE CHURCH

All. to the World Union of Catholic Women's Organizations, September 29, 1957.

(*Triple apostolate of the woman.—Apostolate of truth.—The woman belongs to God, to Christ.*)

1484a For the sections of this discourse herein omitted, cf. **THE WOMAN IN THE MODERN WORLD,** Nos. 561 ff.

1486 (78, 81, 99, 103) By the will of its Divine Founder the Church is the depositary of supernatural Revelation, she is its guardian and its uniquely authorized interpreter; the teaching authority which she exercises with regard to this sacred trust supposes the power to judge all truth, since the eternal destiny of man is single and unique and nothing in his life lies outside this end. Cultural, political, social, and moral reality influences the whole orientation of his conduct; charged with leading him to God and possessing the infallible means of distinguishing true from false, the Church is capable of appreciating the exact value of intellectual and moral principles as well as the comportment which responds to the demands of truth in the concrete situations of individual and social life.

1487 (219) Hence in her personal conduct as in her apostolate the Catholic woman should make it her concern to remain in close contact with the living source of light which the Lord has put in his Church: as long as she remains under her guidance, as she accepts her teaching and observes her directives, she enjoys a security which is infinitely precious, which confers on all her undertakings an authority and a stability derived from the authority and the stability of the Church herself.

1488 (80) Some have wanted to limit the object of the competence of the ecclesiastical magisterium to the domain of principles, and exclude the domain of facts, of concrete life. They pretend that this latter area belongs to the layman, that the layman is here on home ground, and that here he exercises a competence which the ecclesiastical authority does not possess. Let it be sufficient for Us to repeat here that such a position is untenable: in the measure where it is not a question of simply testifying to the existence of a material fact, but of evaluating the religious and moral implications of it, the supernatural destiny of man is at stake, and consequently the responsibility of the Church comes into play; she can and she must, in virtue of her divine mission and the guarantees she has received for it, make precise the measure of truth and error contained in such and such a line of conduct, in such and such a manner of acting.

1489 (6, 31. 32, 48, 121, 217) Although the Church refuses to see the field of her authority unduly limited, she does not suppress nor does she diminish by that fact the liberty and initiative of her children. The ecclesiastical hierarchy is not the whole Church, and she does not exercise her power from without after the manner of the civil power, for example, which treats its subjects solely on the juridical plane. You are the members of the Mystical Body of Christ, grafted on this Body as on an organism animated by one single Spirit, living by a single identical life. The union of the members with the head in no way implies [that they renounce their autonomy or—] (a) that they abandon the exercise of their functions; quite the contrary, it is from the head that they ceaselessly receive the movement which permits them to act with strength and precision, in perfect harmony with all the other members for the profit of the whole body.

(*The apostolate of love. The apostolate of actions*) (b).

THE APOSTOLIC MISSION

All. to the 2nd World Congress of the Lay Apostolate, October 5, 1957.

(*Memory of the Congress* of 1951.—*The theme of the present Congress.*)

Hierarchy and apostolate

1490 (85, 86, 96, 98, 100, 119, 120, 137, 142, 186, 205) We will take as Our point of departure for these considerations destined to make precise the nature of the Apostolate of the Laity: "The laymen charged with teaching religion with *missio canonica*, with the ecclesiastical mandate to teach, and for whom this teaching constitutes perhaps even the sole professional activity, does he not by that very fact pass from the 'lay apostolate' to the 'hierarchical apostolate'?"

To answer this question We must remember that Christ confided to the Apostles themselves a double power: first the sacerdotal power of consecrating which was granted in all its plenitude to all the Apostles; in the second place, that of teaching and governing, that is to say, of communicating to men, in God's name, the infallible truth that binds them and of determining the norms which regulate Christian life.

These powers of the Apostles passed to the Pope and to the Bishops. The latter, by sacerdotal ordination, transmit to

1489a This passage between brackets, which is to be found in the *Osservatore Romano*, was not printed in the *AAS*.

1489b For the portions of this discourse here omitted, cf. **THE WOMAN IN THE MODERN WORLD**, Nos. 577 ff.

others, in a determined measure, the power to consecrate, while the power of teaching and governing is proper to the Pope and the Bishops.

A double distinction

1491 (136-137, 143) When We speak of the "hierarchical apostolate" and of the "apostolate of the laity", it is necessary to keep in mind this double distinction: first, between the Pope, the bishops, and the priests on the one hand, and the body of the laity on the other; then, in the ranks of the clergy themselves, between those who hold in all its fullness the power to consecrate and govern, and other clerics. The first (Pope, bishops and priests) belong to the clergy; if a layman were elected Pope, he could accept the election only on condition of being qualified to receive ordination and disposed to let himself be ordained; the power of teaching and governing, as well as the gift of infallibility, would be accorded to him at the moment of his acceptance, even before his ordination.

1492 (97, 112, 205, 218, 222) Now to answer the question which We proposed, it is important to consider the two distinctions We have laid down. It is a question, in the present case, not of the power of orders, but of the power of teaching. Of the latter, the possessors of ecclesiastical authority alone are the depositaries. Others, priests or laymen, collaborate with them in the measure in which they are entrusted with teaching exactly and directing the faithful (a). Priests (who act *Vi muneris sacerdotalis*), "in virtue of the office of the priesthood", and laymen also, may receive the mandate to teach, which, depending on the case, may be the same for both. They are distinguished from one another, however, by the fact that one is a priest, the other a layman, and, consequently, the apostolate of the former is sacerdotal, the apostolate of the latter is lay. As for the value and efficacy of the apostolate exercised by the teaching of religion, they depend upon the capacity of each and on his supernatural gifts. Laymen who teach, nuns, catechists in Mission countries, all those whom the Church charges with teaching the truths of faith, may apply to themselves with justice the words of the Lord: "You are the salt of the earth"; "you are the light of the world" (b).

1493 (86, 113, 119, 194, 211, 218) It is clear that anyone of the faithful may propose to himself—and it is highly desirable that he should—to collaborate

1492a Cf. C.I.C., can. 1327, 1328.

1492b Matt. 5:13.

in a more organized way with the ecclesiastical authorities, to help them more effectively in their apostolic labor. He will then be putting himself more directly under the dependence of the hierarchy which alone is responsible before God for the government of the Church. The acceptance by the layman of a particular mission, of a mandate from the hierarchy, if this associates him more immediately with the spiritual conquest of the world, which the Church is carrying on under the direction of its pastors, is not enough to make the layman a member of the hierarchy, to give him the powers of orders and jurisdiction which are closely bound up with the reception of the sacrament of orders, in its different degrees.

1494 (205) We have not considered up to this point the ordinations which precede the priesthood and which, in the present practice of the Church, are conferred only as a preparation for sacerdotal ordination. The duty attached to minor orders had, for a long time, been exercised by laymen. We know that there is presently under consideration the introduction of the diaconate, conceived of as an ecclesiastical function independent of the priesthood. The idea, today at least, is not yet mature. If the day comes when it is, nothing will change in what We have just said, except that the diaconate will take its place among the distinctions which We have noted.

Responsibility of laymen

1495 (210, 213-219) It would be to misunderstand the real nature of the Church and her social character to distinguish in her a purely active element, the ecclesiastical authorities, and, on the other hand, a purely passive element, the laity. All the members of the Church, as We Ourselves have said in the Encyclical *Mystici Corporis Christi*, are called to collaborate in the building up and the perfecting of the Mystical Body of Christ (a). All are free persons, and must, therefore, be active. People sometimes abuse the term "emancipation of the laity", when they use it in a sense which distorts the true character of the relations existing between the teaching Church and the Church taught, between priests and laymen. On the subject of these relations, let Us note simply that today the Church's tasks are too great to permit indulging in petty disputes. To safeguard each

1495a Cf. above No. 1100.

one's sphere of action, it is enough for everyone to have sufficient spirit of faith, disinterestedness, mutual esteem and confidence. Respect for the dignity of the priest was always one of the most typical characteristics of the Christian community. On the other hand, even the layman has his rights, and the priest, for his part, must recognize them.

1496 (*115, 208, 213*) The layman has a right to receive from the priest every spiritual good, so that he may realize the salvation of his soul and attain Christian perfection (a): when the fundamental rights of the Christian are at stake he may assert his needs (b); it is the meaning and the very goal of the life of the Church which is here at stake, as well as the responsibility before God of the priest no less than of the layman.

1497 (*17, 124, 217, 220, 221*) Inevitably a certain uneasiness is caused when the social function is disregarded. This is not an end in itself either in general or in the Church, for the community is by definition at the service of individuals, not the other way round. If history shows that from the very beginnings of the Church laymen took part in the activity which the priest exercised in the service of the Church, it is true that today more than ever they must offer this collaboration "for the building up of the Body of Christ" in every form of the apostolate, in particular when here is question of permeating the whole of life, domestic, social, economic, and political, with the Christian spirit.

Relations with authority

1498 (*218, 222*) There remains a word to be said to finish these considerations of basic principles, a word on the relationship of the lay apostolate with ecclesiastical authority. It is enough to repeat here what We laid down as far back as 1951 as a general rule: that the lay apostolate must, in its most varied forms "always keep within the limits of orthodoxy and not be opposed to the legitimate prescriptions of competent ecclesiastical authorities" (a). In the meanwhile, We have been obliged to refute an erroneous opinion on "lay theology", an opinion which derived from an inaccurate conception of the responsibility of the layman (b). The term *lay theology* is void of all meaning. The norm, which is applied in general to the lay apostolate and

1496a Canon 87, 682.
1496b Canon 467, § 1; 892, § 1.
1498a Above Nos. 1312-1314.
1498b Above Nos. 1367-1372.

which We have just recalled, is valid naturally and even with more force, for the "lay theologian"; but if he wishes to publish his writings on theological matters, he also needs the explicit approbation of the ecclesiastical magisterium.

1499 (*222*) The activity of the Catholic laity is particularly timely in the areas where theological research impinges on the research activities of profane sciences. Recently, at the instigation of the *Goerres-Gesellschaft*, a group of theologians and naturalists agreed to discuss at regular meetings the common questions which interest them. We can only congratulate them on this initiative.

1500 (*220, 222*) If today this realization has been awakened and if the term *lay* apostolate is one of the most frequently employed when the activity of the Church is spoken of, it is because the collaboration of laymen with the hierarchy has never been so necessary, and never carried on in so sympathetic a fashion.

This collaboration is manifest in a thousand different ways, from the silent sacrifice offered for the salvation of souls, to the good word and example which win the esteem even of the Church's enemies, to the cooperation in activities proper to the hierarchy which can be communicated to the simple faithful, and to generous souls who pay with their lives, but whom only God knows and who do not appear in any statistics. Perhaps this hidden lay apostolate is the most precious and the most fruitful of all.

1501 (*220*) The lay apostolate has, as has every apostolate, two functions: the function of conservation and that of conquest; both are urgently imperative in the Church of today. And, to speak very plainly, the Church of Christ has no intention of abandoning the field to her avowed enemy, atheistic Communism, without a struggle. This combat will be waged to the end, but with the weapons of Christ! (*Exhortation to action.*) (a)

TO BE A CHRISTIAN

All. to the Irish pilgrims, October 8, 1957.

(*The third centenary of Luke Wadding, Irish Franciscan, deceased at Rome.*)

1501a For the parts of this discourse which are here omitted, cf. **DIRECTIVES TO LAY APOSTLES**, Nos. 520 ff.

1502 (41, 142, 144, 184) To be Christian one must be Roman; one must recognize the oneness of Christ's Church, that is governed by one successor of the Prince of the Apostles, who is the Bishop of Rome, Christ's Vicar on earth. (*The College of St. Isidore, founded at Rome by Luke Wadding.*)

THE IMMEDIATE ROLE OF TRUTH

All. to the Professors and students of the "Angelicum", January 14, 1958.

(*The fiftieth anniversary of the Angelicum.—The teaching of St. Thomas Aquinas.*)

1503 (96, 109) By word and by example he taught not only those who cultivate the sacred sciences, but also those who follow the path of rational philosophy, that they owe to the authority of the Catholic Church complete submission and the greatest reverence (a).

The fidelity of this submission to the authority of the Church sprang from his firm persuasion that the living and infallible magisterium of the Church is the immediate and universal rule of Catholic truth.

1504 (63, 99, 101, 109, 110) Following the example of St. Thomas Aquinas and the eminent men of the Dominican Order who have been distinguished by their piety and the sanctity of their lives, as soon as the voice of the Church's magisterium is heard, either in her extraordinary or her ordinary teaching, receive it with attentive ears and a docile mind, you above all, beloved sons, who, by a singular gift of God are pursuing your sacred studies in this august City, near "the Chair of Peter and the principal Church, whence sacerdotal unity takes its rise" (a). Nor is it enough for you to give your prompt and full adhesion to the rules and decrees of the sacred magisterium which pertain to the divinely revealed truths, since the Catholic Church alone, the Spouse of Christ, is the faithful custodian and infallible interpreter of this deposit; but with a humble submission of judgment those documents too must be received which deal with questions of the natural and human order; for there are, too, for those who profess the Catholic religion, and it is clear especially for theologians and philosophers, truths for which they must have a high esteem, at least when these elements of an inferior order

1503a Cf. S. Th., *Suppli.*, q. 29, a. 3, *sed contra*, 2; and IIa-IIae, q. 10, a. 12 in c. 1504a St. Cyprian, *Epist.* LV, c. 14.

are proposed as connected with and joined to the truths of the Christian faith and the supernatural end of man.

(*St. Thomas and the Bible.—Thomistic theology and philosophy.—The primacy of charity.—Love of the truth.*)

THE QUEST FOR SANCTITY

All. to the Superiors General of Religious, February 11, 1958.

1505 (63, 129) It is with real joy that We salute you in the Lord, all of you, dearly beloved sons here present, whom the designs of Providence have placed at the head of societies tending toward evangelical perfection and who are thus associated with an integral part of Our apostolic office. As We said, in fact, addressing the members of the First Congress a few years ago, about the states of perfection, an institute of religious life "derives its existence and its worth from the fact that it is closely united to the proper end of the Church, namely to lead men to salvation" (a). For the Church, his Spouse, would not fully respond to the desires of Christ the Lord and men's eyes would not turn to her full of hope as to "the standard raised among the nations" (b), if she did not have men who, by the example of their lives even more than by their words, reflect with special clarity the beauty of the Gospel.

The power to rule

1506 (157, 209) We have, therefore, associated with you, beloved sons, that part of Our office, either directly—delegating to you by the Code of Canon Law something of Our supreme jurisdiction—or in establishing the bases, in your rules and constitutions approved by Us, of that ruling power of yours. So it is particularly important to Us that you exercise this authority of yours according to Our spirit and that of the Church. (*The existentialist tendency.—Authority and obedience.—The world and God.—The Rule.— The Church and the Pope.—Vocations.*) (a)

THE SUPREME REALITY

All. to pilgrims from the Marches, March 23, 1958.

(*The province, the fatherland in miniature.—The nation, the great fatherland.—Patriotic duties.*)

1505a Cf. above, No. 1297. 1505b Isaias 11:12.
1506a For the parts of the discourse which are here omitted, cf. THE STATES OF PERFECTION.

1507 (133) But love of country can also degenerate and become an excessive and harmful nationalism. So that this will not happen, you must look far beyond your own country; you must look at the world. But there is only one way to look at the world, while you continue to love your region and your country: become conscious of a supreme reality: the Church. You have to become a living part of it.

1508 (210) It is necessary for each individual to become a living part of the Church; that everything be subordinated to keeping and increasing divine grace; ready to surmount all obstacles, to face even death not to lose the faith, not to lose grace. This is what was done by one little girl born among you in the Marches: Maria Goretti.

1509 (210) It is necessary for your families to become a living part of the Church. In that famous sanctuary, the Holy House of Loretto, shines the memory of that holiest of all families, the Holy Family. Take it as your model and imitate it; make Jesus the center of your homes, the absolute Lord of your thoughts and of your hearts.

1510 (55, 94, 131) It is necessary for your cities to become a living part of the Church. In Italy some men are disturbed because they fear that Christianity will take from Caesar what belongs to him. As if to give to Caesar what does belong to him were not a commandment of Jesus (a); as if the legitimate and healthy laicism of the State were not one of the principles of Catholic doctrine; as if there were no tradition in the Church of a constant effort to maintain the two Powers distinct, but also, always according to just principles, united; as if, on the contrary, the confusion between the sacred and the secular were not all the more verified in history when a portion of the faithful had separated themselves from the Church. (*Charity and unity.*)

THE LIGHT OF CHRIST

R. M. to the faithful, Easter Sunday, April 6, 1958.

(*The Feast of Easter, feast of light.—Where the light of Christ may be found.*)

1511 (3, 9, 88, 102) Beloved sons, you know where the light of Christ is to be found: the Church founded and assisted by him is the depositary of the light of Christ, and therefore, in a true sense, *lumen de lumine*, light of light, a visible and perennial reality, at one and the same time human and divine, temporal and eternal. To this "city set upon a hill" (a) Christ has entrusted "the word tried by prophets, to which you do well to attend, as to a light shining in a dark place" (b).

1510a Cf. Matt. 22:21.

1512 (4, 130, 228) Therefore, fix your gaze upon it, with the sincerity and wise discernment of the children of the light, not with the unhealthy complacency of the children of darkness, who prefer, to their own loss, to linger over the inevitable shadows which accompany every reality which is, in part, human. The shadow of man, far from extinguishing the light of God, throws it more clearly into relief.

1513 (4, 84, 112, 228) This light of God shining over the world is the vigilant attention of the Church to doctrine, her assiduity in spreading and defending the truth, her unhurried prudence with regard to novelty and revolutions, her impartiality in the struggles between classes and nations, her inflexibility in the defense of the rights of each one, her intrepidity in the face of the enemies of God and of society. Let each of you ask himself; where would the world be today without such a light? Would it have been able to boast of the ensemble of material and moral advances which we call civilization? Again, would there be in consciences that lively sense, so widespread, of justice, of true liberty, of responsibility, which animates the majority of peoples and governments?

1514 (42, 84) And what shall We say of the consciousness of the unity of the human family which is growing in so consoling a way in minds and in concrete expression? Who, if not Christ, can assemble and unite into a single impulse of fraternity men who are so different by reason of their origins, their languages, their customs, all of you who are listening to Us while We speak to you in his name and with his authority? It is truly He who, having triumphed over the shades of death, shines like a serene star over the whole of humanity.

1515 (36, 96) But, in a very special way Christ radiates over the immense family of the faithful, over you who glory in the name of Christ, to the point of making you participants in his divine prerogatives. To the crowds who surrounded Him He said: "You are the light of

1511a Matt. 5:14. 1511b 2 Peter 1:19.

the world" (a). The mission which Christ confides to his followers—and which is identical with his own—is not simply a title of high honor; it imposes the grave responsibility of action. "Let your light shine before men," He adds, "that they may see your good works and glorify your Father who is in heaven" (b).

(*Duty of working for the establishment of peace.*)

THE DOMAIN OF NATURE

Letters, *Es bereitete*, April 15, 1958, to the Bishop of Basel.

(*The rights of parents and of the State in the education and instruction of children.*)

1516 (67, 79, 81) God has confided to the Church herself the direction of humanity on the religious and moral plane. She is the mother and mediatrix of supernatural life. However, super-nature supposes nature, and it is intimately united to it. Therefore, the claims of the Church extend to the domain of nature in the measure that the latter influences the attainment of supernatural ends.

(*The educational ideal of the Church.—True patriotism.—The Catholic teacher.*)

MARY WATCHES OVER THE CHURCH

All. to the women of the Marian Congregations of Italy, April 26, 1958.

(*Words of welcome.—Duties of the members of the Congregations.—1st: see in Mary the model of life in the Church.*)

1517 (33) In the second place, look upon Mary as a model of action for the Church.

You must know how much and how intimately Mary participated from the very beginning in the life of the Church. With Mary the Mother of Jesus: *cum Maria matre Jesu* (a), the Apostles were reunited, persevering unanimously in prayer: *Perseverantes unanimiter in oratione* (b), when the Cenacle was shaken by a violent wind and the tiny community of the faithful was invested with the Holy Spirit, who filled them all with his gifts (c). Shortly after this, Mary was able to assist at the first sowing and the first miraculous Christian harvest. Peter spoke to the crowd, and, when his discourse was heard by all in their own tongues, it brought the first increase in the Church.

1515a Matt. 5:14. 1515b *Ibid.*, 5:16. 1517a Acts 1:14.
1517b *Ibid.* 1517c Cf. Acts 2:1-4.

Beginning with this day of blessings for the young community in Jerusalem, Mary never ceased to watch over the Church of Christ as a most sweet Mother. No circumstances, especially no hour of fear or sorrow passed through the Church—so we can certainly think—without her feeling the maternal assistance of Mary. Each time that night seemed to extend its sway over the world, Mary was seen to rise in the heavens like the Star of Morning. When, as a result of great fatigue, beads of sweat stood out on the Church's brow, when her eyes were bathed in tears, when her body, like the body of Jesus, was tortured and even nailed to the Cross, the Church ever had Mary, the Mother of sorrows, at her side. And just as her devout children owe their perseverance to her, in the same way it is she who ever encourages the return of her erring sons and encourages them with infinite tenderness. By her intervention the Church has never lacked protection when she has been the object of violent attacks or insidious conspiracy. And so, the history of the triumphs of the Church is the history of the triumphs of Mary. 1518 (33)

(*The action of each is needed.*)

The Church's mission today

3: But there is something today, which, because of its importance, should challenge you to act without sparing either energy or time. The Church, has in fact a special mission in this tormented epoch of human history. If it is indeed true that every truth has its own moment, it is possible to say that this is the hour of the Church considered as the Mystical Body of Christ. If, therefore, you should study the Marian Congregations in the framework of the Church's mission, endeavor to sound the depths, as far as possible, of this stupendous truth formulated and developed with luminous clarity by the Apostle St. Paul. 1519 (1, 6, 133)

On the other hand, our century is the witness today of an ever greater organic development of the idea of one humanity, of which each part ought, as far as it is possible to forecast it, to pass from the conception of alliance to the conception of community—in its genuine sense—living and operative. There is no political or social movement which does not place in some way at the base of every structure this, so to say, "communitarian" concept of the State and of the world. The individual, on his side, feels more and more every day a vital part of a unique reality and is realizing his duties towards the entire social organism. And 1520 (133)

as this notion is spreading through the world, We have shown on several occasions, and We wish to repeat it once more to you, beloved daughters, how men at present tend to listen with a renewed interest to the doctrine which considers humanity as a single body and invites men to be one heart and one soul.

1521 (46, 210) The mission of the Church today is to prove that only the doctrine of Christ presents itself to men as capable of saving and reanimating the world which is the victim of perpetual agitation and artificial disturbance. Therefore, make this your mission, for you too are of the Church, and in it you must live, in it you must work, without respite or delay.

THE PATERNITY OF THE POPE

All. to the Committees for the assistance of orphans of the working classes, April 29, 1958.

(*Welcome.–The Holy Father is happy to hear the President state that the members form "one big family."*)

1522 (67, 163) Our presence among you seems all the more opportune because it seems to Us that the prerogative of Father, which comes to Us from Our charge as Vicar of Christ, should be extended in a special manner to the small children prematurely deprived of their father on earth.

Yes, beloved little boys and girls, you on whose head the caressing hand of father or mother no longer rests, you will always be the Pope's favorites. In his spiritual power and in the universality of his affection, he represents on earth, however unworthily, the "Father who is in heaven", and he considers himself in a special way your Father, in conformity with the tradition of the Church, which has ever dedicated to orphans her maternal solicitude. (*Conditions to realize by assistance to orphans.–The charity which must animate it.*)

THE LIFE OF SOULS

All. to the metallurgists of Bagnoli, May 4, 1958.

(*The ILVA plants.–The life of the workers.–Their supernatural life.*)

1523 (111, 153, 160, 163) The Pope, you know, represents the Incarnate Word of God on earth. His thoughts must, therefore, be the thoughts of Jesus; his willed actions those of Jesus; his deeds the deeds of Jesus. Now Jesus came down on earth so that souls might have divine life, and have it in abundance: *ut vitam habeant et abundantius habeant* (a). And We, too, dear sons, We must consecrate Our life to the realization of this end; We must make it Our occupation; We must make this Our anxiety; sometimes We must raise Our voices in this cause. We experience this solicitude for the faithful of every category and every condition: all men are our beloved sons, because all have been redeemed by the blood of Christ, all are exposed to the temptations of Satan, the enemy of Christ and the enemy of men.

(*Keep, or recover, the state of grace.–Keep the commandments and pray.*)

PERSECUTION IN CHINA

Encycl. *Ad Apostolorum Principis*, June 29, 1958, to the Bishops, clergy, and faithful of China.

(*Catholicism in China.–The phases of the present persecution.–The "Patriotic Association".*)

Obey God rather than men

1524 (92) The Church has always impressed on the minds of her children that declaration of the Divine Redeemer: "Render therefore to Caesar the things that are Caesar's and to God the things that are God's" (a). We call it a declaration because these words make certain and incontestable the principle that Christianity never opposes or obstructs what is truly useful or advantageous to a country.

However, if Christians are bound in conscience to render to Caesar (that is, to human authority) what belongs to Caesar, then Caesar likewise, or those who control the state, cannot exact obedience when they would be usurping God's rights or forcing Christians either to act at variance with their religious duties or to sever themselves from the unity of the Church and its lawful hierarchy.

Under such circumstances, every Christian should cast aside all doubt and calmly and firmly repeat the words with which Peter and the other Apostles answered the first persecutors of the Church: "We must obey God rather than men" (b).

(*Activity of the pseudo-patriotic movement.*)

1523a John 10:10. 1524a Matt. 22:21. 1524b Acts 5:29.

An important matter

1525 (77, 80, 103, 165) Assuming false and unjust premises, they are not afraid to take a position which would confine within a narrow scope the supreme teaching authority of the Church, claiming that there are certain questions—such as those which concern social and economic matters—in which Catholics may ignore the teachings and the directives of this Apostolic See.

This opinion—it seems entirely unnecessary to demonstrate its existence—is utterly false and full of error because, as We declared a few years ago to a special meeting of Our Venerable Brethren in the episcopacy:

"The power of the Church is in no sense limited to so-called 'strictly religious matters'; but the whole matter of the natural law, its institution, interpretation and application, in so far as the moral aspect is concerned, are within its power.

"By God's appointment the observance of the natural law concerns the way by which man must strive toward his supernatural end. The Church shows the way and is the guide and guardian of men with respect to their supernatural end" (a).

1526 (80) This truth had already been wisely explained by Our Predecessor St. Pius X in his Encyclical Letter *Singulari quadam* of September 24, 1912, in which he made this statement: "All actions of a Christian man so far as they are morally either good or bad—that is, so far as they agree with or are contrary to the natural and divine law—fall under the judgment and jurisdiction of the Church" (a).

1527 Moreover, even when those who arbitrarily set and defend these narrow limits profess a desire to obey the Roman Pontiff with regard to truths to be believed, and to observe what they call ecclesiastical directives, they proceed with such boldness that they refuse to obey the precise and definite prescriptions of the Holy See. They protest that these refer to political affairs because of a hidden meaning by the author, as if these prescriptions took their origin from secret conspiracy against their own nation.

1528 (163) Here We must mention a symptom of this falling away from the Church. It is a very serious matter and fills Our heart—the heart of a Father and universal Pastor of the faithful—with a grief that defies description. For those who profess themselves

1525a Above No. 1394.

1526a Above No. 749.

most interested in the welfare of their country have for some considerable time been striving to disseminate among the people the position, devoid of all truth, that Catholics have the power of directly electing their bishops. To excuse this kind of election they allege a need to look after the good of souls with all possible speed and to entrust the administration of dioceses to those pastors who, because they do not oppose the communist desires and political methods, are acceptable by the civil power.

1529 We have heard that many such elections have been held contrary to all right and law and that, in addition, certain ecclesiastics have rashly dared to receive episcopal consecration, despite the public and severe warning which this Apostolic See gave those involved.

Principles which govern the Church of Christ

1530 (19) Since, therefore, such serious offenses against the discipline and unity of the Church are being committed, We must in conscience warn all that this is completely at variance with the teachings and principles on which rests the right order of the society divinely instituted by Jesus Christ our Lord.

1531 (92, 154, 203) For it has been clearly and expressly laid down in the canons that it pertains to the one Apostolic See to judge whether a person is fit for the dignity and burden of the episcopacy (a), and that complete freedom in the nomination of bishops is the right of the Roman Pontiff (b). But if, as happens at times, some persons or groups are permitted to participate in the selection of an episcopal candidate, this is lawful only if the Apostolic See has allowed it in express terms and in each particular case for clearly defined persons or groups, the conditions and circumstances being very plainly determined.

1532 (189-191) Granted this exception, it follows that bishops who have been neither named nor confirmed by the Apostolic See, but who, on the contrary, have been elected and consecrated in defiance of its express orders, enjoy no powers of teaching or of jurisdiction since jurisdiction passes to bishops only through the Roman Pontiff as We admonished in the Encyclical Letter *Mystici Corporis* in the following words: "... As far as his own diocese is concerned each (bishop) feeds the flock entrusted to him as a

1531a Can. 331, 3.

1531b Can. 339, 2.

true shepherd and rules it in the name of Christ. Yet in exercising this office they are not altogether independent but are subordinate to the lawful authority of the Roman Pontiff, although enjoying ordinary power of jurisdiction which they receive directly from the same Supreme Pontiff" (a).

And when We later addressed to you the letter *Ad Sinarum gentem*, We again referred to this teaching in these words: "The power of jurisdiction which is conferred directly by divine right on the Supreme Pontiff comes to bishops by that same right, but only through the successor of Peter, to whom not only the faithful but also all bishops are bound to be constantly subject and to adhere both by the reverence of obedience and by the bond of unity" (b).

The power of orders

1533 (58) Acts requiring the power of Holy Orders which are performed by ecclesiastics of this kind, though they are valid as long as the consecration conferred on them was valid, are yet gravely illicit, that is criminal and sacriligious.

1534 (56, 175-176, 189) To such conduct the warning words of the Divine Teacher fittingly apply: "He who enters not by the door in the sheepfold, but climbs up another way, is a thief and a robber" (a). The sheep indeed know the true shepherd's voice. "But a stranger they will not follow, but will flee from him, because they do not know the voice of strangers" (b).

We are aware that those who thus belittle obedience in order to justify themselves with regard to those functions which they have unrighteously assumed, defend their position by recalling a usage which prevailed in ages past. Yet everyone sees that all ecclesiastical discipline is overthrown if it is in any way lawful for one to restore arrangements which are no longer valid because the supreme authority of the Church long ago decreed otherwise. In no sense do they excuse their way of acting by appealing to another custom, and they indisputably prove that they follow this line deliberately in order to escape from the discipline which now prevails and which they ought to be obeying.

We mean that discipline which has been established not only for China and the regions recently enlightened by the light of the Gospel, but for the whole Church, a discipline which takes its

1532a Above No. 1042.
1533a John 10:1.
1532b Above No. 1337.
1533b John 10:5.

sanction from that universal and supreme power of caring for, ruling, and governing which Our Lord granted to the successors in the office of St. Peter the Apostle.

Primacy of the Church of Rome

1535 (151) Well known are the terms of the Vatican Council's solemn definition: "Relying on the open testimony of the Scriptures and abiding by the wise and clear decrees both of our predecessors, the Roman Pontiffs, and the general Councils, We renew the definition of the Ecumenical Council of Florence, by virtue of which all the faithful must believe that 'the Holy Apostolic See and the Roman Pontiff hold primacy over the whole world, and the Roman Pontiff himself is the Successor of the blessed Peter and continues to be the true Vicar of Christ and head of the whole Church, the father and teacher of all Christians, and to him in the blessed Peter our Lord Jesus Christ committed the full power of caring for, ruling and governing the Universal Church . . .'

1536 (151-152) "We teach, . . . We declare that the Roman Church by the Providence of God holds the primacy of ordinary power over all others, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate. Toward it, the pastors and the faithful of whatever rite and dignity, both individually and collectively, are bound by the duty of hierarchical subordination and true obedience, not only in matters which pertain to faith and morals, but also in those which concern the discipline and government of the Church spread throughout the whole world. in such a way that once the unity of communion and the profession of the same Faith has been preserved with the Roman Pontiff, there is one flock of the Church of Christ under one supreme shepherd. This is the teaching of the Catholic truth from which no one can depart without loss of faith and salvation" (a).

1537 (57, 92, 189) From what We have said, it follows that no authority whatsoever, save that which is proper to the Supreme Pastor, can render void the canonical appointment granted to any bishop; that no person or group, whether of priests or of laymen, can claim the right of nominating bishops; that no one can lawfully

1536a Conc. Vat. *Sess.* IV, cap. 3; above Nos. 362-363.

confer episcopal consecration unless he has received the mandate of the Apostolic See (a).

Consequently, if consecration of this kind is being done contrary to all right and law, and by all this crime the unity of the Church is being seriously attacked, an excommunication most specially reserved to the Apostolic See has been established which is automatically incurred by the consecrator and by anyone who has received consecration irresponsibly conferred (b).

The arrogance of the persecutors of the Church

1538 What then is to be the opinion concerning the excuse added by members of the association promoting false patriotism, that they had to act as they alleged because of the need to tend to the souls in those dioceses which were then without a bishop?

It is obvious that no thought is being taken of the spiritual good of the faithful if the Church's laws are being violated, and further, there is no question of vacant sees, as they wish to argue in defense, but of episcopal sees whose legitimate rulers have been driven out or now languish in prison or are being obstructed in various ways from the free exercise of their power of jurisdiction. It must likewise be added that those clerics have been cast into prison, exiled, or removed by other means, whom the lawful ecclesiastical superiors had designated in accordance with canon law and the special powers received from the Apostolic See to act in their place in the government of the dioceses.

1539 (56) It is surely a matter for grief that while holy bishops noted for their zeal for souls are enduring so many trials, advantage is taken of their difficulties to establish false shepherds in their place so that the hierarchical order of the Church is overthrown and the authority of the Roman Pontiff is treacherously resisted.

1540 (92) And some have even become so arrogant that they blame the Apostolic See for these terrible and tragic events (which have certainly been deliberate accomplishments of the Church's persecutors) even though everyone knows that the Church has been unable, in the past and at present, when such information has been needed, to obtain requisite data about qualified candidates for the episcopacy simply because she was prevented from communicating freely and safely with the dioceses of China.

(*Encouragement to stand fast.*)

1537a Can. 953. 1537b Decree of the Holy Office, April 9, 1957.

THE TWO ROMES

All. to American teachers, July 3, 1958.
(*Ancient Rome.*)

But there is another Rome which, We are sure, you have discovered—a Rome established by the humble fisherman from the Lake of Galilee on the foundations of a faith given by God, and which in the course of long centuries not only has lasted, but has become stronger and extends its rule over more distant lands, raising the culture of nations and peoples above the level of the pagan mind and guiding men along the way to peace and brotherly love. 1541 (84, 142, 162)

You have come to the center of this Rome, to the tomb of this humble fisherman, and We are happy to have been able to grant your request to be received by Us. May you take away from your studies in Rome a lasting memory which will vivify and elevate your minds for many years.

TRUE AND FALSE PASTORS

Encycl. *Meminisse juvat,* July 14, 1958.
(*Intervention of the Pope made necessary by international discord and new weapons.*)

But if we examine with thoughtful minds the causes of so many dangers present and future, we can easily see that the decisions, the forces and the institutions of men are inevitably destined to fall short wherever the authority of God—which enlightens minds with His commands and His prohibitions, which is the beginning and guarantee of justice, source of truth and foundation of laws—either is neglected or is not given its just place or even is suppressed. Every house not based on solid and sure foundation collapses. Every intelligence not enlightened by the light of God separates itself little by little from the fullness of truth. Discords arise, increase and grow, if citizens, peoples and nations are not inspired by fraternal charity. 1542 (231)

Now only the Christian religion teaches this full truth, this perfect justice and this divine charity which eliminates hatreds, animosity and rivalries. It alone has been entrusted with them by the Divine Redeemer, the way, the truth and the life (a), and it 1543 (61, 94)

1543a Cf. John 14:6.

must insure that they be put into practice with all its strength. There is no doubt, then, that those who deliberately wish to disregard the Christian religion and the Catholic Church or who endeavor to hinder them, to disregard them, to suppress them, thereby weaken the very bases of society or substitute for them others which absolutely cannot support the edifice of human dignity, liberty and well-being.

It is therefore necessary to return to the precepts of Christianity if one wishes to form a solid, just and equitable society. It is harmful and imprudent to come into conflict with the Christian religion, whose eternal duration is guaranteed by God and proven by history.

1544 (12, 57, 77, 91, 189) We see with sorrow that sometimes the rights of the Church are trampled on, rights which include, in the mandate of the Holy See, the right to choose and consecrate bishops destined to govern legitimately the Christian flock—and this causes the greatest harm to the faithful—as if the Catholic Church were an internal matter of but one nation alone, dependent on the civil authority, and not a divine institution destined to embrace all peoples.

The courage of confessors

1545 (228) Despite these serious and painful anxieties there is however something which provides great comfort to Our paternal heart. We know in fact that the greater part of the faithful of the Latin and the Oriental Rites remain attached with all their strength to the inherited Faith, though they are deprived of that spiritual help which their pastors could administer to them, were they not prevented.

They continue therefore with courage and place their hope in Him who knows the weeping and sufferings of those "who suffer persecution for justice's sake" (a); He "does not delay in his promises" (b), but will finally console his sons with the just reward.

1546 (6, 144, 161) We regard therefore with paternal affection in particular those venerable brothers and Our beloved sons who are pressed in every manner, even underhandedly and insidiously, to loose the firm, solid and constant union with the Church and the most strict loyalty with the Apostolic See without which such unity

1545a Matt. 5:10. 1545b 2 Peter 3:9.

cannot have a sure foundation. No one in fact is unaware that in some places this unity is plotted against and attacked with deceiving opinions and all the arts. But let all remember that the Mystical Body of Jesus Christ, the Church, must be "compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part" (a), "until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fullness of Christ" (b), of whom the Roman Pontiff as successor of Peter is by divine disposition established vicar on earth. Let them reflect and remember these very wise words of St. Cyprian, bishop and martyr: "The Lord spoke thus to Peter: 'I say to you that thou art Peter and upon this rock I will build my Church'..." (c). On him alone He erects the Church . . . We must firmly hold and defend this unity, particularly we bishops who govern in the Church . . .".

The unity of the Church

1547 (39, 41) "Also the Church is one and it extends widely over a great multitude with the unending increase of its fruitfulness; in the same way as rays of the sun are many, but the light is only one; and many are the branches of the tree but the trunk is only one, which goes deep into the ground with strong roots; and when one spring of water produces several rivulets, though it would seem that their number divides with the abundance of the overflowing water, there is however only one source. You can pluck a ray of the sun but the unity of the light is not divided. You can tear a branch from a tree but it can no longer bear fruit. You can cut off a stream from its source but it will dry up. Thus also the Church, inundated by the light of God, casts its rays throughout the whole world, but there is only one light, that which spreads everywhere, and the unity of the organism is not divided. It extends its branches over the whole world with luxurious richness, it pours out abundantly flowing streams everywhere, but the trunk is one and the spring is one. And he who has not the Church as a mother, cannot have God as a father . . . Who does not preserve this unity, does not preserve the law of God, does not preserve the faith of the Father and of the Son, and has not life and salvation" (a).

1546a Ephes. 4:16. 1546b *Ibid.*, 4:13. 1546c Cf. Matt. 16:18.
1547a St. Cyprian, *De Unit. Eccl.*, IV-VI.

1548 (131, 228) These words of the saintly martyred Bishop will be of comfort, of exhortation and of defense, especially for those who, not being able to be in contact with the Holy See, or having it only with difficulty, find themselves in danger and have to overcome various obstacles and deceits. However, they must trust in the help of God and not neglect to invoke Him with fervent prayer. They must remember that all the persecutors of the Church—as history teaches—have passed as a shadow, whereas the sun of divine truth never sets, because "the word of the Lord endures forever" (a). The society founded by Christ can be attacked but not defeated because it derives its strength not from men, but from God. Indeed there is no doubt that it must be martyred throughout the centuries by persecutions, contradictions, slanders, as happened to its Divine Founder, according to prophecy: "If they have persecuted me, they will persecute you also" (b). But it is equally certain that at the end, the Church like Christ Our Redeemer, who triumphed, will have a peaceful victory over all enemies. Be confident, therefore; be strong and constant. We exhort you again with words of St. Ignatius, though We are certain that you need no exhortations: "Be you pleasing to Him for whom you fight. . . . May none among you become deserters. May your Baptism be as an armament, your faith as a helmet, charity as a lance, patience as a covering armor. May your works be your treasures, so that you may deserve due mercy" (c).

1549 (139, 229) Furthermore the most beautiful words of Bishop St. Ambrose give you a sure hope and unshakable fortitude: "Grasp the helm of Faith so that the stormy tempest of this world will not disturb you. It is very true that the sea is vast and immense, but fear not; for 'He hath founded it upon the seas and hath prepared it upon the rivers' (a). Therefore it is not without reason that the Church of the Lord remains unmoved in the midst of so many waves because it is founded on the apostolic rock and perseveres on its foundations, unmoved by the furies of the sea (b). It is battered by the waves, but it is not shaken. The world may break resoundingly about it, it nevertheless has a safe port to welcome weary seamen" (c).

1548a 1 Peter 1:25. 1548b John 15:20.
1548c St. Ignatius, *Ad Pol.*, VI, 2.
1549a Ps. 23:2. 1549b Cf. Matt. 16:18.
1549c St Ambrose, *Ep.* II.

Invitation to prayer

1550 (91) Strive therefore, venerable brothers, that by your exhortation and example the faithful entrusted to you may, on the established days in as great a number and as prayerfully as possible, come to the altar of the Mother of God, who "for the whole human race has pleaded salvation" (a).

With one voice and one heart let them implore that the freedom of the Church may be recognized everywhere—that freedom which serves it not only for the obtaining of the eternal salvation of men but also for the confirmation of laws with due conscience and for the consolidation of the foundations of civilized society.

Let them implore in a special way the patronage of the Blessed Mother that the holy pastors who are kept from their flocks, or are impeded in the free exercise of their ministry, may be reinstated as soon as possible, as is befitting their proper state; that the faithful disturbed by deceits, errors and discords may reach complete accord and charity in the full light of truth; that all those who are in the uncertainty of doubt and weakness may be strengthened by divine grace so that they may be ready and willing to suffer anything rather than break away from the Christian faith and Catholic unity.

(*Prayer must be joined with moral reform.*)

THE APOSTOLATE OF THE CHURCH

R.M. to Contemplative Religious, August 2, 1958.

(*Knowledge of the contemplative life.—Love of the contemplative life.—Practice of the contemplative life.*)

1551 (63, 75, 77, 79, 89, 134, 209) In conclusion, We would wish to evoke an apostolate that is more vast and even higher, that of the Church, the Spouse of Christ, in the meaning of the Apostle of the Gentiles (a) and of St. John (b).

The apostolate of the Church is founded on her mission with regard to the whole world, that is to say, to the men of all peoples and of all time, Christian and pagan, believers and unbelievers. This mission comes from the Father: "God so loved the world that he gave his only-begotten Son, that they who believe in him should not perish but have life everlasting. For God sent not his

1550a St. Ireneus, *Adv. Hær.*, III, 22.
1551a 2 Cor. 11:2.
1551b John 20:21-23; 21:16-17; Apoc. 21.

Son into the world to judge the world, but that the world might be saved by him" (c). This mission is transmitted by Christ: "As the Father has sent me, so I also send you" (d). "All power is given to me in heaven and on earth. Go therefore and teach all nations, baptizing them . . . ! I am with you all days even to the consummation of the world" (e). The mission is carried out in the Holy Spirit: "You will receive the power of the Holy Spirit who will descend upon you, and you will be witnesses to me . . . to the ends of the earth" (f). This apostolic mission proceeds, therefore, primordially from the Holy Trinity, Father, Son, and Holy Spirit, and it is impossible to conceive of a more noble, a holier, a more universal mission, in its origin as in its object.

1552 (*19, 75, 78, 88-89, 102, 113, 116, 119, 227, 229*) What is in fact the object of this mission, if not to make known to men the true God, one in the Trinity of persons, the plan of the Redemption which He accomplished by his Son, and the Church founded by Christ to continue his work? The Church has received in its totality the deposit of faith and of grace, all revealed truth and all the means of salvation left as a heritage by the Redeemer: baptism (a); the Eucharist and the priesthood: "Do this in commemoration of me" (b); the communication of the Holy Spirit by the imposition of the hands of the Apostles (c); the remission of sins: "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them" (d); the government of the faithful by the power of jurisdiction, exercised in the name of Christ and with the abiding assistance of the Holy Spirit (e). Here, sketched in a few words, are the divine riches with which God has endowed his Church so that she can accomplish her apostolic labors among the vicissitudes of her earthly life and down through the centuries, so that the gates of hell will never prevail against her (f).

1553 (*75*) Let this invincible strength, which animates the apostolate of the Church, possess your mind and your heart! It will fill you with peace and joy! "Have confidence, I have overcome the world" (a). As you mount ever higher, ever nearer to God, your

1551c John 3:16-17.
1551d John 20:21.
1551e Matt. 28:18-20.
1551f Acts 1:8.
1552a Matt. 28:19.
1552b Luke 22:19.
1552c Acts 8:7.
1552d John 20:23.
1552e Cf. John 21:16-17.
1552f Matt. 16:18.
1553a John 16:33.

horizons widen and are all the more able to orientate you on this earth. Far from confining you within yourselves behind the walls of the monastery, your union with God enlarges your mind and your heart to the dimensions of the world and the redemptive work of Christ who is extended in his Church; this is what guides you, sustains your efforts and makes them fruitful of all good.

(*Blessing.*)

Homily to the bishops and faithful assisting at the ceremonies of Papal Coronation, November 4, 1958.

(*The crushing burdens of the Pontificate.*)

1554 (163) If, on the one hand, the signs of universal rejoicing which have greeted Our elevation to the Supreme Pontificate have brought Us no little consolation, on the other hand the multiplicity and gravity of Our duties have filled Our soul with apprehension and anxiety. These duties are attributed to Us according as each individual conceives them, as a result of his personal aptitude, his own experience, his own way of understanding individual or social life. There are those who hope for a Pontiff with special skill in the affairs of state, or experienced in diplomacy, or devoted to learning, or prudent in the organization of life in common, or even for a Pontiff ready to embrace every form of modern progress, without any exception.

But, Venerable Brothers and beloved sons, all those who think thus are far from the line they should follow, because they have pictured to themselves a type of Sovereign Pontiff which is not fully in conformity with the true ideal.

The door of the Sheepfold

1555 (150, 163) For the new Pope, by the vicissitudes of his life, can be compared to that son of Jacob the Patriarch, who, meeting his brothers, afflicted with grievous trials, shows himself tender and compassionate towards them, saying, "I am . . . Joseph, your brother" (a). The new Pope, We say, is especially and above all the one who realizes in himself that magnificent picture of the Good Shepherd of the Gospel, described by John the Evangelist in the very words which came from the Savior's lips. He himself is the door of the sheepfold: *Ego sum ostium ovium,* "I am the door of the sheep" (b).

1556 (44, 144, 163) Into this fold of Jesus Christ, no man may enter unless he be led by the Sovereign Pontiff; and only if they be united to him can men be saved, for the Roman Pontiff is the Vicar of Christ and his personal representative on earth. How consoling, how sweet it is to call to mind that picture of the Good Shepherd, which is described in the Gospel narrative in such exquisite and touching words!

1555a Genesis 45:4. 1555b John 10:7.

1557 (146, 150) Venerable Brothers and beloved sons, the directives which in every age the Roman Pontiffs have issued on this matter, and more especially Our Predecessor Pius XII of immortal memory, these directives We make Our own, and We wish particularly to insist that what We have above all at heart is to be the Pastor of the entire flock. Every other quality and adornment of the human mind—learning, skill, diplomacy, executive ability—can indeed complete and enrich the pastoral office, but can in no way substitute for it.

1558 (70, 160, 163) For the most important qualities are the zeal and solicitude of the Good Shepherd, who must always be ready to undertake the most arduous tasks, and be distinguished by prudence, rectitude, constancy, nor may he draw back before the supreme sacrifice. "The Good Shepherd lays down his life for his sheep" (a). How beautiful is the Church of Christ, "the fold of the sheep." The Shepherd "goeth before his sheep," all of whom follow him. And to defend them he does not fear to engage in combat with the ravening wolf.

But then the mind is turned to wider considerations: "And other sheep I have which are not of this fold, them also I must bring, and they will hear my voice, and there will be one flock and one shepherd" (b). In these words you see expressed in all its extent and its nobility the problem of the missions. Certainly, this is the first, if it is not the only, care of the Roman Pontiff: for it is joined to many other anxieties of no less importance.

The face of Christ

1559 (146, 163) But more even than what is done, it is important to know with what spirit and intention an action is carried on. Every pontificate receives its characteristics and its 'face', as it were, from the Supreme Pontiff who directs it and to which he imparts a special quality. It is certain that the features of all the Roman Pontiffs who have succeeded one another in the apostolic charge in the course of the centuries, have reflected and must reflect the face of Christ, the Divine Master, who traveled our earthly roads for this one single end, to sow the seed of his heavenly teaching and to shed the light of his marvelous example.

Now the very core of the divine teaching, and the precept which contains all the rest and sums them all up, is to be found

1558a John 10:11. 1558b *Ibid.*, 10:16.

in these words of the Gospel: "Learn of me that I am meek and humble of heart" (a). The great law, therefore, is meekness and humility.

(The Holy Father begs for prayers.—Prayer to St. Charles Borromeo.)

PERSECUTION

All. to the Consistory, December 15, 1958.

(The Sovereign Pontiff thanks those who have offered him their congratulations and given proof of their fidelity.)

1560 (160, 162) Nor do We wish to pass over in silence Our brothers and sons who are separated from this Apostolic See, nor those others, very many in number, who are not Christians in name and who nonetheless have given Us proof of their benevolence. All of them wished to offer the expressions of their esteem, not to Our humble person, but rather to the Head of the Catholic Church, to the Roman Pontiff, who, as history shows, has ever been the defender not only of the sanctity of religion, but even of peace and concord among nations.

1561 (4, 46, 48, 72) And this clearly shows—and We note the fact with very great joy—that from the immense family of the Catholic people, which alone in the whole earth can assemble in a single body very many nations separated from one another by mountains, oceans, boundaries, and by racial, civil, and cultural differences, and can unite them in the bonds of the same faith and the same charity, that from this immense family there emanates a sweet attraction of light and love which conquers almost all souls.

With such a spectacle before Us, how could We not adore the majestic power, the goodness, and the greatness of God, who has established his Church like a miracle in the sight of all men; like a vigorous tree, rich in flowers and fruits; like a city seated upon a mountain, which draws the gaze of all.

(The Church is persecuted in China.)

1562 (204) Is it to be wondered at, therefore, that once the Sacred Pastors have been persecuted or expelled, the flocks entrusted to them are subjected in their turn to promises and threats of every kind, to torture applied to mind and body, to induce them to deny the Christian faith, to reject the principles and foundation

1559a Matt. 11:29.

of the Catholic religion, and particularly to break the sacred bond of obedience and charity which unites them to the See of Blessed Peter?

1563 (58, 191) And there are some, alas, there are some who, fearing the injunctions of the men of this world more than the sacred judgments of God, have yielded to the demands of the persecutors, going so far as to receive sacrilegious episcopal consecration, from which, certainly, no jurisdiction can flow, since it was transacted without "Apostolic mandate". By such action, illegitimate in every sense, usurping authority over the Christian people, they have brought trouble, disturbance, and scandal to the flock.

(The Pope recalls the letters of Pius XII.)

Schism

1564 (58, 163) We especially wish Our voice and Our exhortations and invitations to reach those who, alas, have shown themselves weak, vacillating, and erring; and those above all who have unlawfully occupied the place and the see of the sacred Pastors and have unfortunately opened the way for a dangerous schism.

This word "schism", when We pronounce it, how it seems to burn Our lips, how it sears Our soul! When We assumed the burden of the Supreme Pontificate placed upon Our shoulders, when We entered upon that immense paternal office of charity in which We embrace the whole human family with the greatest love and zeal, We could not but pray Almighty God in his goodness to spare the community of Chinese Catholics so terrible a misfortune.

Exhortation to constancy

1565 (142, 151, 162, 205) How, indeed, could the Pastor of all Christians remain inactive, saying nothing, doing nothing, when he sees the flock entrusted to him hesitant, dispersed, and even torn asunder? How could he not be afflicted with the most grievous sorrow, when he sees those who, by reason of the priestly office they received, should lead the sheep to pasture and keep them united in one fold, lead them rather away from the right path and the one authority, the authority of the Sovereign Pontiff, which the Divine Redeemer Himself established as the immovable rock and the foundation of the entire Church?

(Christians should not be astonished at persecution.–The Pope exhorts them to courage.)

ONE FOLD

R.M. to the world, December 23, 1958.

(The light shed upon the world by the radio-messages of Pius XII, "Doctor Optimus".–Their content.–Two words sum them up: Unity and Peace.)

1566 (23, 37) The commemoration of the Nativity of Jesus never ceases to renew each year the proclamation of the same doctrine, in the same sense: unity and peace. Unfortunately, human history recorded at its beginnings a bloody incident: the brother slain by a brother. The law of love, which the Creator implanted in the heart of man, was violated by the *mala voluntas*, which straightway led humanity into the paths of injustice and disorder. Unity was destroyed, and there was required nothing less than the intervention of the Son of God Himself, who accepted, out of obedience, the task of reforging the sacred links of the human family so soon broken; and He restored them at the price of his blood.

1567 (52, 133) This restoration is always in act: Jesus founded a Church, imprinting on her features the characteristics of unity, ordaining that she should gather all nations beneath her lofty vault which extends *a mari usque ad mare*.

1568 (52, 133) Oh! why could not this unity of the Church–ordered directly and by divine vocation to the spiritual interests of men–be turned towards the reconciliation of different races and nations, equally resolved upon the formation of a society distinguished by the laws of justice and fraternity?

1569 (133) Here is to be found the principle, familiar to believers, that the true service of God and of his justice is also propitious to the advantages of the civil community of people and of nations.

Unity broken

1570 (133) We have still vividly present to Us the memory of the time, many years ago, when some representatives of the Orthodox Churches–as they are called–of the Near East, with the collaboration of some governments, were working for the union of civilized countries and began by an agreement among various Christian confessions differing in rite and history.

The preponderance of many pressing concrete interests and of nationalistic ambitions rendered these efforts fruitless, though they were worthy of respect as tending towards the unity of all

Christians under one Pastor, the Vicar of Christ. And the agonizing problem of the broken unity of Christ's heritage remains always a great anxiety and an obstacle in the very labor of seeking a solution through so many weighty difficulties and uncertainties.

Grief at this painful situation does not impede, and will not impede, We trust God, the effort of Our soul to respond to the invitation full of love of Our dear separated brethren, who also bear on their foreheads the name of Christ, who read his holy and blessed Gospel, who are not deaf to the inspirations of religious piety, of that charity which benefits both the giver and the receiver.

Appeal for unity

1571 (161) Recalling the words of so many of our Predecessors–from Pope Leo XIII to Pope Pius XII, including St. Pius X, Benedict XV, and Pius XI, all most worthy and glorious Pontiffs –who from this Chair of Peter have sent forth the invitation to unity, We permit Ourselves–what are We saying, We permit Ourselves?–We intend to pursue humbly but fervently Our task, to which We are impelled by the word and example of Jesus, the Divine Good Shepherd, who continues to give Us the vision of the harvests ripening in the vast fields of the missions: *Et illas oportet me adducere, . . . et fiet unum ovile et unus pastor,* "Them also I must bring, . . . and there shall be one fold and one shepherd" (a). And in his petition addressed to his Father in that last hour immediately before his final sacrifice: *Pater, ut unum sint; sicut tu Pater in me, et ego in te; ut et ipsi in nobis unum sint, et credat mundus quia tu me misisti,* "That they all may be one, as Thou, Father, in me, and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent Me" (b).

(*Vigilance against the action of the powers of darkness.–"Constructive" Christmas.*)

THE LETTER AND THE SPIRIT

All. to the Gregorian University, January 18, 1959.

(*The three words engraved on the facade of the University: "Pontificia Universitas Gregoriana."*)

1572 (44) *Pontificia*: this first word reveals the significance of today's liturgical feast and proclaims its splendor, since today We celebrate the solemnity of the Chair of St. Peter, the Prince of the Apostles, at Rome, and by this fact is manifested the very great dignity and authority of the Pontiff. For all of us, the kingdom of Jesus Christ is in heaven; to enter into it, we need the keys. Now this *ligandi atque solvendi pontificium,* this power of binding and loosing, which we read in the Mass and in the Breviary today, what does it signify?

1571a John 10:16. 1571b John 17:21.

1573 (98) What else can it signify but the way to be followed in studying as well as in correctly explaining sacred doctrine, so that this teaching may be fully in conformity with the precepts of the teaching Church, in respect to both the letter and the spirit of what she proposes? This is indeed an important affirmation; a protestation, witness, and praise of the sovereign teaching authority all in one. It is this which has won for the Gregorian University its greatest glory, the fact that these words can most fittingly be applied to it which the author of the *Imitation of Christ* places at the end of the final chapter, in adoration of the Most Blessed Sacrament: *Omnis ratio et naturalis investigatio fidem sequi debet: non præcedere, nec infringere,* "Reason and study on the natural plane must follow faith, not precede it or infringe upon it." (*The universal character of the Gregorian.–Its history.*)

THE PROGRAM OF A PONTIFICATE

All. to the Cardinals, January 25, 1959.

(*The feast of the Conversion of St. Paul, the occasion of important communications of the Holy Father to the Cardinals.*)

1574 (160) We have in view only the *bonum animarum,* the good of souls, and a very clear and definite correspondence of the new Pontificate with the spiritual exigencies of the present hour.

We know that from many sides with benevolence and fervor, and from others with ill-will, or uncertainty, men are looking to the new Pope, in expectation of what can be hoped for from him that is most characteristic.

1575 (146) It is very natural that in the framework of the daily activity which includes in an ever-growing volume the ordinary manifestations of the pastoral duty, there should be a special moment to mark the note, if not the principal and unique one, at least one of the most expressive on the countenance of a new Pontificate, which comes to take its place with more or less felicity in history.

1576 (151) Well, Venerable Brothers and Beloved Sons, in pondering the double duty confided to the Successor of St. Peter, there appears suddenly his double responsibility of Bishop of Rome and Pastor of the Universal Church. Two expressions of a single superhuman investiture: two attributions which cannot be separated, which must even be brought into harmony with one another, for the encouragement and the edification of the clergy and the entire Christian people. (*The pastoral problems of Rome.*)

The spiritual needs of the entire world

1577 (145) And if the Bishop of Rome extends his gaze to the entire world, for whose spiritual government he has become responsible by the mission conferred upon him by his succession to the supreme apostolate, oh! what a spectacle: joyful, on the one hand, where the grace of Christ continues to multiply the fruits and the prodigies of spiritual nobility, of salvation, and of holiness throughout the world, and sorrowful, on the other hand, where man's liberty is abused and compromised, where man does not see the heavens opened, and refuses to believe in Christ the Son of God, Redeemer of the world and Founder of Holy Church, and turns wholly to the search of the so-called goods of this earth under the inspiration of him whom the Gospel calls the Prince of Darkness, the Prince of this world—as Jesus Himself calls him in his discourse at the Last Supper—to organize the contradiction and the struggle against truth and goodness, a nefarious position which accentuates the division between what the genius of St. Augustine calls the two cities, keeping ever active the forces of confusion so as to deceive, if possible, even the elect, and drag them headlong to ruin.

1578 (228) As the culmination of misfortune for the ranks of the sons of God and of Holy Mother Church, there is added the temptation and the attraction of the advantages of the material order which progress in modern techniques—indifferent in themselves—increases and heightens.

1579 (228) All this—this progress, We mean—if it turn man from the search for the higher good, weakens the energies of the soul, leads to the relaxation of the ensemble of discipline and the good order of the past, with grave prejudice to what constitutes the strength of the resistance of the Church and of her children to the errors, which, in reality, in the course of the history of Christendom, have always led to pernicious and fatal divisions, to spiritual and moral decadence, to the ruin of nations.

Three great decisions

1580 (193) This realization brings to birth in the heart of the humble priest, whom the manifest indication of divine Providence has led, in spite of his unworthiness, to the height of the Sovereign Pontificate, it gives rise, We say, to a firm resolution to return to certain ancient forms of doctrinal affirmation and of the wise ordering of ecclesiastical discipline, which, in the history of the Church, in a period of renovation, have borne fruits of extraordinary efficacy to clarify thought, to strengthen religious unity, to rekindle Christian fervor, which We continue to recognize, even with reference to the goods of this life, as the abundant riches *de rore cœli et de pinguedine terræ*, "of the dew of heaven and of the fatness of the earth" (a).

(*The Holy Father announces the Roman Synod, the Council, and the revision of Canon Law; he counts on the prayer and assistance of all to realize these plans.*)

THE BENEFITS OF UNITY

All. to the faithful assembled at St. Paul's outside the Walls, January 25, 1959.

(*The history of the pretended opposition between St. Peter and St. Paul.—Its decline.—The union of the two Apostles at Rome.*)

1581 (5, 186-187, 197) Blessed Rome, consecrated by the glorious blood of the two Apostles, ever splendid with an incomparable beauty!

I. This solemn union of the two Apostles, this cult of their memory, is like an echo answering their voice as it announces the Gospel: it is the sign of the unity of an authority which is always refulgent; it is a clear invitation to that perfect adhesion, *mente, corde, et opere*, of the Bishops, the Successors of the Apostles, and of the faithful, to the Successor of Peter, and it is the clearest indication of harmonious fervor in the ardent profession of faith of the Christian people. Sons of Rome, and all of you who today are gathered here in spirit from all the ends of the earth, you are renewing the world-wide homage of the centuries to the characteristic notes of the Church of Jesus: one, holy, catholic, apostolic.

1580a Genesis 27:28.

1582 (36) It is a great consolation to live belonging to the body and to the mind of Holy Church, with the security of the eternal transformation of our life into the immortal glory of God, Creator and Redeemer, and of his Saints.

1583 (58, 197) This unity of the Church, which St. Paul, on the day of his miraculous conversion, put in perfect harmony with the teaching of Peter, that teaching whose outlines Mark has left in his Gospel, leads us to consider with sorrow how the attempts and efforts, unfortunately partly successful through the centuries, to destroy this catholic unity, are prejudicial to the happiness and well-being of the world, defined by the words of Jesus Christ as one fold under the direction of one shepherd.

1584 (52, 84) Think how perfect unity of faith and the practical realization of the Gospel teaching would bring about peace and joy in the whole world, in the measure at least in which this is possible on earth—and not only in the service of the great principles of the spiritual and supernatural order which touch each man in view of the eternal goods brought into the world by Christianity, but they would also be the bases of very secure elements of the civil, social, and political prosperity of every nation.

1585 (52) The first fruit of this union is, in fact, not only the appreciation, but the proper use and enjoyment of liberty, that most precious gift of the Creator and Redeemer of men.

So true this is that every deviation in the history of different peoples on this point of *liberty* is revealed to be, in effect, a contradiction, more or less subtle, often arrogantly proud, of the principles of the Gospel.

(*Fruits of unity.—False liberty.—II. Suffering behind the iron curtain.—III. Unity, Liberty, Peace are gifts of God.*)

THE ROMAN SYNOD

Letter *A voi prediletti*, February 2, 1959, to the people of Rome.

1586 Beloved sons of Our diocese of Rome, We intend to announce to you directly (as We have already announced to Our dear Cardinal Vicar, to his immediate collaborators and the pastors of Rome) the project of convoking the Synod of the Diocese of Rome.

We can say in all truth that in this project *caritas Christi urget Nos*, "the charity of Christ urges us on," that is to say, zeal for your souls, for your eternal salvation.

What is a Synod?

1587 (151, 207) A Synod is the assembly of the Bishop with his priests for the purpose of studying the problems of the spiritual life of the faithful, to give or restore strength to ecclesiastical laws for the suppression of abuses, to promote Christian life, to encourage divine worship and religious practice. Fundamentally, it is a question of continuing the work of Jesus Christ our Redeemer for the salvation of men, for that special portion of his flock which, aside from the care of all the Churches, is in a special manner confided to Us.

1588 (142, 151-152, 166, 176) Some might think the work of a Synod less necessary for the Eternal City, the center of the Catholic religion, founded on the tombs of the Holy Apostles Peter and Paul, the Holy City par excellence, on which depend all the other Churches of the Catholic world, *propter potiorem principalitatem* (a). Nonetheless We must say that Rome, the See of Peter and of his successors, whence goes out to the whole world the teaching authority and discipline of the Church, the light of doctrine and the fire of charity, also has, as a diocese, its own specific problems, and, consequently, needs concrete norms so that this teaching authority may penetrate consciences, this discipline be realized in practice. In this sense—so Our venerated Predecessor used to say —"On the banks of the Tiber there are to be found two ecclesiastical 'Romes': the universal Rome and the diocesan Rome. The former is the Rome of Peter as Head of the Catholic Church . . . (the latter is) Rome the diocese, whose Head is also the Sovereign Pontiff" (b).

(*The needs of the great City.—Invitation to prayer.—Intention to be given to the recitation of the Angelus.*)

MAGISTERIUM AND PROPHECY

R. M. to the world, February 18, 1959.

(*The close of the jubilee year of the apparitions at Lourdes.*)

1588a St. Irenaeus, *Adv. Hæres*, III, iii, 2.
1588b Cardinal Pacelli, *Discorsi e Panegerici*, p. 52.

1589 (165) Following the Pontiffs who for a century have recommended Catholics to be attentive to the message of Lourdes, We urge you to listen with simplicity of heart and an upright intention to the salutary warnings—which are always timely—of the Mother of God. And let no one be astonished to hear the Roman Pontiffs insist on the importance of the great spiritual lesson transmitted by the child of Massabielle. If they have been established the guardians and interpreters of the Divine Revelation contained in Holy Scripture and Tradition, they also make it their duty to recommend to the attention of the faithful—when after mature reflection they judge it to be to the advantage of the general good—the supernatural inspiration which God is pleased to dispense freely to certain privileged souls, not to propose new doctrines to us, but to guide our conduct: *Non ad novam doctrinam fidei depromendam, sed ad humanorum actum directionem,* "Not for the declaration of any new doctrine of faith, but for the direction of human acts" (a). This is indeed the case of the apparitions at Lourdes, on which excellent historical studies have quite recently thrown a decisive light.

(*The example given by St. Bernadette.*)

ONE SINGLE CHURCH

All. to the faithful of Venice, March 15, 1959.
(*Three Popes: St. Peter, St. Pius X, John XXIII.*)

1590 (5, 40, 131) Before all else, beloved sons of Venice, fidelity to the Church, one, holy, catholic, and apostolic. Jesus did not found several Churches, but one single Church, which is not a Venetian or a Milanese Church, not a Gallican, or a Greek, or a Slavic Church, according to the names of different nations, but an Apostolic and Universal Church.

1591 (37, 39, 49, 52, 132, 161, 163) Yes, this is the Church of Rome: the true Mother of all peoples, splendid in the variety of her rites, in the use of the different languages according to the liturgical development of different periods and different nations, but always with the unique flame of belief and discipline, of order and sacred organization. The formula is St. Ambrose's: *Ubi Petrus ibi Ecclesia.* St. Peter Damian with great justice applies to the followers of St. Mark, the disciple and son, I repeat, of St. Peter, the motto:

1589a St. Thomas Aquinas, *Sum. Theol.*, IIa-IIae, q. 174, a. 6, ad 3.

Ubi Marcus, ibi Petrus! Where the household of St. Mark is to be found, there is the Church. Therefore, no divisions or subdivisions. All of us living under heaven, we are all Catholics in the same way. This is what the Divine Founder intended and willed: it was his last wish at the hour of his sacrifice. O Father, I beg of You: *ut unum sint.* The principle of unity of all the Churches with each other is the sacred bond which assures the perennial character, the heritage of Christ through the centuries. All together, united to the first of the Lord's Apostles, according to the motto on the episcopal seal of a great bishop of the ancient Church: *Cum Petro pugnare, et cum Petro regnare.* (230)

(*Memories of Venice.—St. Pius X, Doctor and restorer of discipline.—John XXIII, Priest and Pastor.*)

THE CHURCH IS LIVING

R. M. to the world, March 28, 1959.
(*The Exsultet and the Alleluia will soon be heard.*)

1592 (6, 26, 28, 144, 227-229) While We wait these sounds, beloved sons, We address Our words to you. It is the new Pope, this year, who celebrates Easter with you, called as he is to rule the Church as its visible Head, the unique, invisible Head being the Divine Master, risen from the dead. What a marvelous proof of the perennial character of Holy Church, the Mystical Body of Christ, which continually receives from the Redeemer the life which makes it immortal! What a touching confirmation of the truth of the historic fact of the Resurrection of Jesus, which, occurring twenty centuries ago, forms the solid support of Christian society, the sure nourishment of its faith, the motive of its hope, the stimulus of its charity.

1593 (77, 227) The Church is living, as her Divine Founder is living! The Church advances with the very strength of life itself, as Jesus, after submitting himself to the servitude of mortal nature, passed victoriously through the barrier of stone which his enemies had erected to guard his tomb! The Church, too, has had her enemies in the course of centuries; they have sought to inter her as in a sepulchre, and they have celebrated again and again her agony and death. But she, too, because she has within her the invincible strength of her Founder, with Him she has ever risen again, pardoning all, and assuring serenity and peace to the humble, to the poor, to the suffering, to men of good will.

1594 (217) This is the meaning of the approaching Feast of Easter, the meaning which We love to propose to you above all others, beloved sons, so that your loyalty to the Church may not waver, but rather, rooted and founded in charity, you may know how to participate in joy and generosity in the life of your Mother, convinced of her victorious security, ready to fight to defend her, to spend yourselves for her increase, united in witness to her: "careful—as St. Paul says—to keep the unity of the spirit in the bond of peace: one body and one Spirit, as you are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in us all" (a).

THE CHURCH DOES NOT IDENTIFY HERSELF WITH ANY ONE CULTURE

All. to African writers and artists, April 1, 1959. (*Welcome.*)

1595 (83) The Church appreciates, respects, and encourages a labor like this of investigation and reflection, having for its object the signalizing of the original riches of an individual culture, the discovery of its historic foundations, the manifestations of its profound harmonies beneath its variety of expressions, finally the benefit which will accrue to your respective countries by the production of new works.

1596 (77, 83, 106, 131, 227) Wherever, in fact, authentic values of art and expression are susceptible of enriching the family of man, the Church is ready to favor this intellectual undertaking. She herself, as you know, does not identify herself with any one culture, not even with Western culture, to which, nevertheless, her history is closely linked. For her special mission is of another order, the order of the religious salvation of men. But the Church, filled with the youth which is constantly renewed by the breath of the Spirit, is always ready to recognize, to welcome, and even to give life to all that does honor to the human intelligence and heart in other parts of the world beside this Mediterranean area which was the providential birthplace of Christianity.

1594a Ephes. 4:3.

Therefore, Gentlemen, it is impossible not to follow with interest your efforts to determine the bases of a cultural community African in its inspiration, and to hope that they will be founded on just criteria of truth and action!

1597 (106, 133) See in this the wisdom of the Church in the temporal order. Her enlightened gaze can discern in the forms of artistic or literary expression, whether ancient or modern, what must be purified to become reconciled with the dignity of man, with his natural rights and duties. The universal nature of her gaze, attentive to the human resources of all peoples, places her at the service of true peace in this world. In helping the elite who turn to her to develop the cultural possibilities of their native land or their race, the Church invites them to do so in a spirit of harmonious collaboration and profound sympathy with the other currents issuing from authentic civilizations. Is it not only at this price that the conquests of the spirit will grow in number and there will be forged the spiritual links of a fraternal human community?

TRUE PEACE

All. to the Congress of Veterans, April 11, 1959.

(*The Holy Father's memories of the war.—The sufferings of the wounded.—Appeals for peace at that time.*)

1598 (84, 95) It is not the decision of any earthly power that can bring about the reign of this peace in the world, if care has not first been taken to establish it in the hearts of men: "Out of the heart," Christ told his disciples, "come evil desires" (a).

Indeed, the Church works to regenerate man from within, to plant true peace in souls, and so influence families, social classes, and nations. Shorn of material arms, she is, in compensation, the depositary of the highest spiritual power, to which fact the visit you pay Us today bears witness. (*Gratitude and blessing.*)

THE ESSENCE OF INSTITUTIONS

Exhortation, *Quarantacinque anni*, April 23, 1959, to the Clergy of Venice.

(*The return of St. Pius X to Venice.—Sacerdotal dignity.—The unfortunate enterprises of many of the contemporaries of St. Pius X.—The great accomplishments of his Pontificate.*)

1598a Matt. 15:19.

1599 (77, 133, 217) Beloved priests! The interior structure of the Church is a strength which comes to her from the conviction that she has remained faithful to the mission given to her by her Divine Founder, without fear of appearing, or of being judged at times, severe or too prudent.

This Church, who has no need of anyone, gives herself to all her sons.

As a divine institution, she represents the surest and the most certain means that can be imagined for the salvation of man, but also in the order of human relations and for the solution of problems which touch upon the day-to-day support of peace in society and collaboration among peoples.

1600 (153, 192) As We fix our eyes on the most luminous pages of the history of every century, it is possible to believe that the Ecumenical Council—We have announced it in obedience to an inspiration whose spontaneity seemed to Us, in the humility of Our soul, like an unforeseen and unexpected shock—is already in the process of preparing, in the heart of every bishop and priest, the good resolution and the more ardent desire to extend the field of his charity and to remain at his post with clarity of thought and greatness of heart.

1601 (153, 192) Let us hope and pray that the Council will renew for all men the spectacle of the Apostles gathered in Jerusalem after the Ascension of Jesus into Heaven: unanimity of thought and of prayer with Peter and around Peter, the Shepherd of the lambs and the sheep: an offering of energies which will be recharged, which will be renewed by the search for what will best correspond to the exigencies of today's apostolate.

1602 (205) The figure of St. Pius X, invoked as heavenly protector of the Ecumenical Council, stands out from the events and the circumstances which in his time gave rise to unconsidered and partisan judgments, and it makes all the more persuasive the exhortation not to seek out strange ways for the salvation of mankind and for the defense of man's rights; not to imagine easy substitutes which could replace what is deeply rooted in the very essence of the most solid institutions, and which has the value of being tried by centuries. That is: in the East, first the rapprochement, then the resumption of contact, then the perfect reunion of so many separated brethren with the common Mother of antiquity; and, in the West, the generous pastoral collaboration of the two clergies, under the supervision and direction of the Bishop who is the Pastor of all the sheep (a).

(*Wisdom, human and Christian.*)

THE SUPPORT OF THE CHURCH

Exhortation, *Aetate hac nostra,* April 27, 1959, to the Bishops and faithful.

(*Mary intercedes for us, the more so as dangers beset the world.*)

1603 (21, 33, 77) Moreover, Mary is most closely bound to the Church, for it is she who, "persevering in prayer" (a) with the Apostles in the Cenacle, awaited the descent of the Holy Spirit. On the day of Pentecost He filled the Church with his own divine strength, and made it possible for her to gather the multitude of the nations to herself. Indeed, as our Predecessor Pius XII says, "It was Mary who, by her most powerful intercession, obtained that the Spirit of the Divine Redeemer, already given upon the Cross, should, with his wondrous gifts, be conferred on the newborn Church on the day of Pentecost" (b). Who then can doubt that the intentions of the Church and the difficulties that beset her are those of the Mother of God, and are her greatest concern? Therefore, he who thinks with the Church and is sincerely desirous of her progress should address very frequent and fervent prayers for her to the Blessed Virgin Mary.

(*Invitation to redouble prayer in the course of the month of May.*)

1602a *La figura di S. Pio X, invocato anche lui celeste protettore del Concilio Ecumenico, si stacca dai fatti e dalle circostanze che ai suoi tempi originarono giudizi avventati e interessati, e rende più suadente il richiamo a non cercare vie peregrine per la salvezza dell'uomo e per la difesa dei suoi diritti, e a non immaginare facili divagazioni che possano surrogare ciò che affonda le sue radici nella essenza stessa delle istituzioni più solide, ed ha il valore dell'esperienza secolare. E cioè: in Oriente il riavvicinamento prima, il riaccostamento poi e la riunione perfetta di tanti fratelli separati coll'antica Madre comune: e in Occidente la generosa collaborazione pastorale dei due cleri, sotto lo sguardo e la direzione del Vescovo, che è il Pastore di tutte le pecorelle.*

1603a Cf. Acts 1:14.

1603b Encyclical *Mystici Corporis*; above No. 1111.

APPENDIX

SCHEMA OF A DOGMATIC CONSTITUTION ON THE CHURCH PREPARED FOR THE EXAMINATION OF THE FATHERS OF THE VATICAN COUNCIL*

Prologue

The apostolic charge of Supreme Pastor with which the ineffable Providence of Divine Mercy has invested Us, continually urges Us to neglect nothing that may open wide to all men the way that leads to life and to eternal salvation, so that all may come to the light and knowledge of truth, even those who are still sitting in darkness and in the shadow of death.

Since God Our Savior has confided to his Church as to a rich storehouse the ensemble of doctrinal truths and the treasury of the means of salvation so that she may be for all men a fountain of life (a), it is important before all else to show those who are in error what the true Church is and to inspire in the faithful a greater esteem for her. By this means the latter will be strengthened to make progress in the way of salvation; the former will be brought to that way.

It is for this reason that We consider it a duty of Our charge to present the most important points of the true Catholic doctrine on the nature, the properties, and the power of the Church, and to respond to the errors opposed to this teaching, by the proclamation of the appropriate canons.

* This *Schema* was drawn up by order of Pius IX to serve as starting-point for the deliberations of the Council. In itself, it has no doctrinal authority, but it represents the state of doctrine at that time. It will be useful to compare in the two redactions, Chapter XI of this *Schema* and the text of the Constitution *Pastor Aeternus* which resulted from the deliberations. Cf. *supra*, No. 356, ff. Several doctrinal points of the *Schema* which could not be discussed in the Council were taken up by Leo XIII and Pius XII in some of their encyclicals.

(a) St. Irenaeus, *Advers. Hæres.*, III, 4.

I

The Church is the Mystical Body of Christ

When that fullness of time which had been fixed by the eternal designs had been realized (a), the Only-begotten Son of God, who enlightens every man coming into the world and who has never, at any time, refused his help to the wretched children of Adam, made Himself like to men (b) and became visible by taking the form of our body, so that carnal and earthly men, putting on the new man who had been created according to God in justice and holiness of truth (c), might henceforth form a mystical body of which He Himself would be the head.

In order to realize the union of this mystical body, Christ Our Lord instituted the sacred bath of regeneration and renovation, thanks to which the children of men, divided among themselves on so many matters and above all corrupted by sin, would be purified from their sins, would become members of a single body. United to their divine Head by faith, hope, and charity, they would all be vivified by his unique Spirit and filled with the abundance of heavenly graces and blessings. This is the sublime image of the Church which can never be proposed with too much insistence, to the minds of the faithful, so that it may be deeply implanted there.

The head of the Church is Christ (d), and it is by Him that the whole body, coordinated and united by the bonds of its members, each one of whom works according to the measure of his activity, increases and grows perfect in charity (e).

II

The Christian religion can be practiced only in the Church and by the Church founded by Christ

Jesus, the author and finisher of our faith, has Himself founded and established this Church which He purchased at the price of his Blood and which He loved from all eternity as a uniquely chosen Spouse. He has decreed that, to the end of

Ia St. Ambrose, *De fide ad. B. Hieron.*
Ib Philip., 2:7.
Ic Ephes. 4:24.
Id Coloss. 1:18.
Ie Ephes. 4:16.

time and throughout the entire world, the Apostles should gather within her walls the entire human race, should teach and govern the Church, so that she would form but one holy race, "a people acceptable to Himself, a pursuer of good works" (a).

The law of the Gospel did not, in fact, decree that the true adorers, each in his own way and outside any social context, should adore the Father in spirit and in truth: quite the contrary; Our Redeemer willed that his religion should be so closely bound to the society founded by Him that it would remain entirely joined to, and as it were incorporated with it, so much so that outside that society there would be no true religion of Christ.

III

The Church is a true society, perfect, spiritual, and supernatural

We teach and declare that to the Church belong all the properties of a true society. This society has not been left by Christ unfinished and unformed; but, just as it has its existence from Him, it is also from his will and by his law that the Church has received her form and constitution. She is not a member or a part of any other society; nor can she be confounded with or enter into partnership with any other society; on the contrary, she is so perfect in herself that, while being entirely distinct from all other human societies, she also far surpasses all of them.

In fact, issuing from that inexhaustible source of mercy which is God the Father, founded by the ministry and the work of the Incarnate Word, she was established in the Holy Spirit who, after first being poured out with the greatest munificence on the Apostles, ceaselessly continues to give Himself to the sons of adoption so that, enlightened with his light, they may adhere to God and be united in mind among themselves by the unity of faith; thus, bearing in their hearts the pledge of their inheritance, they will reject the carnal desires suggested by the corrupt concupiscence of the world, and strengthened by a blessed and common hope, they will aspire to the eternal glory of God which is promised them, and thus they will ensure by good works their vocation and election (a).

IIa Titus 2:14.
IIIa 2 Pet. 1:10.

Since it is thanks to the wealth of these heavenly goods that men grow in the Church with the help of the Holy Spirit, and since it is by the bonds of the same Spirit that they are united with one another, the Church is a wholly spiritual society and of an absolutely supernatural order.

IV

The Church is a visible society

Let men be on guard not to think that the members of the Church, united simply by interior and secret bonds, form merely a hidden and entirely occult society. The eternal efficacious Wisdom of God has willed that, to the spiritual and invisible bonds, thanks to which the faithful by means of the help of the Holy Spirit adhere to the supreme and invisible Head of the Church, there should correspond exterior and visible bonds, so that this spiritual and supernatural society might appear outwardly and be manifest in the full light of day.

Thence comes that visible *Magisterium* through which is publicly proposed to the faithful the object of their faith, which must be believed interiorly and professed exteriorly. Thence also that visible ministry which by a public function regulates and realizes the visible mysteries of God, by means of which are procured the interior sanctification of men and the worship which is due to God. Thence, again, comes that visible government which orders the communion of the members among themselves, which disposes and directs all of the exterior and public life of the faithful within the Church. Finally, thence comes the whole visible body of the Church, to which belong, not only the just and the predestined, but even sinners, provided that they remain joined to her by profession of faith and by communion.

Hence it results that the Church of God is neither invisible nor hidden here below; on the contrary, she has been put in full view (a), like a splendid city high on a mountain-top (b), where she cannot remain hid, like a candle on a candle-stick (c), lit by the Sun of Justice, enlightening the entire world by the light of her truth.

IVa St. Augustine, *in Psalm. XVIII, Enarr. II,* n. 6.
IVb St. Cyril of Alexandria, *in Isaiam, Book III,* c. 25, n. 4.
IVc Matt. 5:15

V

Of the visible Unity of the Church

Since such is the Church of Christ, We declare that this visible and manifest society is this same Church, the object of the divine mercy and promises, which Christ willed to single out and to adorn with so many prerogatives and privileges. We proclaim also that the Church is so perfectly determined in her constitution that no one of the societies separated from the unity of faith or the communion of this body can, in any sense, be considered as a part or a member of it. Neither is the Church scattered and disseminated throughout the different groups which bear the name of *Christian;* she is entirely united in herself and profoundly cohesive, she offers in her visible unity the appearance of an undivided and indivisible body, which is itself the Mystical Body of Christ. It is this body of which the Apostle speaks when he says: "One body and one Spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all" (a).

VI

The Church is a society which is absolutely necessary to attain salvation

Let all men understand from this that the Church of Christ is a society necessary for salvation. She is as necessary, certainly, as attachment to and intimate union with Christ our Head and his Mystical Body, outside of which He nourishes and cherishes as his Church no other communion. She alone it is whom He has loved; it is for her alone that He delivered Himself so as to sanctify her, purifying her with the baptism of water, with the word of life, so as to present her to Himself a glorious Church without spot, without wrinkle, or any such thing, but holy and immaculate (a).

Wherefore We teach that the Church is not a society which is left to man's free choice, as if it were a matter of indifference to salvation whether men knew her or not, whether they entered her fold or abandoned her. But We affirm that she is absolutely

Va Ephes. 4:4-6.
VIa Ephes. 5:29.

necessary, not merely with a necessity of precept, in virtue of the order to enter the Church given by the Savior to all men, but also with a necessity of means, because in the order established by Providence for men's salvation, communication of the Holy Spirit, participation in the truth and in life, can be obtained only in the Church and through the Church of which Christ is the Head.

VII

Outside the Church no man can be saved

Moreover, it is a dogma of the faith that no man can be saved outside the Church. At the same time, those who are in invincible ignorance on the subject of Christ and his Church will not be condemned to eternal suffering because of this ignorance. In fact, they are not culpable of any sin in the eyes of the Lord who wills that all men be saved and come to the knowledge of the truth, and who does not refuse, to him who does what he can, the grace which will permit him to reach justification and everlasting life. On the contrary, no man will obtain this eternal life if he does not abandon the state of life which is separated by his fault from the unity of faith and communion with the Church. He who is not to be found in this ark will perish in the time of the deluge.

This is why We reprove and execrate the teaching, as impious as it is contrary to reason itself, which professes indifference in religious matters. In the name of such a theory, the children of our time, suppressing the distinction between truth and falsehood, affirm that the gate to eternal life is open to all from whatever religion they come, or they maintain that with regard to religious truths it is only possible to formulate more or less probable opinions, without ever arriving at certainty.

We reprove likewise the impiety of those who are shutting the gates of the Kingdom of Heaven to men, assuring them under false pretexts that it is not honorable, and is in no sense necessary to salvation, for them to abandon the religion—though false—in which they were born, in which they were reared and taught; and who hold it against the Church herself for proclaiming that she alone is the true religion, for proscribing and condemning all religions and all sects separated from her communion, as if there could ever be the possibility of participation between justice and

iniquity, or of association between light and darkness, or of compromise between Christ and Belial.

VIII

On the indefectibility of the Church

We declare, moreover, that the Church, considered in her existence as in her constitution, is a perpetual and indefectible society, and that no other economy of salvation, more finished or more perfect, can be expected in this world since the establishment of the Church. Since in fact it is to Christ that mortal men pilgrimaging here below owe their salvation, his Church, which is the only society of salvation, will last to the end of the world, unchangeable and immutable in her constitution.

Therefore, although the Church shows increase—and please God she will constantly increase in faith and charity—for the edification of the body of Christ; although she develops differently according to the diverse periods of her age and the very circumstances in the midst of which she continues to live and struggle; she nonetheless remains identical with herself and in her constitution, which she received from Christ.

And so the Church of Christ can never be dispossessed of her properties and of her endowments, of her sacred Magisterium, of her ministry and of her government, so that Christ, by means of his visible body, will ever be for men the way, the truth, and the life.

IX

On the infallibility of the Church

But the Church would have forfeited her immutability and her dignity, she would cease to be the society of life and the necessary means of salvation, if she could turn aside from the salvific truth of faith and moral, and if she could err in preaching and explaining it. She is the pillar and ground of truth (a), she must therefore be free from and guaranteed against every danger of falsity and error.

With the approbation of the sacred Universal Council, We teach and declare that the privilege of infallibility, which has

IXa 1 Tim. 3:5.

been revealed as a perpetual prerogative of the Church, but which must not be confounded with the charism of inspiration, nor considered as a source of new revelations, was granted to the Church so that the word of God, transmitted by Scripture or by Tradition, might remain intact in the universal Church of Christ, and be proclaimed and conserved without any danger of alteration, addition, or change, according to the command of the Apostle: "O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called. Which some promising, have erred concerning the faith" (b).

The Apostle insists once more on this thought when he writes: "Hold the form of sound words, which thou hast heard of me in faith, and in the love which is in Christ Jesus. Keep the good thing committed to thy trust by the Holy Ghost, who dwelleth in us" (c). Consequently, We teach that the object of infallibility is coextensive with the deposit of faith and with what is required to conserve this deposit intact. Therefore, this prerogative of the Church of Christ is great enough to embrace not only the whole divine revelation, but also the truths which, without being formally revealed, are, nevertheless of such a nature that, without them, the revealed word could not be preserved with security, nor be proposed to faith in certain and definite fashion, nor be explained, affirmed, and defended effectively against the errors and contradictions of false teaching.

Now this infallibility, whose end is to assure the society of the faithful of the inviolability of the truth in the teaching of faith and morals, resides in the magisterium which Christ instituted in his Church for all time when He said to the Apostles: "Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world" (d).

To these same Apostles Christ promised the Spirit of his truth, to be with them always, to abide in them, and to teach them all truth.

IXb 1 Tim. 4:20.
IXc 2 Tim. 1:13-14.
IXd Matt. 28:19-20.

X

Of the power of the Church

But the Church of Christ is not an egalitarian society in which the faithful all enjoy the same rights: it is a hierarchical society, and that not only because of the fact that among the faithful some are clerics and others, laymen, but above all because there is in the Church a power divinely instituted, with which some have been graced to sanctify, teach, and govern, and which others do not possess. But since this power of the Church is dual, and is called 'power of orders' and 'power of jurisdiction', We declare that where the latter is concerned it extends not only to the internal and supernatural forum, but also to the external and public forum, and that it is absolutely complete, that is, legislative, judicial, and punitive.

The subjects of this power are the Pastors and Doctors given by Christ, who freely and independently exercise it, without regard to any secular power, so that they govern the Church with full authority, whether by laws enacted and which also oblige in conscience, or by judicial sentences, or, finally, by salutary sanctions laid on the culprit even by force, not only in what concerns faith and morals, worship and sanctification, but even in what touches the exterior discipline of the Church and its administration. It is for this reason that the Church of Christ must be held to be a perfect society. Now this true and blessed Church is none other than the Roman Church, one, holy, catholic, and apostolic.

XI

Of the Primacy of the Roman Pontiff

The eternal Shepherd and Bishop of our souls, before being glorified, asked his Father that those who believed in Him might all be one even as the Father and the Son are one (a). Therefore, to keep forever in his Church this unity of Catholic faith and communion, He instituted in the person of the blessed Apostle Peter the perpetual principle and visible foundation of both these unities, when, according to the witness of the Gospel He promised, and immediately and directly conferred on the Apostle Peter the primacy of jurisdiction over the whole Church of God.

XIa Cf. John 17:1, 21, ff.

It was to Peter alone, in fact, that Christ the Son of the living God said: "Thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (b).

Likewise, it was to Simon Peter alone that Jesus after his resurrection, committed the jurisdiction of his flock, as Supreme Shepherd and Ruler, when He said: "Feed my lambs, feed my sheep" (c). Therefore, We condemn and reprove as contrary to this very manifest teaching of Holy Scripture, as it has always been understood by the Catholic Church, theories which, destroying the form of government established by Christ Our Lord in his Church, deny that Peter was invested, alone of the Apostles taken singly or together, with a true and proper primacy of jurisdiction; or which affirm that this same primacy was not given immediately and directly to Blessed Peter himself, but to the Church which delegates it to him as her minister.

But what the Prince of Pastors and the great Shepherd of the sheep, Our Lord Jesus Christ, instituted in the person of Blessed Peter for the eternal salvation and the constant well-being of the Church (d), He must have made to endure forever in the Church since, founded upon the rock, she was to remain forever firm until the very end of the world. What truth disposed remains, therefore, and Blessed Peter has not abandoned the rudder of the Church to which he set his hand (e). In fact, it is he who forever lives, who presides, who exercises these powers of judge in his successors, the bishops of the Holy See of Rome, first founded upon him and then consecrated in his blood. It follows that whoever succeeds him in this Chair also receives, in virtue of the institutions of Christ Himself, the primacy of Peter over the entire Church.

Wherefore, taking up once more and following exactly the decrees of Our predecessors the Roman Pontiffs, as well as the clear and evident definitions of preceding Ecumenical Councils, We teach and declare, as an article of faith to be believed by all the faithful, that this Apostolic See and the Roman Pontiff,

XIb Matt. 16:18-19. XIc John 21:16-17.
XId 1 Pet. 5:4; Heb. 13:20.
XIe St. Leo the Great, Serm. III, n. 3.

possess the primacy over the whole world; and that the Roman Pontiff is himself the successor of Blessed Peter, the Prince of the Apostles, and the true Vicar of Christ, at the same time that he is the Head of the whole Church, and the father, teacher, and supreme judge of all Christians; that it is to him, in the person of Blessed Peter, that was given by Our Lord Jesus Christ full power to shepherd, rule, and govern the universal Church; that this power, which is in the proper sense a jurisdiction, is ordinary and immediate, and that in this respect the pastors as well as the faithful of the individual churches, each separately and all together, are bound by the duty of hierarchical subordination and true obedience (f); so that, with the Roman Pontiff, keeping unity of communion and profession of the same faith, the Church of Christ may be but one flock under one sovereign Shepherd. Such is the teaching of Catholic truth from which none may deviate without loss of faith and salvation. Therefore, We condemn and reprove the opinions of those who, abandoning their faith and hearkening to the suggestions of error (g), deny that the power of the primacy was instituted by Christ Our Lord in the person of Blessed Peter in such wise that the latter was to have in perpetuity successors in the primacy conferred upon him; as also those who affirm that the jurisdiction of the Roman Pontiffs is not immediate and ordinary, whether over the entirety of pastors and churches or even each one in particular; or again, those who hold that it is permitted to appeal from the judgment of the Roman Pontiffs to a future Ecumenical Council as to an authority superior to that of the Pontiff.

From this power of supreme jurisdiction, ordinary and immediate, whether over the universal Church or over all and each of the pastors and the faithful of the individual churches, it follows necessarily that the Sovereign Pontiff, in the exercise of this ministry, has the right of free communication with pastors and flocks of the whole Church, so that all can be taught and guided by him in the way of salvation. Therefore, We condemn and reprove those pernicious theories which propose to forbid communication of this supreme head with pastors and flocks, or to make it depend upon (the good-will of) the civil power, so as to hold that constitutions drawn up by the Holy See or in virtue of its

XIf Cf. Council of Lyons; of Florence; Pius VI, *Super soliditate;* supra No. 20. XIg 1 Tim. 4:1.

authority, for the government of the Church, have neither force nor value unless these have obtained the confirmation and approval of the civil power.

XII

Of the temporal sovereignty of the Holy See

So that the Roman Pontiff can suitably carry out the charge of his primacy confided to him by God, he needs certain supports which are fitting under the conditions and the needs of the times. So it came about that, by a singular disposition of Divine Providence, side by side with so many and such differing secular princes, the Roman Church also had a temporal sovereignty. Thanks to it, the Roman Pontiff, supreme Pastor of the whole Church, was not subject to any prince, and, with the most entire liberty, was free to exercise over the whole world the supreme power and authority received from Christ Himself, to nourish and to govern the Lord's flock. At the same time he could, with increased facility, provide for the constant extension of the divine religion and more effectively realize projects which, according to times and circumstances, seemed to him most useful to Christendom.

But since the impious who seek to destroy law on the face of the earth, took it upon themselves to subvert and destroy by every means that was insidious or violent, this civil principality of the Holy Roman Church, ordered to the well-being and utility of Christendom, whose possession after so many centuries, had been legitimized by every juridical title: taking up again, with the approbation of the Council, the judgments and decrees of this Apostolic See and of the preceding Councils, We condemn and proscribe both the heretical teaching of those who affirm that the union of civil power with spiritual power in the Roman Pontiff is contrary to divine law, and the perverse opinion of those who hold that it does not belong to the Church to pronounce with authoritative judgment on the bond between this civil power and the general well-being of Christendom, and that, in consequence, Catholics are permitted to deviate from the decisions taken on these points and to think otherwise.

(*Succeeding chapters of this schema have to do with the relations of the Church and civil society; they are to be found in the volume:* CHURCH AND STATE.)

CANONS ON THE CHURCH

CANON I—If anyone say that the religion of Christ lacks stability and has no expression in any particular society founded by Christ, but that it can be authentically observed and practised by each one after his own fashion, without taking into account whether there be a society which is the true Church of Christ, let him be anathema.

CANON II—If anyone say that the Church has not received from Christ Our Lord any form of definite and immutable constitution, but that, equally with other human societies she has been or may be subject, according to the period, to vicissitudes and transformations, let him be anathema.

CANON III—If anyone say that the Church, the object of the divine promises, is not an exterior and visible society, but is an entirely interior and invisible one, let him be anathema.

CANON IV—If anyone say that the true Church is not a body one in itself, but that it is composed of societies, Christian in name, but distinct and separate from one another, and that (the Church) is diffused through all of them, or that the different societies separated among themselves by their professions of faith and without any bond of communion, constitute, after the fashion of members or parts, the Church of Christ which is one and universal, let him be anathema.

CANON V—If anyone say that the Church of Christ is not a society absolutely necessary for eternal salvation, or that man can be saved by the practice of any religion no matter which, let him be anathema.

CANON VI—If anyone say that this intolerance, by which the Catholic Church proscribes and condemns all the religious sects separated from her communion, is not a prescription of the divine law, or that it is not possible to possess certitude and at the most only opinions are to be had about the truth of religion, and that, consequently, all religious sects should be tolerated by the Church, let him be anathema.

CANON VII—If anyone say that the Church of Christ can be hidden by darkness or corrupted by evil which would make her depart from the salutary truth of faith and morals, and deviate

from her first institution, or finally fall into depravity and corruption, let him be anathema.

CANON VIII—If anyone say that the present Church of Christ is not the final and definitive economy of salvation, but that another is to be expected, the result of a new and more abundant outpouring of the Holy Spirit, let him be anathema.

CANON IX—If anyone say that the infallibility of the Church is restricted to revealed truth alone, and that it does not extend equally to other truths which are necessary to the integral safeguarding of the revealed deposit, let him be anathema.

CANON X—If anyone say that the Church is not a perfect society, but that it is a simple association, or that it is included within civil society or the national State in such a way that it is subject to the secular power, let him be anathema.

CANON XI—If anyone say that by divine institution the Church is a society of equals, that the bishops possess, doubtless, an office and a ministry, but not a proper power to govern which belongs to them by divine right and is to be freely exercised by them, let him be anathema.

CANON XII—If anyone say that Christ Our Lord and Savior has conferred on the Church only the power of direction by counsels and suggestions, but not the power to prescribe by law, and to constrain and oblige the guilty and the contumacious by public judgments and salutary penalties, let him be anathema.

CANON XIII—If anyone say that the true Church of Christ, outside of which no man can be saved, is other than the Church of Rome, one, holy, catholic, and apostolic, let him be anathema.

CANON XIV—If anyone say that the Blessed Apostle Peter was not constituted by Christ Our Lord the Prince of all the Apostles and the visible Head of the entire Church militant, or that he did not receive a true and proper primacy of jurisdiction, but only one of honor, let him be anathema.

CANON XV—If anyone say that it is not in virtue of the institution of Christ that the Blessed Peter ever has successors in the primacy over the Universal Church, or that the Roman Pontiff is not the successor of Peter in that same primacy, let him be anathema.

CANON XVI—If anyone say that the Roman Pontiff has only an office of inspection or direction, but not full and supreme power of jurisdiction over the whole Church, or that this power is not immediate and ordinary with respect to each and every one of the Churches, let him be anathema.

CANON XVII—If anyone say that independent ecclesiastical power, which the Church claims as received from Christ, is incompatible with the full sovereignty of the civil power, or at the least compromises the rights of both, let him be anathema.

CANON XVIII—If anyone say that the power required for the government of civil society does not come from God, or that obedience is not due to it in virtue of the law of God, or that this obedience is counter to the natural liberty of man, let him be anathema.

CANON XIX—If anyone say that all the rights of man derive from the political society, or that there is not authority which is not granted by it, let him be anathema.

CANON XX—If anyone say that political law or public opinion is, with respect to public and social acts, the supreme norm of conscience, or that the judgment of the Church whereby she pronounces on the licitness of these acts does not extend to this sphere, or again, that civil law can render licit what is illicit according to divine or ecclesiastical law, let him be anathema.

CANON XXI—If anyone say that the laws of the Church can oblige only in the measure in which they have been confirmed by the sanction of civil authority, or that it belongs to this same civil power, in virtue of its sovereign authority, to pass judgment on and to decide in cases concerning religion, let him be anathema.

INDEXES

ABBREVIATIONS

References

AA. *S.S.D.N. Leonis Papæ XIII . . . Acta præcipua.* Brugis et Insulis, MDCCCLXXXVII SS.

AAS. *Acta Apostolicæ Sedis,* Romæ, Typographia Vaticana, 1908-1953.

A.C.D.C. André, *Cours alphabétique et pratique de Droit canonique,* Paris, 1853.

A.G. *Acta Gregorii Papæ XVI,* Romæ, ex Typographia polyglotta S.C. de Propaganda Fide, 1900-1904.

A.L. *Leonis XIII Pontificis Maximi Acta,* Romæ, Typographia Vaticana, 1881-1905.

A.P. IX. *Pii IX Pontificis Maximi Acta,* Romæ, ex Typographia Bonarum Artium.

A.P. X. *Pii X Pontificis Maximi Acta,* Romæ, ex Typographia Vaticana, 1905-1914.

A.P.C. *Annales de philosophie chrétienne.*

A.R. *Ami de la Religion.*

A.R.N.S. *Ami de la Religion,* nouvelle série.

Arch. Sol. Archives of the monastery of *Saint-Pierre de Solesmes.*

ASS. *Acta Sanctæ Sedis,* Romæ, 1865-1908.

Bl. *Bullarii Romani, Continuatio.*
Summorum, Pontificum Benedicti XIV . . . , Pii VIII, Prati, 1845-1854.

BP. Editions de la "Bonne Presse", 5, rue Bayard, Paris. Textes et traductions.
Années 1800-1878—*Lettres Apostoliques de Pie IX, Grégoire XVI, Pie VII.*
1878-1903—*Lettres Apostoliques de Léon XIII.*
1903-1914—*Actes de S. Pie X.*
1914-1922—*Actes de Benoît XV.*
1922-1939—*Actes de Pie XI.*
1939- —*Actes de Pie XII.*

Civ. Catt. *Civiltà Cattolica.*

Coll. Lac. *Acta et decreta S. Conciliorum recentiorum,* Collectio lacensis, Friburgi Brisgoviæ 1890.

Coll. P.V. *Collection des Procès-verbaux des Assemblées générales du Clergé de France,* Paris, 1767-1778.

C.J.C. *Codex Juris canonici.*

C.O.C. *Correspondance Officielle de la Cour de Rome avec les agens de Buonaparte,* Lyon, Bohaire, 1814.

D.C.	*Documentation catholique.* Maison de la "Bonne Presse", 5, rue Bayard, Paris.
D.C.D.	*Dogmatic Canons and Decrees,* (1912), Devin-Adair, 23 E. 26th St., N.Y. 10, N.Y.
Denz.	*Enchiridion Symbolorum,* A. Denzinger, *Friburgi B.,* MCMXXI.
DR.	*Discorsi e Radiomessaggi di Sua Santità Pio XII,* Milano, "Vita e Pensiero", 1939-1946–Romæ, Typographia polyglotta Vaticana, 1946-1953.
Eng.	Original text is in English.
Ft.	*Codicis Juris Canonici Fontes,* Romæ, 1923-1939.
G.E.L.	*Great Encyclical Letters of Pope Leo XIII,* (New York: Benziger Brothers), 1903.
Gl.	*Collection générale des Brefs et Instructions de N.T.S.P. le Pape Pie VI, relatifs à la Révolution Française.* New translation by M.N.S. Guillon, Paris, 1798.
J.C.	*Annales Ecclésiastiques de* 1849 *à* 1860, par J. Chantrel, Paris, 1861.
Kt.	*Documents pontificaux de la Société Pie XII,* collected and presented by R. Kothen, Editions S. Augustin, Saint-Maurice (Switzerland).
L.N.R.	*Les Nouvelles Religieuses,* Paris 1918 à 1928, (bi-monthly).
Msi.	Mansi, *Sacrorum Conciliorum, Nova et amplissima collectio.*
M.T.C.	Migne, *Theologiæ cursus completus,* Paris, 1839-1845.
N.C.W.C.	National Catholic Welfare Conference, Washington.
OR.	*Osservatore Romano.*
ORf.	*Osservatore Romano,* weekly edition in French.
P.F.	*Discours de N. S. P. le Pape Pie IX,* recueillis par la P. Pasquale de Franciscis, trad. française, Paris 1875.
P.L.	Migne, *Patrologie Latine.*
P.G.	Migne, *Patrologie Graeca.*
QA.	*Les Questions Actuelles,* Paris, Maison de la "Bonne Presse", 5, rue Bayard, 1887-1893.
R.C.	D. Chamard, *Annales ecclésiastiques,* Paris, 1893.
RCF.	*Revue du clergé français.*
R.H.E.	*Revue d'Histoire Ecclésiastique,* Louvain.
R.S.	*Recueil des Allocutions consistoriales, Encycliques... citées dans* l'Encyclique et le Syllabus du 8 Décembre 1864, Paris, 1865.
Sch. Kir.	*Schweizerische Kirchenzeitung* (Luzern).
S.W.	*Social Wellsprings,* translated, adapted and annotated by Joseph Husslein, S.J., Ph. D. (Milwaukee: Bruce Publishing Co.) 1940.
Transl.	Translation.
Univ.	*L'Univers* (daily) Paris.

Nature of Documents

All. = Allocution.
Apost. Const. = Apostolic Constitution.
Apost. Letter = Apostolic Letter.
Can. = Canon
Encycl. = Encyclical.
R.M. = Radio Message.

Numbering of the text

In the margin or in footnotes:

The numbers in heavy print refer to paragraphs of the papal pronouncements.

The numbers in italics, given in parentheses, refer to the divisions of the analytical index, which in turn indicates the parallel texts.

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Titles in bold type, e.g., **WOMAN IN THE MODERN WORLD**, indicate a subject treated in several pontifical documents either published or to be published in another volume of this Papal Teachings Series.

Introduction

SOURCES AND UTILITY OF THE STUDY OF THE CHURCH

(1) – Far from being dangerous, the study of the mystery of the Church is a very profitable one: **1011, 1519.**
It brings to light the beauty of the Church: **1004, 1012,**
animates our love for her: **537,**
and prompts us to good works: **1002.**
It is the means of binding the faithful more closely to Christ: **1002,**
to the Pope and the bishops: **614;**
of rescuing lapsed Catholics: **537,**
by refuting their errors: **634, 860, 1006;**
of attracting non-Catholics: **343, 1006.**
False notions of the Church: **860, 1010.**

(2) – The nature and constitution of the Church are the result of a free determination of Christ: **473, 546;**
the Church is an object of faith: **1377,**
and to know her we must have recourse to the teaching of Christ Himself: **473, 546, 1002, 1115,**
of Scripture and the Fathers: **527, 547, 860, 1014,**
of the Church: **212, 266,**
and particularly to the teaching of the Sovereign Pontiff: **1269,**
which no one is permitted to neglect: **1269, 1278.**

Part One

THE MYSTERY OF THE CHURCH

The Church is a mystery

(3) – The Church is a mystery: **1114;**
she is a reality of history: **1409, 1412,**
at once human and divine: **468, 541, 543, 579, 640, 1062-1064, 1174, 1409, 1511,**
temporal and eternal: **992, 1511;**
human by reason of her members: **579,**
supernatural and divine: **169, 543, 885, 1217, 1409, III°,**
because of her origin: **579, 1137, 1331,**
her end: **468, 541, 579,**
her means: **468, 579.**

The Church is manifested by her notes

(4) – The Church, by reason of her very nature, possesses characteristics which manifest her divine origin: **334, 342, 529, 820, 861, 1149, 1352, 1364, 1561,**
which distinguish her from every other society: **342, 725, 861,** cf. *(15),*
and make of her a credible sign: **13, 342-343, 527, 893, 1178, 1512-1513, 1561.**

(5) – The Church, and the Church alone: **314, 322, II°,**
is one: **222, 230, 255, 342, 686, 832, 1014, 1093, 1581, 1590, X°,** cf. *(37)* ff.,
holy: **134, 222, 230, 255, 342, 686, 832, 1014, 1093, 1581, 1590, X°,** cf. *(126)* ff.,
catholic: **134, 222, 230, 255, 342, 686, 832, 1014, 1093, 1581, 1590, X°,** cf. *(131)* ff.,
apostolic: **134, 222, 230, 255, 342, 686, 832, 1014, 1093, 1581, 1590, X°,** cf. *(223)* ff.,
Roman: **1014, 1093.**
Each of these notes is so indissolubly bound to the others that they cannot be separated: **255.**

Chapter I

THE MYSTICAL BODY OF CHRIST

(6) – The holiest name given to the Church is THE MYSTICAL BODY OF CHRIST: **1014.**
To show more effectively the unity of the Church: **661,**
God presents it, in Scripture and the Fathers: **1015,**
as a living body: **553, 1412, 1489,**
as a living and active organism: **542, 579, 1327, 1412, 1424, 1462, 1489,**
the Mystical Body of Christ: **314, 529, 542-543, 552, 579, 682, 872, 890, 1002, 1165, 1187, 1255, 1274, 1316, 1519, 1546, 1592.**

(7) — The Church exists in a three-fold state:
militant: **970, 1000, 1091, 1466,**
suffering: **970, 1000, 1466,**
glorious: **970, 1000, 1091, 1466;**
the blessed, the souls in Purgatory, and the faithful on earth form a single kingdom of which Christ is the Head: **650, 1466.**
and they can communicate spiritual goods to each other: **1466.**

The Church is a body:

(8) — By the will of her Founder: *(137)*,
the Church is a *body*: **1335, 1374,**
composed of different *members*: **672, 1016,** cf. *(136)* ff.,
organically united to one another: **579, 672, 872, 1016-1017, 1069, 1186-1187, 1374, 1430,**
and possessing a *common end*: **1069, 1457,** cf. *(76)* ff.

(9) — Because the Church is a body: **542, 1015,**
she is *visible*: **542-544, 582, 716, 872, 1063, 1070, 1115, 1273, 1424, 1511,** IV°, c. III°,
made up of visible men: **435, 468, 541, 658, 755, 986, 1152, 1272,**
not only of charismatics: **1018,**
and of those in the state of grace: **115, 1023,**
but of *good men and evil men*: **11, 992, 1434,** IV°,

(10) — *united by visible bonds*: **986, 1115:**
government: **541, 652, 991, 1063, 1115,**
profession of faith: **541, 1115,**
sacraments: **541, 991, 1115,**
cf. *Bonds of unity (42)* ff.

(11) — with the obligation to act upon human society: **1255,**
inseparable from it: **1255,**
and living in the midst of the world: **948, 1174-1175, 1339.**

A juridical society

(12) — The Church is not a creation of the natural law: **1154,**
nor of the free will of man: **632, 1405.**
nor the result of collective consciousness: **514, 703,**
But she exists by reason of *the institution of Christ*: **632, 1356, 1405,** III°,
and hence by reason of *positive divine law*: **225, 239, 251, 255, 264, 514, 547, 632, 1034, 1265, 1273, 1356, 1377, 1409, 1544,**
a true society: **578, 1069, 1225, 1430,** III°,
a juridical society: **239, 264, 468, 476, 926, 952, 1062, 1265, 1273, 1356, 1430,**
the most excellent of all societies: **578, 1366.**

A perfect society

(13) — The Church is a perfect society: **225, 228, 239, 264, 425,**

468, 470, 473, 491-492, 507, 530, 579, 652, 658, 770, 836, 861, 885, 888, 993, 1062, 1064, 1137, 1151, 1154, 1160, 1187, 1199, 1203, 1212, III°, X°, c. X°,
provided, by her institution: **530,**
with a government: **425, 491, 580, 682, 986, 1225,**
laws: **425, 491,**
and every means to exist and to act: **468, 473, 514, 520, 530, 647, 885, 993, 1019,**
so as to accomplish her mission: *(75)*,
among others: the right to hold property: **412, 755.**

An autonomous society

(14) — The Church is, by divine right: **410, 486,**
distinct from all earthly powers: **410, 425, 448, 470, 472, 486, 515, 1154, 1160, 1211-1214, 1315, 1340,** III°,
free and independent: **264, 486, 520,** X°, cf. *(91)* ff.
Cf. *The distinctive marks of the Church*: *(3)*.

(15) — She is superior to them: **67, 507,** III°,
and *sovereign* in every sense: **176, 471, 486, 652, 711, 817, 926, 1415.**

(16) — Her *titles* to sovereignty:
her nature: a spiritual and religious society: **466, 541, 652, 753, 1217, 1339-1340,** cf. *(3)*;
her dignity as spouse: **711,** cf. *(63)* ff.;
her end: **516, 578, 753, 885,** cf. *(76)* ff.;
the good she effects: **486, 542, 578, 1062,** cf. *(95)* ff.;
the divine Spirit which animates her: **1062,** cf. *(32)*, *(88)*.

(17) — The integrity of the Church, the result of the vivifying of her juridical and visible functions by her supernatural gifts: **543, 1010, 1031, 1062-1064, 1135, 1178,** cf. *(88)* ff.,
the juridical Church is not to be distinguished from the Church of charity: **952, 1064, 1433,**
the juridical elements which compose it being ordained to her supernatural end: **1062, 1135, 1497,** cf. *(123)*.

The Church is the Body of Christ

(18) — The Church bears Christ's name; she is the *Body of Christ*: **1025, 1316, 1466,** I°,
because
Christ is her Founder: *(19)* ff.,
her Savior: *(22)* ff., **1058,**
her Head: *(24)* ff.,
her support: *(31)* ff.,
as the Church is the extension, or the *pleroma*, of Christ: *(34)* ff., cf. Appendix, § I.

Christ is the Founder of the Church

(19) — Christ founded the Church: **15, 73, 233, 342, 488, 492, 520, 545, 647, 1025, 1033, 1154, 1265, 1273, 1331, 1530, 1552,** II°.

From all eternity He united the members of the Mystical Body in knowledge and love of Him: **1076-1077.**
(20) — He realized this foundation as a matter of *historic fact*: **1409,**
effected by sensible signs: **541,**
and confirmed by miracles: **892;**
initiated by the *preaching* of the Gospel: **1126, 1333,**
and the conferring of their powers on Peter: **977, 1246,** cf. *(139) ff.*,
and the Apostles: *(185)* ff.;
(21) — the foundation of the Church was accomplished *on the Cross*: **384, 486, 618, 938, 1026, 1028, 1029, 1333,**
where the Church, issuing from the Savior's side: **1028,**
was consecrated by the blood of the Word of God: **1063;**
and *at Pentecost*: **618, 938, 977, 1025, 1333,**
when she was promulgated and made manifest: **618, 977, 1025, 1333,**
and enriched with the gifts of the Holy Spirit: **853, 1033, 1603,** cf. *(88)*.
Any church not founded by Christ cannot be the true Church: **549.**

Christ is the Savior of the Church

(22) — Christ is the Savior of all men: **1058,**
whom He has reconciled to God: **1030, 1032,**
and, by incorporating them into Himself: **1030,**
restores the unity destroyed by the first sin: **1032, 1098.**
(23) — In a special sense Christ is the Savior of the Church: **1058,**
redeemed at the price of his blood: **135, 233, 1003, 1030-1031, 1566,**
and in whose favor He has merited the sharing of his life: **1000,**
of his Spirit: **1031,**
with the divine gifts of the Spirit: **377, 1003, 1030, 1031, 1044.**
He is, therefore, the Head of the Church, in every sense of the word: **1031,** cf. *(24)*.

Christ is the Head of the Church

(24) — Christ is, by reason of *the Incarnation* and *the Redemption*: **1030,**
the Head: **1034, 1068, I°,**
or the Ruler, of the Church: **205, 486, 492, 529, 543, 552, 822, 1030, 1091, 1138, 1435, 1467,**
according to his divine nature and his human nature: **1091.**
(25) — Christ is Head of the Mystical Body by reason of his *pre-eminence* as Son of God: **1036, 1091,**
and by reason of his *fullness of grace*, from which his members receive their supernatural being: **1047, 1054, 1079, 1138.**

(26) — He is also the Head because He alone is the Supreme Pastor, though invisible, of the Church: **53, 359, 982, 1037, 1322, 1335, 1592,**
which He rules from heaven: **896, 1335,**
mysteriously and invisibly as He sees fit: **582, 1037, 1039-1040,**
and by his Spirit: **1070,** cf. *(32)*;
visibly by his Vicar: **1040, 1335,**
who forms one single head with Him: *(144)*,
and by the other pastors: *(185)*.
(27) — Christ is the Head of the Mystical Body by reason of his *influence*: **507, 1034,**
of light: **667, 1048-1049, 1057, 1455,**
by his unique teaching authority: which He exercises by Himself teaching the teaching Church: **896, 1049, 1057, 1095,** cf. *(88)*,
and by giving faith in Himself to believers: **1049;**
(28) — and *of grace*: **542 728, 1048, 1057, 1138, 1221, 1235, 1455, 1592,**
being the Sanctifier of his members: **582, 1050, 1057, 1139,**
in the measure determined by Himself: **507, 1050.**
(29) — To unite them to Himself in a common action: **542, 942,** Christ expects the cooperation of his members: **1044, 1088,**
particularly by their participation in his Passion: **878. 980, 1003, 1107, 1210,**
through their own suffering: **878, 1044, 1094-1096, 1077-1108, 1428,**
(30) — to assist Him in his redemptive work: **1044,**
and accomplish in them, by the similarity of virtue and glory: **1045,**
the resemblance of nature between Head and members: **1045-1046, 1064.**

Christ is the Support of the Church

(31) — Christ is the Head of the Mystical Body
because He is its *support*: **1051-1054, 1057, 1095,**
present in her and by means of her: **1095, 1220, 1489,**
living and *acting* in her; by Himself: **993, 1052, 1057, 1174,**
in a special way in the liturgy: **1083, 1221,**
and in the Eucharist: **1054, 1221,** cf. *(51)*;
and by his ministers, in virtue of the mission of the hierarchy: **1053, 1222,** cf. *(75)*.
(32) — Christ is the Head of the Mystical Body
because He animates it through *his Spirit*: **14, 535, 618-620, 727, 1031, 1055, 1064, 1070, 1078-1079, 1489,**
always present in the Church: **14, 865, 1056,**
the principle of her life and holiness: **14, 223, 305, 488,**

938, 1055-1057, 1088, 1293, 1389, III°,
and of her conformity to Christ: 1055.
The Holy Spirit is "the soul of the Church": 537, 620, 1056,
or "the heart": 535.
Indwelling of the Holy Spirit in the souls of the just: 1080-1081.

(33) — Christ assists the Church *through the mediation of the Blessed Virgin*: 1039, 1112, 1517-1518, 1603,
who, like Peter, 969,
is a member with a special mission for the Mystical Body: 969, 1390.
Mary is the Mother not alone of the Head, but also of all the members of the Church: 503, 536, 661-662, 1112.
She is Queen: 769, 969,
and Mediatrix: 536, 969, 1111, 1603.
The Holy Angels: 1039,
and St. Joseph, protectors of the Church: 503.

The Church, "Mystical" Body of Christ

(34) — The "mystical personality" of Christ comprises, after the analogy of His physical body: 552,
Christ and His members: 1068, 1079,
who are his *pleroma*: 1079,
and with Him form but one mystical person: 1068,
"the whole Christ": 1068, 1079,
whom the Fathers call "Christ": 1052-1053.

(35) — In calling the Church, "Christ", care must be taken not to attribute hypostatic union to the Church: 1053,
nor should the Church be confounded with Christ in a single physical person: 1059, 1087,
since union with Christ does not destroy the individual personality of the members of the Church: 1060.

(36) — This union is nonetheless much more intimate than the merely moral union of a social organization: 1059, 1061, 1165.
It is called *mystical*: 1059, 1301,
to signify its mysterious and divine nature: 239, 1068, 1165, 1515.
which makes the members of Christ participate in the divine nature: 1067, 1515, 1582.
Cf. *The Unity of the Church*: (37) ff.

Chapter II
THE UNITY OF THE CHURCH

Nature of this Unity

(37) — The unity of the Church is the unity willed by Christ: 547, 747, 863, 1566,

and not the unity posited by schismatics: 197, 257,
or by pan-Christians: 253, 856, 1015,
consisting simply in an invisible bond linking communities of differing faiths: 863, V°, c. IV°.
Other false concepts of unity: 252, 257, 315, 1015, 1591.

(38) — It is the reflection of the unity of God: 197, 747, 1068, 1349,
and of the union of Christ with his Father: 556;
the unity of the Church is founded on the personal unity of the two natures in Christ: 509, 529, 552, 554, 924, 1178,
and on the analogy of a physical body: *(41)*.

(39) — It consists in *the union of all the members*: 579, 994, 1187,
in spite of their natural diversity: 550, 626, 1152, 1187, 1319, 1339, 1485, 1547,
in *one single community* or Body: 507, 556, 712, 872, 1022, 1187, 1224, 1306, 1591;

(40) — *unique*: 14, 53, 159, 198, 212, 219, 222, 233, 266, 529, 549, 551, 556, 652, 672, 860, 864-865, 872, 906, 943, 1104, 1117, 1270, 1423, 1473, 1590,
of which Peter is the Head: 255, 416, 550, 932, 1000, 1246, 1282;

(41) — *one*: 149, 255, 305, 363, 415-416, 529, 549, 832, 934, 1015, 1152, 1194, 1502, 1547, V°,
and *indivisible*: 149, 548, 556, 934, 1015, 1165-1166, 1170, V°,
because it is the Body of one Head: 554, 1015, 1166,
and is inseparable from it: 529, 615, 789, 1166.

The Bonds of Unity

(42) — The unity of the Church depends upon: *the union* of all the members with *the one Head*, Christ: 507, 553, 579, 768, 927, 1032, 1068-1069, 1073, 1075, 1078, 1514,

(43) — and the interior bond of a single Spirit: 233, 822, 990, 994, 1032, 1061, 1069,
the uncreated Principle: 1061, 1069,
of this union of the members with the Head: 1056,
and of their union with one another: 990, 1056, 1085,
as also of created charity: 990, 1088, 1119.

(44) — The authority of *a single visible Head*: 73, 156, 176, 578, 745, 863, 896, 924, 940, 986, 994, 1117, 1377, 1556, XI°,
and communion with him: 100, 134, 167, 196-197, 360, 392, 423, 484, 528, 580, 605, 639, 924, 1572, cf. *(161)*,
and with the hierarchy: 148, 167, 453, 484, 497, 776, 963, 1457,
and the furtherance of a single mission: 550,
particularly that of the *magisterium*: 626, 639, 790, 830, 869, 986, 1072,
the principle of the unity of faith: 196, 510, 568, 716, 790, 830, 869, 1072, 1117, 1377.

(45) – The community of the *same spiritual goods*: 636, 838, 877, 942, 992, 1016, 1071, 1090, 1224-1225, 1306, 1485,
or the *communion of saints*: 363, 603, 650, 970, 992, 1090, 1306,

(46) – particularly community of the *same faith*: 134, 156, 196, 205, 233, 255, 356, 363, 490, 509, 529, 556-558, 568, 575, 578, 603, 649, 661, 745, 753, 821, 830, 863, 867, 869, 985, 994, 1022, 1064, 1070-1072, 1117, 1177, 1349, 1365, 1405, 1427, 1471, 1521, 1561;

(47) – of *the same hope*: 205, 649, 985, 1073,
in the common pursuit of the same goods: 578, 1069, 1073, 1225, 1485,
cf. *the end of the Church*: *(76)*;

(48) – of *the same charity*: 134, 205, 233, 255, 306, 356, 490, 529, 649, 747, 753, 791, 985, 1071, 1116-1117, 1177, 1471, 1485, 1489, 1561,
uniting all the members with their head: 518, 990, 1074, 1119, 1461,
and among themselves: 9, 306, 990, 1016, 1075, 1098, 1119, 1173, 1457, 1461, cf. *(43)*;

(49) – obedience to *the same laws*: 578, 983, 1070, 1398, 1591,
among others, to the liturgical laws: 233, 1230, 1591,
whose unity is not compromised by a variety of rites: 184, 331, 355, 490, 782-783, 1042, 1120, 1591,
and is manifested by a unity of language and chant: 94, 811, 825, 1232, 1422;

(50) – participation in *the same sacraments*: 134, 233, 578,
in the same *baptism*: 156, 768, 1022, I°,
which distinguishes Christians from those who are not members of the Church: 885, 1027, 1228, 1257;

(51) – in *the one Eucharist*: 994, 1082, 1238,
the unique sacrifice of the Church: 1083, 1427,
and the sacrament of unity: 205, 649, 710, 978-979, 1070, 1237, 1346, 1427,
of which it is at once the sign: 205, 648, 1070, 1084, 1346-1347, 1350,
and the cause: 648, 710, 997, 1019, 1238, 1310, 1346-1348, 1366, 1427,
imparting the same life to all the members of the Church: 650-651, 710, 997, 1085, 1192, 1347-1348, 1365-1366, 1427.
The Eucharist, heart and soul of the Church: 651, 1347.

Unity, a note of the Church

(52) – The unity of the Church is an article of faith: 197,
and one of the *notes* of the Church: 135, 197, 465, 537, 768, 820, 1040, 1322, 1475, cf. *(4)*,
a visible sign of her divine origin: 196, 255, 537, 1070,
and the principle of her strength: 134, 537, 549, 712, 759, 998.

It is ordered to spiritual interests and salvation: 1568, 1584,
to catholicity: 1567, cf. *(131)*,
to indefectibility: 1591, cf. *(228)*,
and is a source of peace to the world: 1584-1585, cf. *(84)*.

The Rupture of Unity

(53) – In spite of discord and divergencies *within the Church*: 222, 559, 1470,
and which are harmful to her: 418-419, 759, 802, 1470,
Catholic should not be distinguished from Catholic: 761.
Grievous sin, while it deprives the sinner of his rights to Eucharistic Communion: 937, 1023,
does not separate him from the Church: 1023, 1065,
of which he remains an infirm member: 1023-1024.

(54) – To belong to the Church it is not enough to have become a member by baptism: *(50)*,
it is necessary not to have been excluded from it: 401, 1032,
nor to have left it: 939, 1032.
A separated member cannot belong to the Head: 553, 872, cf. *(41)*,
nor a body remain one after it has been cut into parts: 553;
therefore, any division is outside the Church by that fact: 149, 939, V°.

(55) – *A member is excluded* from the Church by excommunication: 120, 394, 1203,
which is binding not only on earth: 120, 394,
but also in heaven: 120.
A member separates himself from the Church by schism: 73, 393, 581, 1023, 1510,
by heresy: 581, 1023, 1203,
for which it is enough to persist in the obstinate rejection of a single revealed truth: 513, 567, 572-573,
by apostasy: 1023.

Causes of separation:

(56) – A virtuous motive can never be alleged as cause for separating oneself from the Church: 524-525, 824, 864, 1538,
and to abandon the true faith is a sin: 768, 1418.
A member excludes himself from the Church by separating himself from the Pope: 8, 125-126, 148, 167, 177, 222, 236, 256, 392, 396, 416, 423, 484-485, 603, 873, 1103,
and from the bishops in communion with the Pope: 102, 149, 396, 465, 525.
It is a dangerous error to think it possible to remain attached to Christ without being united to his Vicar: 1041, 1534.

(57) – Religious societies separated from the Church and from its Head are neither members nor parts of the Church, because

they are visibly detached from unity: 263, 315, 416, 865, 872, 1322.
This is the case of the *schismatic* churches of the Orient: 197, 796,
in contradiction to their ancestors who once were part of the Church: 197, 318, 324, 785, 796,
and whose separation cannot be imputed to the arbitrary conduct of the Sovereign Pontiffs: 214, 280.
This is also the case of the *national* churches: 172, 229, 416, 839, 940, 1253, 1322, 1377, 1384, 1544,
whose bishops have not received canonical appointment: 140, 1537,
and of countries which have passed decrees contrary to unity: 64, 182.

The fruits of dissidence:

(58) — Separation from the Roman Church harms only the dissidents: 316, 608, 796, 998,
it renders their action sterile: 310, 921, 940, 1123, 1126, 1322, 1386, 1563,
divides them among themselves: 315-316, 323, 1563-1564,
deprives them of the fruits of the sacraments, even where these are valid: 526, 1000, 1386, 1533,
and of the legal right to administer them: 526.
It separates them from God, from Christ, and from the Holy Spirit: 236, 555, 1022, 1056, 1564, 1583,
and jeopardizes their eternal salvation: 426, 555, 1556.

Attitude of Catholics toward separated brethren

(59) — Under penalty of cooperating with separatist tendencies: 102,
Catholics must avoid minimizing the differences which separate them from heretics and schismatics: 184, submitting to their guidance: 807,
communicating with them in the sacraments: 102.
But they must include them in their fraternal *charity*: 244, 1098, 1104, 1119,
pray for their return: 254, 1103, 1105,
which is awaited by the Pope: 319, 616-617, 768,
and by the Church: 1104.
They must work for this return: 244,
without, however, using constraint: 1105, 1202, 1418, 1439.

Return to unity

(60) — Return to the Roman Church is the only possible way to return to unity: 787, 872, 874, 1104, 1130, 1257, 1270,
Since unity cannot exist except in obedience to the Church: 660, 874,
and in the total acceptance of her teaching: 630, 746, 868, 874, 1105, 1118, 1145, 1244, 1268.

The Church, therefore, does not expect any perfecting of herself from this return: 1269-1270,
which does not require of those who come back to her the sacrifice of any real value: 1270.
Hence, those movements which, under some pretext of charity would sacrifice (at least in part) the teaching of the Church, must be held suspect: 254, 857, 865, 967, 1188, 1438.
N. B. *Raison d'être* and limits of *tolerance*: 1202, 1359, 1418, VII°, c. VI°.

Outside the Church No Salvation

(61) — The Church being, by divine institution: 647, 653, 907-908, cf. *(12)*,
the sole depositary of the means of salvation: 157, 196, 222, 261-262, 486, 576, 647, 653, 907-908, 1104, 1543, c. V°, cf. *(75)* ff.,
and the only means of access to God and to Christ: 158, 518, 570, 654, 923, 1363, 1423, VI°,
there can be no salvation outside the Church: 158-159, 164, 186, 193, 222, 242-243, 254, 354, 555, 668, 1257, 1282, 1351, c. XIII°.
This is *an article of faith*: 160, 1256, 1282, VIII°,
to which is opposed indifferentism: 212, 257, 260, 854-855, 1260.

(62) — This dogma, founded, not on absolute necessity, but on the positive will of God: 1258,
implies that no man can be saved who, knowing the divine origin of the Church, refuses to enter it: 1257, 1262, VII°.
It *does not exclude* from salvation those who, by reason of *invincible ignorance* are outside the Church: 242, 1259, VII°,
but are ordered to it at least by implicit desire: 1004, 1258-1260,
including supernatural faith and charity: 1261.
However, such persons remain deprived:
of the assurance of salvation: 318, 1104, 1260,
and of the ordinary means to attain it: 576, 1104, 1260.

Chapter III

THE CHURCH, SPOUSE AND MOTHER

Spouse of Christ

(63) — St. Paul, while he teaches that the Church is united to Christ as the body is to the head, distinguishes them as the bridegroom and the bride: 1068, 1087.
The Church is the Spouse of Christ: 452, 711, 789, 890, 948, 971, 992, 1033, 1098, 1206, 1360-1361, 1484, 1504-1505, 1551, II°,

the new Eve: **1028**,
redeemed with his blood: **537, 1206, 1484.**

(64) — Indissolubly bound to Christ: **667, 953, 1161, 1484,**
the Church remains his Spouse in each of her three states: **953**,
militant: **974**,
suffering: **953, 1484**,
glorious and triumphant: **974, 1484.**

(65) — The Union of Christ and the Church is signified by the sacrament of matrimony: **151, 447, 902, 953, 973, 1484,**
and even more in widowhood: **1484**;
it is realized also in the soul of each of the faithful: **974, 1090.**

(66) — The love of Christ for his Spouse: **1039, 1097, 1161,**
is addressed to the entire human race: **1098.**
It leads Him to reproduce his image in the Church: **1210,**
to hear her prayer: **1090, 1223,**
and to share with her the work of the sanctification of souls: **1044.**

Mother of All the Living

(67) — Like Eve, the Church is also a Mother: **723, 770, 890, 971, 992, 1019, 1028, 1192, 1516.**
She is the Mother, not alone of Christians: **17, 723, 948, 992, 1472, 1475, 1522,**
but also of all men: **641, 934, 1306,**
and she is animated with a maternal love for them: **530, 631, 685, 963, 965, 992, 1019, 1066, 1143-1144, 1522.**
No man can be a child of God without acknowledging the Church as his Mother: **615-617.**

(68) — The maternity of the Church, the fruit of her spiritual power: *(96)* ff.,
draws its fecundity from the blood of Christ: **973**, *(23)*,
and from the Holy Spirit: *(32)*.
It is exercised by the magisterium: **887, 973**, cf. *(96)*,
the administration of the sacraments: **887, 973, 992, 1192**, cf. *(113)*,
the power to govern: cf. *(119)*,
and communicates to her children the life of faith and holiness: **973, 992, 1206.**

Other Names of the Church

(69) — The Church is also compared to *a family*: **820, 952, 1338,**
in which are united the Father and his children: **503, 952.**
the brothers of Christ: **503, 1338.**

(70) — to *a sheepfold*: **233, 537, 579, 861, 1335, 1558,**
enfolding a single flock: **53, 861, 937,**
under the direction of a single Shepherd: **537, 579, 1335**, *(159)*, ff.

(71) — to *an edifice*: **861, 1335, 1176,**
in which *dwells* the living God: **233, 356, 1008,**
built on an unshakable Rock: **1335**, cf. *(139)*,
of living stones: **1008,**
and forming the *Holy Temple*: **223, 1008,**
where the Divine Majesty is worshipped in spirit and in truth: **1221**, cf. *(113)*, ff.;

(72) — to *a City*: **451, 965, 1142, 1561,**
the true spiritual Sion: **134, 551**;

(73) — to *a Kingdom*: **233, 424, 579, 861, 986, 1064, 1335,**
of Christ: **424, 1064,**
whose keys have been trusted to Peter: **1335**;
to *a Standard*: **1178, 1436,**
raised among the nations to call the unbelievers and to strengthen the faithful: **1178.**

(74) — Some definitions of the Church: **397, 753, 1190-1191.**

PART TWO

THE MISSION OF THE CHURCH

Chapter I

OBJECT OF THE MISSION

(75) — God, who has no need of men: **539, 1258,**
has nonetheless willed their cooperation in his work of salvation: **539, 582, 638, 1013.**
The Mission of the Church has its origin in the Holy Trinity: **1551.**
It comes from the Father: **1551,**
was transmitted by the Son: **356, 1551,**
in a positive institution: **1130, 1258, 1321,**
and as a continuation of his own mission: **356, 445, 466, 550, 647, 652, 665, 959, 1013, 1064, 1140, 1148, 1206, 1552-1553,**
it is exercised in the Holy Spirit: **1031, 1553, III°.**

Essential Mission of the Church

(76) — Like the mission of Christ: **550, 1135,**
the mission of the Church has as its end to procure *the glory of God*: **505, 851, 860, 1000-1001, 1060, 1069,**
and the reign of Christ: **646, 679-680, 841, 960, 1069, 1474**;

(77) — for *the salvation* and the eternal happiness: **225, 311, 451-452, 466, 473, 505, 507, 517, 530, 540, 550, 564, 576, 578, 641, 654, 851, 860-861, 872, 885, 910, 914, 990, 1021, 1066, 1135, 1211, 1321, 1339, 1346, 1410, 1429, 1460, 1466, 1525, 1596, 1599,**

of all men: 228, 338, 550, 564, 578, 841, 861, 872, 889, 891, 915, 1155-1156, 1325, 1356, 1420, 1427, 1551, 1593, 1603,
without distinction of place: 228, 314, 322, 469, 550, 841, 861, 1206, 1274, 1356, 1469, 1544, 1551, 1603,
or of time: 550, 861, 1155, 1325, 1356, 1420, 1469, 1551, II°,

(78) — to guide them, or to bring them back to God: 338, 679-680, 794, 981, 1114, 1220, 1273, 1312, 1423, 1486, 1552,
and to sanctify them: 514, 540, 576, 578, 819, 1069, 1114, 1155, 1178, 1188, 1221, 1233, 1297, 1312, 1320, 1322, 1400, 1410-1411,
by incorporating them into itself: 1221, 1356.

Supernatural domain

(79) — The Mission of the Church has reference above all to the spiritual and the supernatural: 468, 471-472, 486, 514, 541, 1130, 1266, 1273, 1319-1320, 1339-1340, 1342, 1394, 1423, 1551,
and subordinates to this sphere all her activities: 1136, 1265, 1423, cf. *(17)* and *(89)*.
Her competence is exclusive in the religious and moral domain: 153, 469, 1198-1199, 1204-1205, 1340, 1369, 1410, 1414, 1423, 1516,
which belongs to her in its entirety: 472, 909, 1340, cf. *(102)*.

(80) — The Church is not confined within her sanctuary: 1189, 1417, 1525,
nor is she indifferent to human affairs: 1318, 1357;
she embraces all of man's activity: 1178, 1340, 1357, 1395, 1397, 1417, 1459, 1488,
in his private life: 317, 441, 1224,
his family life: 1224, 1267,
his public and social life: 317, 441, 816, 1224, 1340, 1397, cf. *(103)*,
in all that concerns the attainment of his last end: 678, 909, 1160, 1266, 1340, 1488.

Natural domain

(81) — Her authority extends to the whole of *the domain of the natural law*: 676, 817, 1393-1395, 1449, 1486, 1516, cf. *(103)*,
not excluding social and political questions: 239, 909, 1318-1319, 1396, 1449,
in the measure in which these are connected with the supernatural: 578, 1394, 1396, 1449, 1486, 1516.

(82) — She considers the sphere of *good works* to be her proper domain: 441, 504, 518, 812, 981, 1099, 1274, 1306, 1320, 1331, 1485,
bound to her special mission: 1424.

Civilizing Mission of the Church

(83) — Representative of God upon earth, the Church cannot remain indifferent to *human problems*: 1318-1319, 1357,
and, secondarily, she has a mission of social restoration: 251, 441, 443, 445, 641, 726, 772, 1375, 1411, 1436, 1472,
a mission to civilize: 678, 680, 1274, 1419,
which she cannot perform alone: 1436, 1595,
since she does not have a direct mandate of a cultural nature: 676, 1423, 1596,
although she alone has the secret of true culture: 440-441, 443, 641, 906, 960, 1366.

(84) — By reason of the social doctrine which she proposes: 1412, 1436,
which places man at the center of the social order: 441, 1185;
and by the exercise of her sanctifying mission: 441, 494, 667, 819, 1181, 1196, 1266-1267, 1322, 1342, 1419, 1424-1425, 1598,
which recalls men to their duties: 416, 641, 1436,
and moulds morality in conformity with the Gospel: 772, 819, 949, 1181, 1183, 1322, 1410, 1419, 1424,
she establishes the solid bases of society: 441, 678, 771, 1182-1183, 1322, 1406, 1424, 1513, 1541, 1584, cf. *Social Problems*.
By the bonds of grace which she establishes among men: 1167, 1338, 1406, 1584,
and by her supra-national character: 1174-1175, 1405-1406,
she makes a powerful contribution to peace among nations: 961, 994, 1000-1001, 1167, 1274, 1406, 1598.

Chapter II

GUARDIANS OF THE MISSION

The Apostolic Hierarchy

(85) — The Mission of the Church is exercised by authority: 85, 1155-1156.
Christ did not confide this mission to the community of the faithful: 1155,
but to *a college of Apostles* chosen by himself: 127, 484, 540, 561, 577, 776, 785, 820, 1038, 1155-1156, 1367, 1455, 1490,
and to them alone: 460, 577, 821, 1156; X°, cf. *(185)* ff.

(86) — Since the Church's mission was not to end with the death of the Apostles but was to endure to the end of time: 311, 356, 564, 861, 1469, II°, cf. (77) and (227),
the mission of the Apostles passes *to the Hierarchy*: 694, 975, 1038, 1155, 1401, 1441, 1469, 1490,

which alone is the depositary of the pledge of assistance: 682, cf. (88) ff.,
of the divine powers: 1455, 1493,
and is independent of every earthly power: (91).

(87) — It is from the Mission of which the Hierarchy is the sole depositary: (85)-(86), (136) ff.,
that the entire apostolate exercised by the Church derives: 1314, 1371, 1441, 1473.

Is Divinely Assisted

(88) — The assistance and the divine gifts promised to the Church: 169, 388, 865, 873, 977, 1010, 1079, 1143, 1244, 1327, 1345, 1552,
especially *the assistance of Christ*: 336, 492, 535, 853, 1049, 1058, 1115, 1161-1162, 1210, 1324, 1405, 1426, 1435, 1511,
and of the Holy Spirit: 122, 173, 334, 619, 723, 727, 875, 891, 990, 1031, 1039, 1064, 1233, 1351, 1389, 1442, 1444, 1447, 1552,
are not granted in uniform measure: 1050, 1239,
but are bestowed on each according to his function: 990, 1049-1050, 1055-1056, 1079, 1442,
and pass from the higher ranks to the lower: 1056.

(89) — This assistance and these gifts are *joined to the mission of the hierarchy*: 369, 561, 620, 637-638, 814, 940, 1031, 1039, 1130, 1138, 1217, 1441-1442, 1551,
to assure its efficacy: 122, 637-638, 983, 1031, 1218, 1552,
and preserve it from error: 316, 369, 568, 571, 727, 865, 1031, 1291, 1293, 1318, 1327, 1389, 1442, 1477.
Therefore, there can never be lack of agreement between the juridical mission of the hierarchy and the action of the Holy Spirit: 1031, 1064.

(90) — The divine assistance given to the Church is not only a consequence of her nature: 891,
but a fact proved by history: 640, 1405, 1426, 1446,
and the best witness to her divinity: 542, 563, 620, 893, 1043.

Independent of Every Earthly Power

(91) — The Church possesses by divine and human law: 274, 377, 416, 492, 712, 888, 915,
the liberty to exercise her mission: 22, 225, 228, 239, 264, 416, 469, 486-487, 492, 530, 712, 753, 767, 915, 959, 1122, 1321, 1324, 1439, 1544, 1550,
which cannot become dependent on any human power: 67-69, 153, 155, 176, 239, 265, 425, 473, 486, 502, 520, 803-804, 836, 888, 1137, 1157-1158, 1212, 1373, 1414-1415, 1418, c. XVII°.

(92) — The secular power has no right to interfere in ecclesiastical affairs: 65, 70, 85, 99, 133, 153, 202, 239, 281-282, 377, 409-410, 425, 469, 473, 840, 1158, 1524, c. XXI°,
and the rights of the Hierarchy: 85, 239, 264, 282, 836, 1378, 1524;
in particular, to impede freedom of communication with *the Pope*: 239, 283, 959, 1540,
to erect, or to suppress, episcopal sees or parishes: 79, 91, 93, 99, 1253,
to nominate or to depose bishops: 66, 84, 99, 139, 213-214, 284-285, 411, 426, 670, 1253, 1531, 1537,
to administer the property of the Church: 92, 214, 785.
Laws enacted by the secular power which are contrary to the Constitution of the Church are by that very fact null and void: 99, 202, 426.
The meaning of concessions sometimes accorded relative to the choice of bishops: (203).

(93) — On her side, the Church, without competence *in purely* temporal matters: 910, 1315-1317, 1320,
does not intervene in the domain of the State: 487, 516, 578, 848, 1250, 1274, 1315-1317, 1415,
unless it be in a 'mixed matter': 448, 910, 992,
and in virtue of her *indirect power*: 251, 1415, 1417,
nor does she engage in political strife: 950, 1316-1318, 1341,
which does not directly touch upon her life: 1140, 1340.

(94) — She does her best to maintain good relations with *the State*: 448, 472, 487, 852, 1212-1213, 1250, 1339, 1414-1417, 1510,
whose best support she is: 411, 440-441, 448, 487, 678, 815, 1173, 1190, 1339, 1413, 1543,
and who afford her exterior assistance: 448, 519, 1106, 1339.
Condemnation of the separation of Church and State: 286, cf. CHURCH AND STATE.

Chapter III

HIERARCHICAL FUNCTIONS

(95) — The juridical mission of the Church is exercised by the triple power which she received from Christ: 424, 473, 654, 1031, 1038, 1046, 1138, 1156, 1377, 1526, 1598,
and exercises in common with Him: 1138, 1220,
the power to teach: 175, 513, 517, 1031; cf. (96) ff., (165) ff., (197) ff.,
the power to sanctify: 517, 731, 1031; cf. (113) ff., (174), (199),
the power to govern: 175, 513, 517, 731, 1031; cf. (119) ff., (175) ff., (200) ff.
These three powers constitute the fundamental law of the Church: 1038.

THE MAGISTERIUM

The Teaching Mission

(96) — To perpetuate her teaching mission: 251, 317, 484, 716, 819, 888, 1440, 1442-1443, 1515,
to maintain unity of faith: 127, 342, 560, 634, 934, 1389,
and the integrity of the revealed deposit: 10, 622, 625, 652, 1352, 1440,
insufficiently ensured by Scripture: 560, 622, 1275,
and the interpretation of men: 429, 557, 622, 866,
Christ, as Holy Scripture shows us: 527,
instituted in his Church *a teaching authority*: 338-339, 429, 444, 561, 571-572, 817, 912, 914, 916, 1118, 1148, 1357, 1389, 1441, 1444, 1459, 1490,
invested with his own authority: 571, 1442-1443,
living: 191, 315, 561, 564, 571, 623, 716, 1118, 1275, 1503,
perpetual: 444, 561, 571,
infallible: 165, 191, 249, 321, 424, 493, 572, 622, 716, 736, 866, 886, 888, 912, 928, 1118, 1291, 1352, 1362, 1503, IX°.

(97) — The Magisterium is not the result of the collective consciousness: 705,
nor the product of the collaboration of the teaching Church and the Church taught: 690,
but the issue of a Mission confided by Christ *to those who alone possess the hierarchical powers*: 245, 345, 484, 502, 561, 760, 836, 930, 1256, 1327, 1367, 1380, 1450, 1473, 1490, 1492,
the Pope, for the universal Church: 1473, cf. *(165)* ff.,
the bishops for their dioceses: 1473, cf. *(200)* ff.

(98) — Therefore, priests and laymen are not endowed by divine right with the mission to teach: 1450, 1490,
and theologians themselves, in the exercise of this function, do so only in virtue of a delegated power, always revocable, which they have received from the hierarchy: 1367, 1371, 1387, 1450, 1473, 1490,
and must exercise this function in union with the hierarchy: 1278, 1329, 1369,
and in dependence upon it: 246, 794, 1367, 1387, 1450, 1573.
The role of the theologians: 344, 375, 1080-1081, 1281, 1450, 1452, 1573.
Without binding herself to any philosophical or theological system, the Church demands fidelity to the scholastic synthesis: 1278, 1351, 1450.

Functions of the Magisterium

(99) — The power of the magisterium implies the mission *to preserve* intact: 15, 188, 247, 251, 314, 322, 339, 345, 347, 369, 374, 444, 487, 505, 567, 576, 628, 714, 737, 871, 961, 965-966, 990, 1275, 1278, 1291, 1302, 1327, 1352, 1358, 1380-1381, 1455, 1486, 1504,
and *to defend* the deposit of faith: 15, 386-387, 389, 444, 505, 714, 929, 965, 1000-1001, 1198, 1206, 1278, 1284, 1434, 1472;

(100) — *to transmit* it and *to spread* it: 318, 487, 576, 746, 966, 1322, 1352, 1426,
to explain it and to teach it: 13, 175, 251, 339, 347, 444, 498, 517, 540, 737, 754, 770, 861, 866, 871, 886, 1146, 1150, 1206, 1251, 1320, 1357, 1389, 1490,
especially by preaching: 819, 861, 1155, 1440-1442;

(101) — *to interpret it*: 191, 374, 487, 628, 1275, 1362, 1387, 1486, 1504,
to explicate it: 347, 352, 718, 763, 869, 1278, 1281, 1370,
to define it: 175, 191, 321, 510, 1389, cf. *(107)*.
N.B.—Conditions of the development of dogma: 321, 347, 352, 700, 702, 763, 869, 1080, 1370, 1379-1380.

Object of the Magisterium

(102) — The Mission of the Magisterium has as its object the *totality of revealed truth*: 2, 191-192, 223, 247, 314, 322, 342, 353, 369, 374, 493, 540, 626, 629, 665, 711, 912, 916, 928, 1197, 1203, 1275, 1278, 1291, 1352, 1362, 1387, 1423, 1434, 1511, 1552,
of which the Church alone is the depositary: 188, 347, 647, 727, 814, 1203, 1242, 1325, 1351, 1407, 1426, 1486.
It includes the preservation and interpretation of Scripture: 144, 175, 206, 339-340, 527, 622, 687-688, 693, 701, 741, 892, 1113, 1278, 1284, 1511,
and of Tradition: 192, 195, 248, 339-340, 374-375, 719, 763, 1278, 1389,
which contain Revelation: 369, 574, 622, 626, 746, 1118, 1276-1277, 1289-1290, 1351, 1388.

(103) — The Church's duty to guard and infallibly teach *moral*: 104, 191, 239, 522, 702, 755, 846, 888, 901, 903, 990, 1197, 1325-1328, 1525,
extends to the safeguarding and interpretation of the *natural law*: 814, 941, 1325-1327, 1449, 1486, 1525,
including social teaching: 1197, 1449.

(104) — The authority of the Magisterium extends to the facts of *dogma*: 640,
to the domain of *liturgy* which is closely connected with dogma: 1229, 1389,
and to the devotions of the Christian people: 1389.

(105) — Therefore, the Church has an educational mission: 711, 846, 886-887, 914, 917, 1263-1264,
which belongs to her essence: 846, 890,
and includes, not only religious instruction: 275,

which belongs to her by right of her nature: 275,
but the complete formation of man: 1190.
(106) — The *sciences* themselves: 239, 345-346, 348, 888, 912, 1447,
in particular philosophy: 239, 258, 287, 659, 1293,
as well as *the arts*: 346, 1453, 1596,
come under the authority of the Church, who, while she respects their autonomy in their own spheres: 346, 689, 1311, 1435,
and far from putting any obstacle to their progress: 247, 259, 352, 494, 659, 700, 702, 1278, 1311,
encourages them: 346, 441, 912, 1451, 1596,
and illumines them with a new light: 346, 348, 494, 634, 659, 912, 1447, 1451, 1597.

Exercise of the Magisterium

(107) — The Magisterium of the Church is exercised by sensible signs: 541, 811.
It uses either *the extraordinary means of dogmatic definition*: 212, 871,
which adds nothing new to the deposit: 871, 1289-1290,
but explicates it: 871, 1281,
and creates a new obligation to believe: 375, 871;
N.B.—Elaboration of a definition: 1289-1290:
(108) — or *the ordinary means of daily teaching*: 249, 1281, 1291-1292,
by the Pope: *(168)*,
and the Bishops in communion with him: 871, *(198)*.
This ordinary magisterium is also of divine authority: 1281,
and infallible: 51, 205.
(109) — The Magisterium of the Church is *the proximate rule of faith* for the faithful: 341, 345, 395, 409, 509, 511-512, 623, 716, 1118, 1278-1279, 1289, 1387, 1503,
who have the obligation of believing all that is proposed to them as revealed: 341, 409, 437, 512, 560-562, 566, 571-574, 629, 736, 1474,
not alone by the solemn teaching authority: 249, 341, 375, 438, 574, 629, 1256, 1504,
but also by the ordinary teaching authority: 341, 513, 574, 629, 692, 739, 905, 1256, 1280, 1292, 1504.
The harmony of their faith with this magisterium is a criterion of revelation: 1292.
No distinction is to be made between:
essential and non-essential dogmas: 870,
ancient and modern: 744, 1118,
the dogmatic aspect and the historic: 883.
(110) — Docility before the teaching authority of the Church: 249, 761, 788, 903, 1203, 1279-1280, 1504,
must include *interior assent*: 345, 691;
it is not limited to truths properly revealed: 267, 513, 904, 1504,

but it extends also to other truths which fall under the competence of the Magisterium: 513, 904, 1279-1280, 1283, 1394, 1504, cf. *(103)-(106)*.
It does not prohibit among Catholics free discussion on questions not yet pronounced on by the Holy See: 335, 761, 1280, 1474,
provided opponents are not condemned: 332, 761.
(111) — If, in certain matters in which the faith is not concerned, there is room for *liberty of opinion*: 12, 231-232, 1311, 1272, 1280,
the Church does not need to engage herself therein: 13, 1251.
This opinion must always be expressed respectfully: 1272,
not be opposed to the teaching of the Church: 345, 370, 485,
nor forestall her decisions: 231-232, 337, 347, 501, 708, 809.
It is not fitting to deny the information of the Magisterium: 865, 905,
or the grounds of her decisions: 334, 370, 437.
It is forbidden to interpret Scripture or dogma in a sense different from that given them by the Church: 337, 340, 347-349, 375, 628, 717, 738, 1256, 1281,
and the common understanding of the faithful: 13, 340.
(112) — To reject the Magisterium is to separate oneself from the teaching of Christ: 923, 956, 1032,
the salt of the earth and the light of the world: 1000, 1492, 1513,
which, far from restricting thought and action: 633,
opens the way to sacerdotal activity: 1224,
gives us access to the Lord: 1224,
and renews the face of the earth: 1445.

Function of Worship and Sanctification

(113) — Christ has given his Church participation in his own priesthood: 424, 1219, 1227-1228, 1240, 1552.
The *sacerdotal power* has not been transmitted by human generation or by the delegation of the people: 577, 1226,
but reserved to men chosen: 577, 1055, 1156, 1226-1227, 1479, 1493,
on whom it is conferred by the sacrament of Orders: 1055, 1156, 1226-1228, 1240, 1493.
It is indelible: 1227,
and its efficacy is independent of the human value of the one who possesses it: 899, 1226.
(114) — The priesthood is *ordained to the worship of God*: 424, 487, 1226-1227, 1479,
above all to the offering of the eucharistic sacrifice: 424, 651, 927, 1020, 1219, 1391, 1424,
where, by the hands of the priest: 1020, 1083, 1226,

who alone have the power to consecrate: 1083, 1391,
the entire mystical body is offered up: 1083, 1237.
(115) — In the same way it is ordained to *the sanctification* of men: 424, 576, 731-732, 810, 812, 1031, 1195, 1227-1228, 1235, 1402, 1479, 1496,
by the administration of the sacraments: 424, 576, 754, 861, 899, 1020, 1094, 1195, 1219, 1235,
which are the instruments of grace: 318, 646, 899, 1019, 1050, 1148, 1206, 1235, 1316,
of which the Church is the sole depositary: 318, 665, 1242, 1407, 1423, 1455, 1552.
(116) — *The Sacraments* support the members of the Mystical Body from birth to death: 517, 1030, 1019.
Baptism incorporates them into the Church: 314, 1019, 1027, 1030, 1257,
and makes them children of God: 971, 990, 1109.
Confirmation gives them the strength to profess their faith and to defend the Church: 205, 972, 1019.
The Eucharist communicates to them the Author of all grace: 992, 1027, 1082.
Penance restores the fallen member: 1019, 1552.
Matrimony is ordered to the generation and the education of children: 901 ff., 1020,
and gives to the Church living stones: 975.
(117) — Furthermore, the Church continues the priesthood of Christ *by prayer*: 665, 1219, 1455,
above all by *the prayer of the liturgy*: 1094, 1219,
which is the work of the entire Mystical Body: 925, 1219, 1455, 1457,
united to the Head: 1222, 1234,
through which are communicated to us the treasures of faith: 1456,
and of grace: 1456.
Superior to private prayer: 1223, 1458,
liturgical prayer should not suppress private prayer: 1089, 1091, 1458.
The Church cannot be confined to the liturgy alone: 1251, which does not exhaust her action: 1458.
(118) — The Church is the storehouse of indulgences: 116-117, 147, whose distribution belongs to the Sovereign Pontiff: 6, 147.
Cf. LITURGY

THE GOVERNMENT OF THE CHURCH

(119) — The Church is a perfect society: *(13)*;
she alone is responsible for the salvation of souls: 646, *(77)*,
and has received the office of governing them: 251, 498, 530, 754, 770, 816, 1327, 1441, 1459, 1490, 1552.
This function is exercised through her power of *jurisdiction*: 1493, 1552, c. XII°,

reserved to the Pope and to the Bishops: 577, 655, 1156, 1159, 1230, 1234, 1490,
and is bound up with the reception of the sacrament of Orders: 1493.
(120) — Government, the direction of men to their proper end by appropriate means: 175, 440, 1037, 1400, 1490,
is exercised through a triple power:
of *law-making*: 67, 108, 175, 424, 469, 771, X°,
of *judgment*: 108, 424, 469, 517, 770-771, 982, 1151, 1218,
even in matters of faith (the Holy Office): 1200-1201,
of *coercion*: 67, 108, 214, 269, 424, 469.
The government of the Church extends to all that concerns divine or ecclesiastical laws: 133, 175, 540, 909.
(121) — Every act of the Christian falls under her authority: 508, 749, 888;
therefore, the Church, exclusive of civil authority: 61, 74, 163, 410, 516, 836,
alone is competent to govern souls: 153, 175, 516,
in *ecclesiastical discipline*: 74, 76, 77, 107, 410, 414, 576, 1398, X°,
which is intimately connected with dogma: 76, 397,
and which determines the exterior manner of acting:
in worship: 175, 223, 879, 1229-1230,
in conduct: 163,
in the rights of the Church and her ministers: 163, 175.
To the Church alone belongs the right of administering her own property: 412, cf. *(201)*.
(122) — Incapable of innovating in discipline in all things which are of divine law: 168-169, 631, 743, 783, 1240, 1431,
the Church can adapt herself to the needs of the hour in certain matters which are of ecclesiastical institution: 77, 141-142, 165, 170, 631, 748, 1241, 1432-1433.
Legitimate authority alone is qualified to judge of the opportuneness of this adaptation: 141, 170, 631, 748, cf. *(176)*.
(123) — The government of the Church is animated by the supernatural principle which directs her: 136, 983, 1137, 1214, 1217, 1318,
and is ordered to her proper end: 947, 1203, 1214-1217, 1320,
and the good of souls: 133, 173, 176, 251, 732, 947, 1398,
and their salvation: 576, 1265, 1410, 1429, 1431, cf. *(77)*.
(124) — The ordination to this end gives to the government of the Church its proper character: 514, 984, 1137, 1151, 1328, 1342,
conformable to the charity of Christ: 1218, 1328,
alien to all excessive moralism or juridicism: 1137,

1214, 1328, 1431,
as also to all oppression and arbitrariness: 310, 1160, 1181, 1320.
This government is at the service of individuals: 1160, 1181, 1199, 1497,
and treats them according to the exigencies of their free spiritual nature: 517, 943, 1328, 1400, 1435, 1489.
Its difficulties come from the diversity of peoples: 515, cf. *(39)*, *(131)*,
and the subjugation of the faithful to civil authorities: 515.

(125) — No man is permitted to withdraw himself from the authority of the Church: 760, 847, 1353,
or to oppose it: 163, 175,
since all are totally subject to her law: 517, 943, 1160,
in the interior forum as well as in the exterior: 1136.
The Church cannot renounce the free exercise of her mission, and she has the duty to oppose any intrusion in her domain: 520, 754, 756, 960, 1149, 1251.

Fruits of the Mission

HOLINESS AND CATHOLICITY OF THE CHURCH

Holiness

(126) — Holiness, a distinctive note of the Church: 306, 435, 452, 521, 833, 837, 900, 1018, 1194, 1375, cf. *(5)*,
has for its principle God: 521, 1375,
Christ: 435, 819, 1050, 1206,
the Holy Spirit: 723, 990,
at work within her: 1375.

(127) — The Church is holy in her doctrine and in *her faith*: 435, 1066,
pure in *her sacraments*: 900, 1066,
immaculate in *the grace* and gifts of the Holy Spirit: 504, 1018, 1066, 1167.
The holiness of the Church is manifested in the exercise of charity: 504, 1331, cf. *(82)*.

(128) — The Church is holy in the holiness of the lives of *her saints*: 435, 451, 835, 1066, 1436, 1485,
martyrs: 240-241, 385, 1066,
confessors: 1480, 1485,
virgins: 1066, 1360,
whom she proposes as examples to her faithful: 819, 1039.
Her holiness is demonstrated by their miracles: 196, 238.

(129) — The holiness of the Church is manifested by the practice of the *evangelical counsels*: 755, 826, 1046, 1303, 1360-1361,
and their public profession in her religious orders: 96, 826, 837, 1046, 1207, 1296, 1301, 1505, cf. *(209)*,
which derive their *raison d'être* from their close connection with the end of the Church which is the acquisition of sanctity: 1297, 1303, 1505.
Cf. STATES OF PERFECTION.

(130) — Blemishes made on the sanctity of the Church by *the sins of her members*: 435, 640, 1024, 1065-1066, 1512, cf. *(9)*,
which come from their tendency to evil: 1065,
and *the persecutions* which she constantly suffers: 383, 385, 1004,
are her trials: 1065-1066,
permitted by God: 724,
the better to show her divinity and her constancy: 385, 640, 724, 1065, 1512.

Catholicity of the Church

(131) — The Church is a universal society: 757, 832, 883, 895, 950, 1165, 1187, 1294, 1356, 1385-1386, 1463, 1475,
destined to unite in one family: 578, 753, 820, 934, 983, 1470, cf. *(37)* ff.,
all the nations of the earth: 196, 228, 233, 540, 820, 1166, 1187, 1257, 1346, 1548,
without distinction, of nation: 409, 466, 784, 809, 811, 817, 848, 934, 951, 983, 990, 1031, 1042, 1131, 1134, 1165, 1168, 1173, 1174, 1178, 1294, 1320, 1322, 1385-1386, 1463, 1469-1470, 1475, 1510, 1590,
of race: 1031, 1338, 1462, 1470,
of culture: 1338, 1406, 1420-1421, 1591, 1596.
Catholicity is a distinctive note of the Church: 820, 895, 1132, 1165, 1323, 1384, 1470, 1475, cf. *(4)*,
bound to the note of unity: cf. *(4)*, *(52)*.

(132) — Catholicity, founded on the mission received from Christ: 1171, 1341, 1356, cf. *(77)*,
on his sacrifice: 1192-1193,
and on the independence of the Church with respect to the civil power: 228,
is especially visible at Rome: 811, 1165, 1339, 1462-1463.
It does not destroy diversity: 490, 631, 785a, 1042, 1175,
and does not harm patriotism: 1180, 1322.
It may suffer some dimming in the mind of the faithful as the result of external influences: 1132.

(133) — The catholicity of the Church, uniting all men in fraternal love: 950, 961, 1115, 1125, 1274, 1322, 1338, 1462-1463,
and giving them a consciousness of the unity of the human race: 1167, 1171-1172, 1174, 1179, 1191, 1421, 1463, 1470-1471, 1514, 1519-1520, 1567, 1597,
perfects the foundation of human society: 1125, 1174, 1191,
favors *universal peace*: 320, 814, 949, 981, 1191, 1274, 1317, 1338, 1463, 1568, 1597, 1599, cf. *(52)*,
and is the best antidote to exaggerated patriotism: 1507.

The Church being *supra-national in her essence*: 817, 1165, 1174, 1194, 1507,
no unity of the human race can be realized without her or in opposition to her: 1169, 1569-1570.

The Missions

(134) — The most striking manifestation of the catholicity of the Church is to be found in the Missions: 850, 1133-1134, 1323,
born of the consciousness of the God-given mission of the Church: 849, 1324, 1470, 1551,
to cover the whole world: 441, 679, 885, 1178, 1469, cf. *(77)*, *(132)*.
The Missionary Apostolate, the duty of which is incumbent upon Pope and Bishops in the first place: 1206, 1468-1469, cf. *(160)*, *(194)*,
but whose spirit must animate every Christian: 1470-1471,
surpasses all other ministries: 489.

(135) — The end of the missions being *to establish the Church* in a permanent manner: 845, 1275, 1305,
the missions must have in view the establishment of native hierarchy and clergy: 784, 809, 845, 850, 1274, 1305,
at the time of which the Church remains the sole judge: 809, 1337. Cf. THE MISSIONS.

Part Three

CONSTITUTION OF THE CHURCH

Hierarchical Structure of the Church

(136) — Since the Church is a body, the Mystical Body of Christ: *(8)* ff.,
all the members participate in the same goods and tend to the same ends: 1225, 1457,
but do not possess the same functions: 579, 603, 682, 1225,
or the same powers: 1225.
The Church is composed of two classes: 175, 459, 1297,
clergy and laity: 1207, 1297, 1377, 1455, 1491,
shepherd and flock: 459, 498, 682, 1457,
the Church teaching and the Church taught: 459, 1457.

(137) — These distinctions are founded on *the divine law*: 54, 136, 146, 172, 187, 233, 440, 1062, 1135, 1207, 1298, 1314, 1377,
on the institution of *the hierarchy* by Christ: 198, 233, 236, 307, 467, 527, 568, 697, 706, 737, 770, 821, 1154, 1225, 1246, 1297, c. XI°,

the image of the celestial hierarchy: 1225,
and composed, according to *the power of orders*, of bishops, priests, and deacons: 1298, 1377, 1491, X°, cf. *(113)* ff.,
and according to *the power of jurisdiction* by the successors of the Apostles: 1442, X°, cf. *(119)* ff.,
equal according to the power of orders: 176, 307, 1490,
not equal in jurisdiction: 26, 176, 307, 403;
and forming, under the rule of a single head: 26, 156, 403, 467, 580, 861, 986, 994, 1240, 1246,
the unique government of the Church: 603, 743, 824, 1240.

(138) — Founded on the juridical institution of the hierarchy by Christ: 82, 414, 1430,
and the Mission handed down to its ministers: 82, 1156-1158, 1356,
the powers of the Church are not derived from the community of the faithful (as if) they had been directly remitted to them to establish a hierarchy: 105, 166, 708, 1154-1155, 1158-1159, 1356, 1378,
in which, as in a republic, inferior clerics would have had a right to 'vote': 26, 166, 214, 335, 1157.
These powers are independent of the merit of their possessor: 936, 1065, 1342.
The Constitution of the Church is, therefore, essentially different from that of civil society: 1153-1155,
and is *not susceptible of change* according to the exigencies of the consciousness of democracy: 155, 168, 182, 333, 405, 414-415, 455, 520, 632, 636, 704, 797.

Chapter I

THE VICAR OF CHRIST

The Foundation of the Church

(139) — Christ, the invisible foundation of the Church: 420, 590, 1008, 1478,
a Church destined to last to the end of time: 198, cf. *(77)*, *(227)*,
built her on *a visible foundation*: 356, 497, 1040,
which is unique: 134-135, 583, 602,
and impregnable: 145, 198, 207, 217, 234, 236, 328, 384, 1206, 1335, 1408, 1478,
the rock of Peter: 14, 20, 125, 148, 171, 186, 193, 196, 198, 207, 217, 222, 234, 236, 311, 314, 322, 359-360, 417, 420-421, 497, 583-584, 589-590, 666, 737, 818, 940, 954, 1206, 1335, 1408, 1426, 1478, cf. *(142)* ff.
and of his successors: 497, 737, 874, 991, 1121, 1549, cf. *(142)* ff.
The authority of the Pope being the principal element in the constitution of the Church: 416, 593,

to suppress the visible Head is to render the Mystical Body unrecognizable: 391, 417, 1041.

THE APOSTOLIC SEE

The Vocation of Peter

(140) — To allow him to fulfill his role of foundation: 584-585, 1040,
Christ made of Peter his *Vicar* upon earth: 20, 25, 189, 473, 584-585, 609, 1040, 1322, 1478,
the *Prince of the Apostles*: 3, 20, 25, 198, 358, 360, 737, 743, c. XIV°,
having the primacy over them: 307, 309, 356-358, 476, 823, 1040, 1124, 1128, 1246,
the *visible head*: 192, 358, 590-591, 1040,
and the *supreme* head of the Church: 20, 189, 583.

(141) — *Christ made him his Vicar by giving to him directly*: 357-358,
and *independently* of the other Apostles: 357, 602, 605, 1469,
all power of binding and loosing: 24, 202, 487,
symbolized by the keys: 24, 605, 969, 1156, 1478, 585-588,
the duty to feed the entire flock: 129-131, 198, 218, 307, 403, 417, 588, 602, 605, 669, 790, 1122-1123, 1469, 1478,
and to confirm his brethren: 177, 198.
On the other hand, every power which the Apostles received they received only conjointly with Peter: 44, 145, 399-400, 602, 605, 610.

The Roman Pontiff

(142) — That the Church which was to last to the end of time: 235, cf. *(227)*,
might not be without foundation: 198, 483, 497, 593,
Peter, with all his power and his prerogatives: 24, 43, 177, 192, 198, 235, 311, 583, 593, 823, 967, 1246, 1407, 1490, XI°,
lives and rules in *his successor*: 53, 73, 103, 207, 221, 359-360, 403, 476, 583, 593, 823, 966-967, 1123, 1246, 1346, 1502, c, XV°,
the Bishop of Rome: 3, 25, 43, 106, 198, 218, 360, 362, 595, 598, 669, 968, 991, 1234, 1295, 1332, 1336, 1345, 1405, 1464, 1502, 1565, 1588,
where, according to the testimony of the Fathers and of the Councils: 236, 595-597, 1309, 1330,
the Apostolic Succession remains uninterrupted down to our own time: 192-193, 236, 306, 360, 529, 576, 595, 896, 1206, 1309, 1407, 1409, 1541.

(143) — By reason of the providential character of the choice of Rome as the See of Peter: 480, 639, 699, 966, 1246,
the succession of the Prince of the Apostles cannot be transferred to any other see: 214, 277,

but it remains independent of the permanence of the Rome of history: 1248.

(144) — The Pope is, therefore, like Peter: *(140)* ff.,
Vicar of Christ: 3, 14, 25, 53, 207, 237, 362, 413, 582, 609, 660, 823, 932, 952, 955, 968, 1040, 1263, 1295, 1473, 1502, 1546, 1556,
his representative on earth: 1070, 1295, 1335, 1467, 1523, 1556,
invested with his titles and powers: 420-421, 473, 590, 609, 968, 1263,
and with Him making but *one single head of the Church*: 1040, 1128-1129.
He is *the visible head* of this Church: 14, 20, 25, 53, 176, 207, 415, 491, 658, 750, 823, 932, 968, 994, 1070, 1246, 1335, 1592,
heir of the Primacy: 62, 73, 177, 185, 192, 236-237, 322, 360-362, 444, 476, 480, 576, 791, 966, 1040, 1124, 1270.

(145) — The powers of the Pope
do not come to him from his inferiors: 26, 30, 34, 39, 53, 357, 609,
they are of divine right: 25, 43, 137, 162, 207, 210-211, 239, 361, 377, 403, 483, 491, 494, 884, 1158, 1377,
coming to him from Christ Himself: 39, 53, 103, 106, 192, 378, 399, 476, 587, 968, 1124, 1129, 1156, 1247,
who has promised him his aid: 124, 311, 389, 905, 1049, 1129, 1252.
These powers belong to the Pope by the very fact that he is the legitimate successor of Peter: 106, 377, 399, 1157, 1577,
and that he accepts his See: 43, 1157, 1247, 1491.

(146) — Therefore, the Pope is not the 'ministerial head' of the Church: 106, 357,
nor its 'organ' or 'representative': 884,
and his authority is independent of his personal sanctity and merit: 145, 207, 645, 1158, 1252.
The human qualities of the Pope: 1559, 1575,
may complement his divine authority, not replace it: 1557.

(147) — The pontifical Primacy is not an 'invention' of the Middle Ages: 53, 276,
it is a fact recognized by history: 43, 527,
and a truth of faith: 20, 177, 365, 401, 598, 1377,
taught by the Popes and the Councils: 25, 28, 44, 309, 362, 403, 594, 598, 611, 743,
as a dogma supported by Scripture: 20, 417, 527, 698,
and the constant Tradition of the Church: 20, 27-44, 45-50, 200, 309, 357, 598-599, 606-607, 792-795, 893, 1129, 1307-1308.

NATURE OF THE PRIMACY

True jurisdiction . . .

(148) — In order to fulfill his mission as foundation of the Church: **584-585,**
of her unity and solidity: **26, 584, 605,**
the Pope has not received merely a simple pre-eminence: **26, 864,**
or primacy of honor: **25, 177, 309, 358, 584, 605,**
and of simple direction and deputyship: **26, 41, 367, 584, 605,**
or merely the principal share in the supreme power: **367.**

(149) — but is plenitude: **189, 234, 367, 600,**
the plenitude of a *true jurisdiction*: **210, 309, 311, 358, 367, 476, 483, 584, 605,** c. XVI°,
with its own authority: **584,**
sovereign to it: **20, 25, 185, 207, 210, 311, 330, 367, 378, 381, 421, 440, 474, 580, 587, 594, 600, 605, 612, 1070, 1335, 1339, 1343,** XI°.

(150) — This plenitude of jurisdiction is included in the unique powers conferred by Christ on Peter and on his successors: **177, 585-586, 1555,**
the power to feed the entire flock: **101, 103, 177, 1404, 1469, 1557,**
the power of the keys: **77, 1156, 1335-1337,** cf. *(141)-(142)*.

Over the Whole Church

(151) — In virtue of these powers:
the Pope is the *universal bishop*: **72, 363, 592, 669,**
with immediate power: **292, 363, 532, 1300, 1536,** XI,
and ordinary power: **39, 292, 295, 363, 592, 1050,** XI°,
not only over Rome: **669, 1576, 1587,**
but over the whole Church: **3, 39, 43, 177, 198, 210, 292, 362-363, 367, 378, 403, 474, 532, 587-588, 592, 605, 609, 612, 669, 913, 1162, 1300, 1332, 1394, 1535-1536, 1565, 1576, 1588,** c. XVI°.
These two episcopal functions of the Pope are not to be opposed to one another, but to be harmonized: **1576, 1587-1588.**

(152) — The power of the Pope extends to all the churches: **10, 18, 26, 203, 215, 236, 279, 292, 295, 299, 330, 362, 367, 403, 415, 423, 433-434, 609, 699, 999, 1300, 1404, 1468, 1536, 1588,** c. XVI°.
even to all the churches united: **203, 367, 532, 609, 897.**

Over All Pastors

(153) — This power embraces not only each and every one of *the faithful*: **145, 150, 210, 295, 307, 367, 415, 498, 532, 592, 1234, 1300, 1523, 1600-1601,**

but also each and every one of the pastors: **10, 132, 145, 150, 177, 194, 210-211, 307, 357, 367, 426, 459, 498, 532, 592, 605, 663, 792, 991, 1234, 1600-1601,**
even when these are assembled in one body: **357, 608-609, 610.**
Authority of the Popes over the Councils: **2, 199-201,**
over the Patriarchs: **433-434.**

(154) — The authority of the Pope over the flocks of other *shepherds*: **14,** *(195)*,
does not diminish the authority of the latter, nor does it generate confusion: **298, 364, 428, 612,** *(195)*,
for the authority of the individual shepherds is not of the same degree: **463, 612,**
since bishops depend upon the Pope: **612,**
and receive from him, not only their nomination: **18, 44, 101, 167, 210, 381, 399, 403, 411, 523, 670, 1531,** cf. *(92), (189)*,
but also their mission and their powers: **10, 24, 44, 63, 73, 194, 210, 381, 403, 423, 991, 1377,** cf. *(189)*.

Consequences of the Primacy

(155) — The Primacy of the Sovereign Pontiff is, with unity of faith, the sole *principle of the visible unity* of the episcopate: **211, 356, 624, 821, 834, 991, 999, 1177.**
It is the foundation: **393, 1129, 1177,**
and the support of the episcopal office: **44, 124, 221, 299, 364, 373, 428, 444, 533, 589, 613, 793, 1162, 1243, 1404,**
and of the rights of the bishops of which the Pope has been made the defender: **302, 308, 378, 408, 497, 613, 1043.**

(156) — The universal and immediate jurisdiction of the Sovereign Pontiff implies a duty of surveillance over the other churches: **4, 663-664, 991, 1285, 1368.**
This office is fulfilled by the *ad limina visits*: **664, 1141, 1404,**
by the intermediary of *Nuncios* and *Legates*: **60-61, 449, 532-534, 664,**
whose authority none may dispute: **59-61, 354, 534,**
and by the dispatch of *encyclicals* to the bishops: **7, 124.**

(157) — The Primacy of jurisdiction is the foundation of *the rights of reserve and of appeal* to the Sovereign Pontiff: **10, 26, 56, 118, 195, 297, 394, 430-431, 498, 1158, 1404,**
of the rights *of exemption* (for religious): **179, 303, 1300,**
and of liberty of communication of the Holy Father with all the faithful: **57-58, 153, 182, 365, 1158,** XI°.
By the approbation of religious rules, this primacy of jurisdiction is the source of religious superior's *right to command*: **96, 1300, 1506,** cf. *(209)*.

(158) — As a consequence of the Primacy, the Holy See alone has

the competence to draw up *treaties with nation-states*: 884, 1334, 1355,
with respect to which the Holy See is not a 'foreign power': 413, 416,
and with which it strives to maintain good relations: 658, 1339.

Exercise of the Primacy

Double Mission of the Sovereign Pontiff

(159) — In virtue of his charge to feed all Christ's sheep: *(141)*, 1146,
and to preach and to baptize all nations: 409, 669, 791, 841,
the Pope's mission embraces *all men*: 127, 137, 319, 409, 583, 657, 669, 841, 952, 962.

(160) — Ordered, in the first instance, to *their salvation*: 483, 583, 657, 952, 966, 999, 1342, 1523, 1574, cf. *(77)*,
this mission includes the duty of conserving: 4, 126, 585, 613, 645, 810, 841, 1130,
of defending: 103, 221, 523, 613, 1254, 1560,
of *extending* the Church: 4-5, 126, 204, 221, 477, 656, 669, 841, 975, 1147, 1206, 1558,
cf. Missions: *(134)-(135)*,
and of bringing back the erring: 117, 794, 1147.

(161) — The Primacy assures the exercise of this mission by *establishing unity*: 21, 53, 101, 161, 192, 229, 234, 255, 257, 356, 583-584, 593, 821, 961, 985, 998, 1070, 1177, 1206, 1252, 1546, 1571, 1591, XI°,
of *faith*: 1, 176, 234, 367, 442, 603, 923, 961, 1121, 1329,
by the magisterium: 192,
of *discipline*: 307, 422,
of *conduct*: 367,
of *communion*: 23, 148, 161, 176-177, 219, 392, 422, 580, 597, 603, 605, 791, 1121,
by governing: 176, 580, 603;
by *establishing indefectibility*: 217, 236, 356, 593, 1124, 1246;
and by making Rome the visible center of Catholic unity: 149, 167, 194, 215, 220, 442, 474, 482, 603, 833, 913, 954, 991, 1147, 1165, 1329, 1407, 1462, 1464.

(162) — The mission of the Pope includes, secondarily, the duty of assuring *the peace of Christendom*: 1, 442, 926, 959, 985, 1007, 1541, 1560,
of which he is the natural arbiter: 379, 950, 1317,
and of restoring civilization: 442, 656, 794.
Authority of the Pope over nations and their heads: 379, 413, 801.
Cf. INTERNATIONAL PEACE

(163) — *The paternity* of the Sovereign Pontiff is the reflection of the paternity of God: 750, 778-779, 976, 1264, 1522, 1559,
and derives from his office as Vicar of Christ: 1264, 1522.

It embraces not only all Christians: 3, 207, 362, 415, 813, 932, 976, 1523,
but also all men: 660, 779, 813, 969, 985, 1007, 1528, 1554-1555, 1564, 1591,
who are called by their divine vocation to union with the flock of Peter: 813, 1523, 1555.
This paternity becomes a *Primacy of Charity*: 17, 660, 778-779, 791, 812-813, 944, 994, 1007, 1252, 1555, 1559,
carried, if necessary, to the sacrifice of life itself: 1558.

Spiritual Functions

(164) — The Primacy of the Pope extends to all the spiritual functions: 39:
Magisterium: *(165)-(173)*,
Sanctification: *(174)*,
Government: *(175)-(176)*.

The supreme Magisterium

(165) — The Primacy includes the power to teach: 52, 207, 368, 370, 966-967, 1243,
which is the first function of the Pope: 673, 955, 987, 1263,
who is, with respect to the universal Church: 1367,
the one teacher: 101, 237, 458, 467, 474, 506, 510, 624, 631, 786, 790-791, 944, 956, 1007, 1252, 1367, 1380,
and supreme judge of doctrine: 162, 363, 368, 427, 512;
the guardian, and not the innovator, 353, 1380, 1589,
of the deposit of faith: 1, 11, 174, 220, 250, 589, 750, 956, 991, 1049, 1129, 1368, 1380, 1477, 1589,
cf. *(99)-(102)*,
and of moral: 363, 657-658, 750, 910, 991, 1007, 1252, cf. *(103)*;
the guardian and interpreter of the natural law: 377, 440, 659,
political and social questions not excepted: 658-659, 910, 1525.
The Pope and private revelations: 1589.

(166) — The supreme magisterium implies the charge of teaching: not the Church alone: 3, 220,
pastors and faithful: 3, 19, 362, 444, 988-989, 1243,
but also *all nations*: 53, 377, 427, 669, 791, 841, 966, 1588,

(167) — the charge of *defending the truth*: 368, 658-659, 999, 1007, 1049, 1146, 1311,
by the interpretation of Scripture: 1477,
by the direction of teaching: 174, 624, 1009,
by supervising doctrine: 11, 250,
by condemning rash opinion and errors: 12-13, 131, 230, 290, 308, 955, 991, 1009, 1252,
even philosophical: 659,
by forbidding dangerous books: 18, 212.

Forms of teaching

(168) — The Sovereign Pontiff exercises his teaching authority:
either in *an ordinary mode* by teaching: 871,
or by decrees and judgments: 746, 1280, of which the highest form is *the solemn definition*: 1295.

Infallibility

(169) — In matters of faith and morals the teaching of the Pope is infallible: 198, 207, 370, 381, 513, 790, 966, 1247, 1344.
The infallibility of the Pope in *ex cathedra* definitions is a truth of defined faith: 371-372.
Conditions requisite for an *ex cathedra* definition: 371-372, 513.
The definition of infallibility, made necessary by circumstances: 437,
changes nothing in the Church's discipline and is without prejudice to the civil power: 379-382.

(170) — Infallibility rests on Christ's promise: 192, 589, 1365,
and on the assistance of the Holy Spirit: 967, 1477, cf. *(88)*.
It is acquired by the Sovereign Pontiff at the very moment he accepts his election: 1247.
Therefore, the definitions of the Pope are irreformable: 208, 308,
and their authority is independent of their 'acceptance' by the Church: 308, 371-372, 436.

(171) — Infallibility, given to the Pope in order to shepherd Christ's flock: 370
and to keep it in truth and unity: 370, 437, 589,
has always been recognized by the Church: 369, 800-801, 922.
It has been revealed in facts, since the Sovereign Pontiffs have always kept Christ's teaching pure of error: 18, 75, 198, 208, 268, 368-369, 793, 1380, 1407-1408.

Honoring the magisterium

(172) — Therefore, the teaching and the decisions of the Apostolic See are binding on all men: 94, 190, 369, 502, 529, 1377,
and are not subject to scrutiny: 1483,
nor are they the object of an appeal: 2, 394, 462.

(173) — When we hear the voice of the Pope, we hear the very voice of Christ Himself: 53, 130, 991, 1280,
even in the 'ordinary' teaching authority: 1280.
This 'ordinary' teaching, e.g., such as it is to be found in the encyclicals: 1280,
requires, therefore, assent: 858, 1280,
which is not limited to points of doctrine already of the record: 1281,
and to matters of faith: 1269,
but it must be given also to the instructions of the Holy See: 190,

and to its judgments on theological positions: 232, 351, 1281, 1404.
Authority of the *Decrees of the Congregations*: 7, 190, 249, 1201.

The Sovereign Pontificate

(174) — The successor of Peter is at the summit of the Christian priesthood: 669,
and is the principle of its unity: 236, 1477.
He sanctifies the entire Church: 236, 1129,
by the exercise of his power of Orders: 1477,
which he possesses equally with the bishops: 176, cf. *(137)*.

The supreme Government

(175) — The Vicar of Christ has received not only the supreme teaching authority: *(165)* ff.,
but also the supreme and universal government of the Church: 3, 25, 126, 156, 162, 211, 218, 345, 362-363, 584, 631, 967, 1070, 1129, 1464, 1477-1478, 1534,
with power:
to make laws: 133, 189, 308, 377, 387,
to judge: 189, 366, 379, 387, 394, 584,
to penalize: 189, 387, cf. *(119)* ff.,
in the last resort: 366, 898.

(176) — This power makes of the Pope the guardian and the sole judge of universal discipline: 170, 190, 203, 331, 355, 367, 414, 422, 1534, 1588,
including worship: 331, 783, 785, 1230, 1459,
as well as any changes to be adopted: 76, 163, 170, 178, 190, 1534.
The Pope does not exceed his rights in regulating the discipline of individual churches: 203, 398, 414.
Exercise of the power of Vicar in matters of divine law: 54-55, 97, 984.

Conditions for the exercise of the Primacy

Independence

(177) — The Pope, holding his office from God alone: 491, 587, 1377, cf. *(145)*,
has to render an account of his deeds only to Him: 214, 281, 840, 1158.
He is the sole judge of the policy to adopt in his government: 458, 463,
in particular, of the opportuneness of definitions: 437,
of teaching: 760, 918,
of directives: 439,
of intervention which has not been solicited: 1404.
He does not need to be urged, or to be called to order, by his subordinates: 418, 523.

(178) — In his exercise of the Primacy, the Pope must be *independent* of every human authority: 136, 218, 304, 378, 427, 516, 587, 612, 767, 882, 1137.
The acts of the Holy See possess their obligatory character independently of any confirmation or verification by the civil power: 143, 214, 218, 273, 281, 293-294, 304, 365, 670.
This liberty is necessary to the Church: 137, 225-226, 378, 427, 840, 881,
and is the best guarantee of the rule of faith: 437.
(179) — This independence requires, as a visible guarantee, *temporal sovereignty*: 136-137, 204, 209, 225-226, 289, 440, 470, 475, 482, 767, 880-882, XII°,
which remains a right of the Sovereign Pontiff: 239, 288,
and is today exercised over Vatican City: 881, 1271.

The Collaborators of the Pope

(180) — So as not to be crushed under the weight of so heavy a burden: 298, 1467,
the Pope must have recourse to the assistance of the *Cardinals*: 221, 326,
who are his Councillors and Electors: 326,
and to the *Roman Curia*: 945-947, 1467,
the necessary administrative body of the Church: 986,
and to *all the members of the Church*: 463, 1044,
Bishops: *(185)* ff.,
priests: *(205)-(208)*,
religious: *(209)*,
laity: *(210)-(222)*.

Obedience to the Pope

(181) — The office of Sovereign Pontiff is rendered lighter: 1398,
and more effective: 73, 208, 460, 464,
by the obedience: 73, 217, 219, 237, 1398, 1481-1482,
and the docility: 129, 218, 464,
which are a duty for all: 25, 73, 130, 185, 217, 218-219, 360, 392, 460, 638, 1377, 1481-1482.
(182) — Obedience to the Pope, the representative of Christ: 952,
must make no distinction between the Pope of the past and the Pope of the present moment: 462,
but must have the quality of sons in relation to their father: 751-752, 952.
This obedience is the true wisdom of the sons of the Church: 419,
the expression of their love: 751, 952,
the guarantee of unity: 73, 240, 419, 1246.
(183) — It is of obligation not merely in matters of doctrine: *(172)* ff.,
but also in matters of government and discipline: 330, 363, 1377, 1398.

(184) — Obedience to the Holy See, binding on every Catholic: 177, 215, 219, 360, 392, 639, 713-714, 1257, 1483,
no man can contemn the Primacy: 44, 51, 300, 354-355,
without destroying the Constitution of the Church: 65, 416,
and compromising his eternal salvation: 484, 653, 1262.

Chapter II

THE SUCCESSORS OF THE APOSTLES

The Apostolic Mission

(185) — The power of the Pope is not exclusive: 600.
The episcopal order constitutes, by divine right: 183, 456, 683, 765, 818, 919,
part of the Constitution of the Church: 397, 600, 683,
of which the bishops are the principal members: 14, 818, 1018, 1042, 1467,
and the first foundation: 683,
which itself rests on the unique substructure: 1467, cf. *(139)*.
(186) — He who made Peter the foundation of the Church: *(139)*,
also chose *twelve Apostles*: 600,
whose perpetual mission, (perpetual as the Church's own): *(77)*,
was not to terminate with them: 564.
As Christ was sent by the Father, and the Apostles by Christ, the *bishops* were sent by the Apostles: 565,
and are, therefore, by divine right, their successors: 364, 565, 600, 774, 919, 1042, 1469, 1581,
and the heirs of their ordinary mission: 454, 484, 565, 600, 1469, 1490, cf. *(85)-(87)*.

The Episcopal College

(187) — Although numerous: 601,
the successors of the Apostles form a *single college*: 821,
united by the interior bond of faith and charity: 14, 821, 1581,
and by the exterior bond:
of obedience to the Pope: 605, 821, 1581, cf. *(155)*.
Their dignity is the first dignity of the Church and its basis: 497, 1469.
(188) — Peter alone, having received his powers directly and independently of the Apostles: *(141)*,
and the Apostles having received theirs only as a group and conjointly with Peter: *(141)*,
Bishops do not possess a power equal to that of the Pope: 26, 166,
nor fully independent of his: 19, 54, 111, 180, 473, 612, 1042, 1234.

Authority of patriarchs and metropolitans: 307-308, 406-407, 431.

(189) — It is from the Pope that bishops receive their *institution*: 10, 43, 81, 138, 141, 1534, 1544, 1537,
and their authority is conferred on them by his ministry: 10, 24, 63, 183, 991, 1042, 1157, 1532, cf. *(154)*.
Even though it were to come directly from God: 19,
it would remain limited by the Pope's authority: 19, 40, 54, 109-110, 119, 164, 303.

(190) — Union of the bishops with the Holy See is an essential element in the Constitution of the Church: 23, 162, 215, 360, 533, 601, 1042, 1404, 1468, 1532.
It is a duty for the bishop: 187, 210,
a principle of strength for him and for his diocese: 161, 310, 328-329, 408, 533, 608, 663, 1404.
Bishops must obey the Pope: 19, 54, 139, 187, 190, 210, 363, 433-434, 460, 605, 608, 721, 931, 1532,
and render to him an account of their government: 302, 663, 721, 1404,
of their teaching: 777,
and of outrages committed against the Church: 152.
They must defer to the Holy See in matters of doctrine: 18,
defend its rights: 161, 181, 210,
and keep united to this See the faithful of their own flocks: 161, 193, 211, 217, 432a, 454.

(191) — The Mission of the bishop may be sullied by human failings: 935.
The bishop who knowingly separates himself from the Pope: 84, 310, 423, 602, 604,
or whose election has not been confirmed by him, is deprived of his jurisdiction: 64, 71, 73, 84, 101, 138, 140, 1532, 1563;
but the bishop who remains faithful to the Holy See, even if he be unfaithful to his mission, loses nothing of his power: 498.

Collective Mission

Councils

(192) — The union of the bishops with the visible Head of the Church is increased in the Council: 327, 336,
where the bishops are united with the Pope: 327, 1600-1601,
in solicitude for the universal Church: 312, 1600-1601,
as teachers: 327, 444,
and as judges of the faith: 327, 339.
Non-Catholics cannot be summoned to sit in the Council: 324.

(193) — *Ecumenical Councils*, which have not ceased to exist even since the Greek Schism: 268, 744,
are assembled on grave occasions: 312, 328,

to defend and to define the faith: 312-313, 336, 437, 746, 1163-1164, 1580,
to strengthen unity: 1580,
and to remedy the ills of Catholicism: 312-313, 336, 621, 1162-1164, 1580.
In virtue of the divine assistance promised to them: 327, 334, 339, 376, 436, 1049,
Ecumenical Councils are infallible: 39, 213, 268, 334, 376, 436, 746,
and their decisions are binding on all: 336, 436, 502.
Authority of *National Councils*: 123, 214, 278.
Usefulness of *Provincial Councils*: 621,
and of *Bishops' Meetings*: 715, 1403.

Cf. THE COUNCIL

Universal Apostolate

(194) — Brothers of the Pope in the Apostolate: 919, 1469,
the bishops are charged with, as he is: 1468-1469,
the *apostolic mission* of the Church: 399, 672, 818, 844, 963, 1468-1469,
and its propagation: 1155, 1469, 1493, cf. *(135)*.

Ordinaries of the Dioceses

(195) — As the Pope is the Head of the Church Universal: 454,
Bishops are the heads of their dioceses: 43, 218, 327, 364, 399-400, 454, 600, 609, 798, 1042, 1394, 1404,
which have been assigned to them by the Pope: 43, 399-400, 919,
and they possess in their regard, and for them alone: 139, 612, 1469,
proper and ordinary power: 148, 364, 399, 473, 600, 605, 844, 1042,
which is not compromised by the immediate jurisdiction of the Sovereign Pontiff: 26, 296, 600, cf. *(151)-(154)*.

(196) — The power of the bishops, ordered to the building up of the Body of Christ: 454,
consists in a triple function: 805:
of teaching: 805, *(197)* ff.; cf. *(96)-(112)*,
of priesthood: 805, *(199)*; cf. *(113)-(118)*,
of governing: 805, *(200)-(201)*; cf. *(119)-(125)*.

Teaching

(197) — Bishops are, by divine right: 458, 497, 1367,
and under the dependence of the Holy See: 458, 1581, 1583,
of which they are the lawful interpreters: 291, 432,
the *teachers* of the Church: 395, 458, 497, 963, 1367, 1387, cf. *(85)-(86)*.
They have the duty of conserving the revealed deposit: 127, 161-162, 245, 1281, 1380-1382, 1387,

of defending the faith of their people: 181, 193,
and of forewarning them against error: 85, 128, 152, 154.
(198) — *Preaching* is the proper duty of the bishop: 506, 517, 671, 684, 774, 1362, 1380,
who alone can delegate it: 684, 1362,
without thereby diminishing his responsibility for the office: 777, 1362, 1367.
He has the duty of *educating* the young: 806,
and of supporting his collaborators: 216.

Priesthood

(199) — The bishops are the brothers of the Sovereign Pontiff: 919,
and his equals, in the episcopate: *(137)*,
in the fullness of the priesthood: 844, 1459,
received immediately from God: 63;
cf. Sanctifying Mission: *(113)*.

Government

(200) — The bishops, under the guidance of the Pope: 1234,
have, and they alone have: 114, 1234,
by divine right: 85, 450, 1218, 1234,
the charge of government: 162, 425, 450, 497, 588, 1234, 1392,
as legislators and judges: 85, 450, 1218, 1398.
(201) — The competence of bishops extends not only to the domain *of faith*: *(197)*,
but also to that of *moral and of discipline*: 1398, 1403, cf. *(103)*,
especially that of the clergy: 89, 127, 473.
They must safeguard the observance of the general laws of the Church: 181, 193, 1230, 1459.
Theirs is the concern, not only of matters religious in the strict sense: 454, 805,
but all that is concerned with the Church's good: 410, 805,
e.g., the administration of ecclesiastical property: 90, 412 805,
and relations with non-Catholics: 807.
(202) — Bishops will have to render an account to God of *the salvation of souls*: 425, 497.
They must pray: 1044,
celebrate Mass for them: 1044,
give good example: 450, 1392,
and be ready, if need be, to sacrifice life itself: 1402.
(203) — Christ Himself, living and teaching in the person of the bishop: 485, 806, 808,
the faithful must pay them honor: 461, 495-499, 642-643, 720, 803-804, 1042,
must obey them as they do God: 218, 395, 397, 429, 455, 457, 460, 497, 780, 798, 803-804, 1474.

The authority and the election of the bishops *come from God alone and from the Pope*: 80, 83, 101, 364, 395, 411, 426, 498, 670, 802,
and not from the secular power: 66, 78, 80, 183, 218, 272, 425-426, 432, 523, 919, 1158,
nor from the clergy, nor from the people: 87-88, 310, 402, 1158.
Sense in which is to be understood the concession granted to secular powers in respect to the nomination of bishops: 63, 402, 405, 670, 1158, 1531.
(204) — Fruits of the action and of the ministry of the bishops: 404, 1401-1402, 1562.

CF. THE BISHOP AND THE DIOCESE

Chapter III

THE CLERGY

(205) — It is an error to think that the organic structure of the Church is limited to the hierarchy: 1018.
Priests are also ministers of the Church: 1018, 1114, 1155, 1195,
as are also deacons: 1494.
The bishop confers on the priest, by the power of orders: 1228,
participation in his own power of consecrating: 844, 1490,
and confides to him a part of his flock: 1114, 1336, 1480, 1490, 1492, 1565.
The *pastor* and the parish: 1314, 1333, 1376, 1476.
The ministry of the clergy transcends the distinction between secular clergy and regular clergy: 1298-1299, 1602.
(206) — The priest, minister of Christ, has the duty of offering the Holy Sacrifice: *(114)*,
of administering the sacraments: 927, 971, 1287-1288;
he is the organ of the Church's prayer: 1286.
He participates, in particular by his preaching: 186, 775, 928, 1380,
in the teaching function of the bishop: 484-485, 517, 928, 1287-1288, 1473.
He has the charge of charitable works: 1287-1288,
and the administration of ecclesiastical affairs: 410.
He participates in the apostolate of Christ and in missionary expansion: 844, 1380, cf. *(134)-(135)*.
(207) — The priest is not delegated by the community: 1336,
nor subject to the decrees of the laity: 68.
Before representing his people before God, he is the envoy of the Head of the Mystical Body: 1226.
He is not the equal of the bishop: 86;
he does not share with him the charge of administering the diocese: 86-88, 172,

nor that of judge in matters of faith: 113,
or discipline: 122;
He cannot exercise any ministry except with the permission of the bishop and under his direction: 162, 785, 1299.
The power and the function of *synods*: 112, 782, 1587.
(208) — The priest must place in the first rank of his duties that of obedience to the Pope: 186,
and to his Bishop: 162, 456, 643-644, 765, 780, 798, 931, 1398, 1401.
He must be the faithful interpreter of every word coming from Rome: 186, 1465.
He must keep himself for his ministry which is *properly sacerdotal*: 269-271, 1312, 1496,
having himself replaced, in other matters, by laymen: 1312,
and avoiding compromising himself in temporal affairs: 269-271.
Law of ecclesiastical *celibacy*: 780, 785.
Cf. THE PRIESTHOOD

Chapter IV
RELIGIOUS

(209) — The service of the Church also comprises religious: 16, 1018,
including contemplatives: 98, 827-828, 1018, 1301, 1551, who are among the most effective auxiliaries in the work of the Church: 95-96, 390, 837, 1301.
Their state in life, superior to that of marriage: 1452,
is situated between that of the clergy and the laity: 1207, 1297,
who can, each of them also, be religious: 1207, 1298, *(205)*;
this state is founded on its particular relation with the sanctifying mission of the Church: 1207, *(129)*.
Religious superiors are associated with the apostolic charge of the Pope: 1506, *(157)*.
Legislation of the Church on the public state of perfection: 1208.
Nullity of civil laws which oppose this state: *(92)*.
Cf. STATES OF PERFECTION

Chapter V
THE LAITY

Place of the laity in the Church

(210) — The faithful are all members, not only of a civil society, but also of the Church, the Body of Christ: 1313, 1335, 1457,
where they possess even *the rights of citizenship*: 996, 1489, 1495,
and of which they are the living stones: 1008, 1508-1509.

They must be proud, not only of belonging to the Church: 1093,
but also of being 'the Church': 1191, 1521.
(211) — They are not members of the hierarchy: 1493,
and consequently, the mandate which they may receive from the hierarchy, cf. *(218)*,
does not confer upon them either the power of orders or of jurisdiction: 68, 85, 432, 631, 1218, 1493.
Therefore, it is not their place to usurp a role in the government of the Church: 169, 187, 498, 811,
or in the teaching office: 506, 761,
or to meddle in the domain confided to their pastors: 432, 631, 1230.
The laity and the progress of the Church: 708.
(212) — The *royal priesthood* of the faithful: 876, 942, 1391,
participation in the priesthood of Christ: 876, 1391,
differs essentially from the priesthood properly so-called, conferred by the sacrament of Orders: 1236, 1391.
The priesthood of the faithful is exercised especially by participation in the liturgy: 1455-1456,
above all at Holy Mass, where they offer Christ by the hands of the priest: 1083.

Responsibility of the laity

(213) — The Church does not absorb her members by transferring to the community what they can do by themselves: 1184, 1273.
The layman remains responsible for his salvation: 819, 1496,
to which he must subordinate all his other activity: 727, 749, 1273, 1297.
He has the right to receive from the hierarchy the means of obtaining his salvation: 914, 957, 1401, 1495-1496,
and, if need be, to claim them: 1090, 1495.
(214) — To the mission which the bishops have received, cf. *(200)*, of governing the Christian people, corresponds the people's duty of obedience: 218, 245, 304, 577,
and of letting themselves be guided in the way of salvation: 460, 561, 682, 903-905, 1398,
by legitimate shepherds: 304, 425, 432, 450, 498, 716, 802,
the Pope: 304, 528, 561,
the Bishops: 528, 561,
the Clergy: 1495.
The Catholic is to be recognized by the perfection of his obedience: 511.
(215) — To give a solid support to his faith: 794, 1249,
to keep himself from error: 904, 1447,
and to be able to judge his own time: 1447,
the layman has the duty of heeding the teaching of the Church: 145, 245, 458, 460, 493, 673, 716, 761-762, 1447, 1456, of submitting his judgment to it: 1284,

and of conforming his conduct to it: 458, 673.
Extent of the submission required: cf. *(110)*.
(216) — The layman may not remove himself from the direction of the hierarchy: 1398,
under pretext of 'liberty of conscience': 332, 706, 709, 914, 1201, 1216,
of 'emancipation': 1495,
or of reaching adult status': 1399-1400;
nor may he prefer his own judgment to the authority of the magisterium: 762, 1372.
Open revolt is not necessary for a failure in submission; it is sufficient to contravene authority in an oblique fashion: 500.

The Apostolate of the laity

(217) — For her ministry the Church has recourse not only to the hierarchy and the clergy but also to the laity: 958, 1018, 1599,
who, by their activity: 1191, 1426, 1489, 1495,
can: 914,
and must: assist their pastors: 218, 432, 450, 673, 1100, 1353,
supplement their efforts: 1312,
and collaborate with them: 456, 506, 655, 907-908, 1018, 1058, 1100, 1191, 1495, 1594,
in all that, directly or indirectly, belongs to the Church's mission: 674, 842-843, 1058, 1368, 1426, 1471, 1495.
(218) — The *apostolate of the laity* is not on a different line from that of the hierarchy: 1314,
nor founded on charisms: 1372.
It is exercised as a *participation in the hierarchical apostolate*: 908, 914, 1493,
to which it must remain subordinate and with which it must be co-ordinated: 655, 847, 908, 933, 1304, 1314, 1371-1372, 1498,
under penalty of being pure loss: 764, 847,
and with which *a mandate* can associate the laity more closely: 1492-1493,
without, however, ever making this apostolate a sacerdotal apostolate: 1492.
Catholic Action is a more organized: 1493,
and special (accidental) form of this apostolate: 1304.
(219) — This collaboration not only demands fidelity to orthodoxy: 350, 1487, 1498,
and to obedience: *(218)*,
it also requires a total disinterestedness and devotedness: 735, 1495,
to enter into the mind of the Church: 958,
and to avoid all division: 1495.

Forms of the Apostolate of the Laity

(220) — The lay apostle collaborates with the priest in all the forms of the apostolate: 1497,

in its double function, of conservation: 505-506, 1501,
and of conquest: 505-506, 1472, 1501.
It is exercised primarily by *prayer* and *sacrifice*: 519, 829, 1313, 1472, 1500,
by *witnessing* to the faith: 505-506, 764,
and by *example*: 506, 675, 764, 1313.
(221) — The lay apostolate has as its more specific task to leaven social life with a Christian mentality: 1191, 1224, 1497.
It includes, at least in the broad sense: 1313,
Christian parents: 1101,
and laymen who devote themselves to education and the works of mercy: 675, 735, 1018.
(222) — The layman can also be the recipient of *a mandate to teach*: 216, 675, 1371, 1473, 1492, 1500.
His activity is particularly useful in those areas where theology comes into contact with the profane sciences: 1499,
but 'lay theology' has no title to autonomy: 1498.
Role of Catholic intellectuals and writers: 216, 718.
Cf. THE LAITY; DIRECTIVES TO WORKERS

APOSTOLICITY OF THE CHURCH

(223) — The true Church of Christ possesses uninterrupted succession of Apostolic authority: 121, 125, 196, 306, 315, 834,
and teaches the doctrine of the Apostles: 196, 306, 738, 742, 1255, 1380, 1408.
Apostolicity is bound to the Roman succession: 125, cf. *(142)-(143)*.

Essential immutability of the Church

(224) — The Church is, and has been from her origin, one and the *same mystical person*: 834, 862, 1242, 1255.
Founded on the divine positive law: 405, 414, 1265,
she is immutable *in her essential principles and institutions*: 165, 314, 405, 414-415, 455, 508, 696, 1255, 1358, 1412, 1448, VIII°, c. VIII°,
in her doctrine: 190, 196, 306, 316, 352-353, 681, 726, 740, 742, 783, 865, 996, 1243, 1302, 1327,
in her sacraments: 726,
in her constitution: 508, 696, 726, 983, 996, 1124, 1245, 1265, 1412, c. II°.
But, as a living organism, she is not immobile: 1231, 1255,
she lives and grows: 1231,
and, thanks to the Holy Spirit living within her: 1327, 1447,
she can, in order the better to penetrate the world and fashion souls according to the law of Christ: 1185, 1255, 1410, 1447,
adapt herself, in accidental matters, to periods and circumstances: 170, 190, 681, 773, 996, 1185, 1242-1243, 1255, 1302-1303, 1327, 1410, 1412, 1445, 1447, 1452-1454,

and without enslaving herself to any earthly power: 1185, 1412, 1445.

True and false progress

(225) — It is false to believe that Christianity can perfect itself continually: 168, 709, 738,
and must make adaptations in faith as well as in discipline: 168, 430, 627-628, 709, 738, 742, 1251,
to the exigencies of modern life, soi-disant more favored by the gifts of the Spirit: 636, 707,
and to those of an atheistic civilization: 668,
by a progress which would be a compromise between two forces, the one a conserving force, the other a progressivist: 707-709, 1452-1454.

(226) — The Church, accepting the elements which she judges useful to her development: 353, 783, 1412,
experiences *a progress* in the sense of a growth in the precision of doctrine: 353, 996, 1354,
a renewal in holiness and faith: 224, 996, 1354,
a development of liturgy: 783, 996,
an extension of her apostolate: 1354,
a greater penetration of the Christian spirit: 353, 728, 996.
More perfect in her visible form: 996, 1245,
she cannot return to the forms of the first Christian eras: 996,
and her extension requires a growing centralization: 1245, 1404.

Immortality of the Church

(227) — Like Christ, the Church, founded on Him: 555, 1592-1593,
is immortal: 555, 579, 667, 830, 1245, 1250, 1592-1593,
and, *in spite of persecutions*, which she has constantly to undergo: 383, 1210, 1337, 1446,
she must last to the end of the world: 177, 198, 235, 359, 383, 566, 619, 695, 811, 1031, 1206, 1210, 1437, 1552.
She remains *ever young*: 785, 995, 1115, 1139, 1209-1210, 1596,
and cannot grow old: 545, 794, 995.

Indefectibility

(228) — Taken as a whole, the Church is indefectible: 130, 169, 198, 227, 240, 327, 439, 608, 652, 679, 783, 849, 911, 929, 1114-1115, 1124, 1140, 1142, 1161, 1167, 1176, 1206, 1210, 1242, 1321, 1335, 1345, 1548,
in spite of the partial successes of the powers of darkness: 667, 1438, 1446.
She is not shaken: 872, 894, 963, 1114-1115, 1142, 1247, 1352, 1407, 1446, 1485
by persecution: 439, 679, 685, 688, 724, 891, 964, 1046, 1140, 1247, 1345, 1353, 1548,

which she neither desires nor fears: 685, 1046, 1437-1438,
nor by heresies: 386, 439, 891, 964, 1290,
or the sins of her members: 439, 726, 891, 1142, 1352.
She derives from them a new strength: 724, 853, 964, 1140, 1354, 1545, 1548,
and a new splendor of truth: 435, 724, 1512-1513, 1592.

(229) — The indefectible fidelity of the Church to her mission: *(228)*,
is not simply a fact: 920-921, cf. *(228)*,
it is founded on law: 920-921,
on Christ: 134, 384, 544-545, 872, 964,
and on his visible representative: 125, 585, 1124, 1549, 1592, cf. *(162)*,
from whom the Church is inseparable: 608,
on the promise: 1124, 1209,
and on the divine assistance: 238, 619, 724, 861-862, 938, 990, 1115, 1354, 1552,
which is all the more certain as the assaults against her are the more violent: 724, 1354.
Therefore, indefectibility is a mystery and a divine sign: 376, 725-726, 1114-1115.

(230) — *Since she is indefectible, the Church needs no one to reform* her: 163,
for she possesses the means to do so herself: 717, 1591.
All true reform has its beginning in sanctity: 730, 732-734, 938,
and begins in the hierarchy: 730, 734.
The false reform of the modernists: 717, 938.

OUR DUTIES TO THE CHURCH

Epilogue

(231) — Whoever has the Spirit of God has spontaneously the right attitude towards the Church: 938.
Such a one does not criticise her: 937,
even in her human aspect: 937, 1094,
and he does not act against her: 218, 508.
He must be proud of the Church: 1485,
must pray for her: 1102,
venerate her authority: 614, 709, 1094,
love her: 614, 789, 1092, 1094, 1097, 1100, 1102, 1110,
obey her: 647, 937, 1094,
not as a stranger, but as the Spouse of Christ and as Christ Himself: 647, 1094-1095,
labor to return to her: 538, 615,
and prefer before all things fidelity to the Church: 939.
Disastrous consequences of contempt of her authority: 317, 440, 1168, 1542.

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Jan. 18, 1952	To the Catholics of China	1320-1324	AAS. 44, 153
March 23, 1952	To Italian families	1325-1328	AAS. 44, 270
April 12, 1952	To Belgian students	1329-1330	DR. 14, 57
April 27, 1952	To the St. Vincent de Paul Society	1331	AAS. 44, 468
Jan. 12, 1953	To the Parish of St. Sabbas	1332-1333	DR. 14, 447
Feb. 16, 1952	To the Archbishop of Belgrade	1334	ORf. 23
March 27, 1953	To the Lenten preachers	1335-1336	AAS. 45, 238
April 10, 1953	To Parisian students	1337-1338	AAS. 45, 275
May 12, 1953	To journalists	1339-1342	AAS. 45, 399
June 24, 1953	To the Bishops	1343-1344	AAS. 45, 369
June 28, 1953	To pilgrims	1345	DR.
August 15, 1953	To the Eucharistic Congress of Brazil	1346-1350	AAS. 45, 551
Oct. 17, 1953	To the Gregorian University	1351-1353	AAS. 45, 682
Nov. 4, 1953	To the youth of Catholic Action	1353-1354	AAS. 45, 790
Dec. 6, 1953	To Italian jurists	1355-1359	AAS. 45, 794

March 25, 1954	To the Bishops	1360-1361	AAS. 46, 161
April 13, 1954	To the Congress of "Union of Workers"	1362	DC. 51, 655
May 29, 1954	To pilgrims	1363-1366	AAS. 46, 307
May 31, 1954	To the Bishops	1367-1372	AAS. 46, 313
July 11, 1954	To the faithful of Salerno	1373-1375	AAS. 46, 407
Sept. 15, 1954	To Card. Lercaro	1376	OR. 16, 9, 54
Oct. 7, 1954	To the Bishops and faithful of China	1377-1386	AAS. 47, 5
Oct. 24, 1954	To the Inter. Cong. on Mariology	1387-1390	AAS. 46, 677
Nov. 2, 1954	To the Bishops	1391-1404	AAS. 46, 666
April 10, 1955	To the World	1405	AAS. 47, 282
June 27, 1955	To the Bishop of Augsburg	1406	AAS. 47, 596
July 20, 1955	To Belgian metallurgists	1407-1408	DR. 17, 181
Sept. 7, 1955	To the Congress of Historical Sciences	1409-1421	AAS. 47, 672
Dec. 25, 1955	To the Bishops	1422	AAS. 48, 5
Mar. 9, 1956	To the Institutes of Archeology and History	1423-1425	AAS. 48, 210
April 1, 1956	To the World	1426	AAS. 48, 184
May 6, 1956	To the It. Euch. Congress	1427	AAS. 48, 475
May 20, 1956	To the personnel of Roman Hospitals	1428	DR. 18, 227
June 3, 1956	To Law Students from Vienna	1429-1433	AAS. 48, 498
July 27, 1956	To Pilgrims from Liechtenstein	1271a	DR. 18, 363
Sept. 2, 1956	To German Catholics	1434-1439	AAS. 48, 622
Sept. 14, 1956	To the Nat. It. Week of New Pastoral Methods	1440-1454	AAS. 48, 699
Sept. 22, 1956	To the Congress of Pastoral Liturgy	1455-1459	AAS. 48, 711
March 3, 1957	To the Automobile Club of Rome	1460-1461	DR. 19, 3
March 21, 1957	To Spanish priests	1462-1465	DR. 19, 47
April 21, 1957	Decree of Beatification	1466	AAS. 49, 374
April 21, 1957	To the Bishops	1467-1471	AAS. 49, 225
May 7, 1957	To pilgrims from Bari	1472	AAS. 49, 368
May 27, 1957	To the American Cath. Press	1473-1474	DR. 19, 195
July 23, 1957	To the It. Congress for Emigration	1475	AAS. 49, 730
August 20, 1957	To Spanish pilgrims	1476	DR. 19, 343
Sept. 5, 1957	To French seminarians	1477-1480	AAS. 48, 845

Sept. 10, 1957	To the Gen. Congregation of Jesuits	1481-1483	AAS. 49, 806
Sept. 16, 1957	To Family Associations	1484	AAS. 49, 898
Sept. 17, 1957	To the Catholic Union of French Trainmen	1485	DR. 19, 407
Sept. 29, 1957	To the Catholic Women's Organizations	1486-1489	AAS. 49, 906
Oct. 5, 1957	To the 2nd World Congress of the Lay Apostolate	1490-1501	AAS. 49, 92
Oct. 8, 1957	To Irish pilgrims	1502	AAS. 49, 959 Eng.
Jan. 14, 1958	To the "Angelicum"	1503-1504	DR. 19, 719
Feb. 11, 1958	To Religious Superiors	1505-1506	DR. 19, 747
March 23, 1958	To pilgrims from the Marches	1507-1510	OR. 24, 3, 58
April 6, 1958	To the world	1511-1515	AAS.
April 24, 1958	To the Bishop of Basel and Lugano	1516	AAS.
April 26, 1958	To the Marian Congregations of Italy	1517-1521	AAS.
April 29, 1958	To the Committees for Orphans	1522	OR. 4, 5, 58
May 4, 1958	To the metallurgists of Bagnoli	1523	OR. 7, 5, 58
June 29, 1958	To the Bishops	1524-1540	AAS. 50, 601
July 3, 1958	To American teachers	1541	OR. 5, 7, 58 Eng.
July 14, 1958	To the Bishops	1542-1550	AAS. 50, 449
August 2, 1958	To Cloistered Nuns	1551-1553	OR. 2, 8, 58
Nov. 4, 1958	Homily at Papal Coronation	1554-1559	OR. 5, 11, 58
Dec. 15, 1958	To the Cardinals	1560-1565	OR. 15, 12, 58
Dec. 23, 1958	To the World	1566-1571	AAS. 51, 5
Jan. 18, 1959	To the Gregorian University	1572-1573	AAS. 51, 74
Jan. 25, 1959	To the Cardinals	1574-1580	AAS. 51, 65
Jan. 25, 1959	To pilgrims	1581-1585	AAS. 51, 70
Feb. 2, 1959	To the Roman people	1586-1588	OR. 21, 2, 59
Feb. 18, 1959	To the world	1589	AAS. 51, 144
March 15, 1959	To the faithful of Venice	1590-1591	OR. 16, 3, 59
March 28, 1959	To the world	1592-1594	AAS. 51, 241
April 1, 1959	To African writers and artists	1595-1597	AAS. 51, 259
April 11, 1959	To the Congress of Veterans	1598	OR. 12, 4, 59
April 23, 1959	To the clergy of Venice	1599-1602	OR. 24, 4, 59
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